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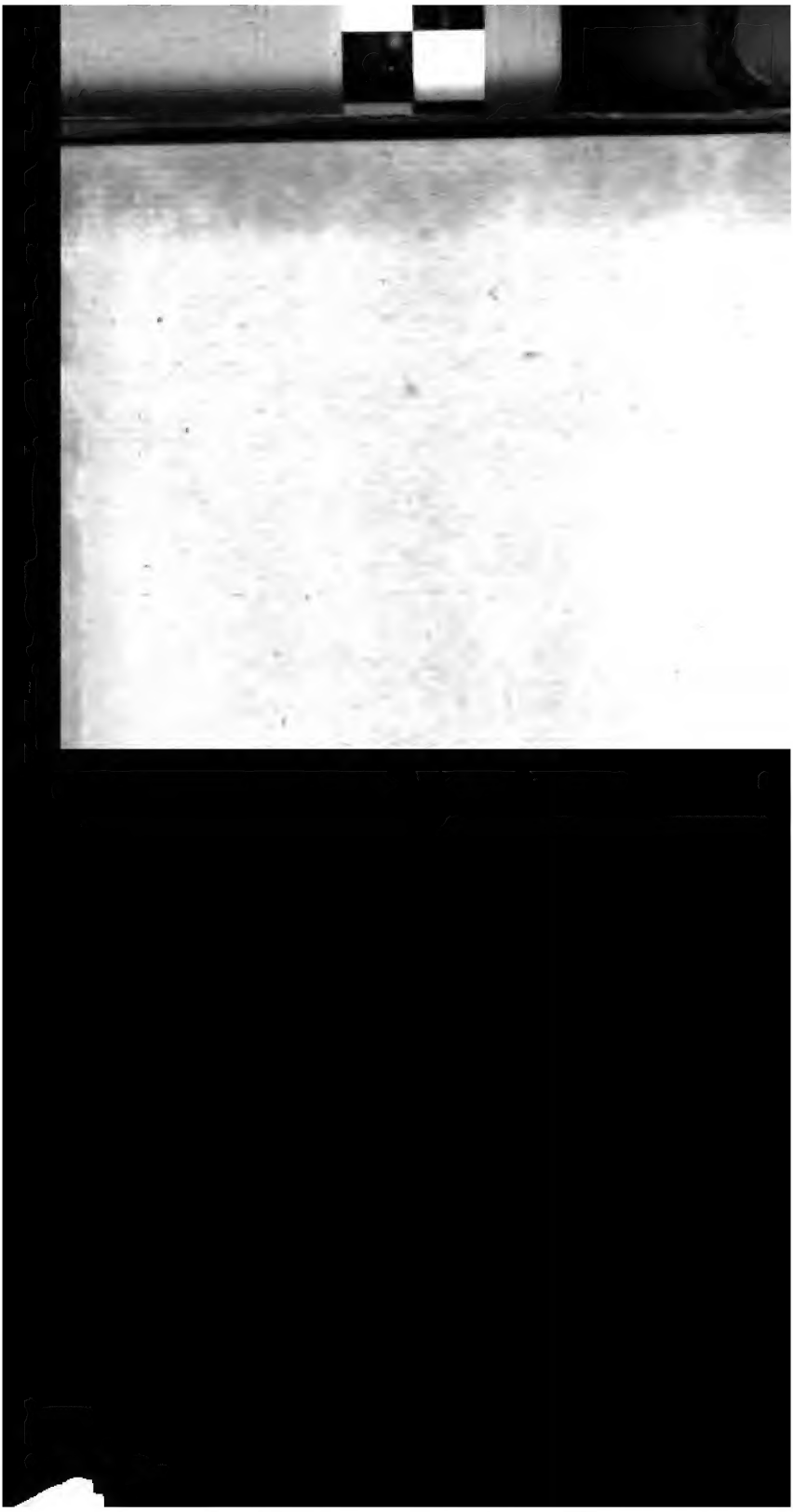

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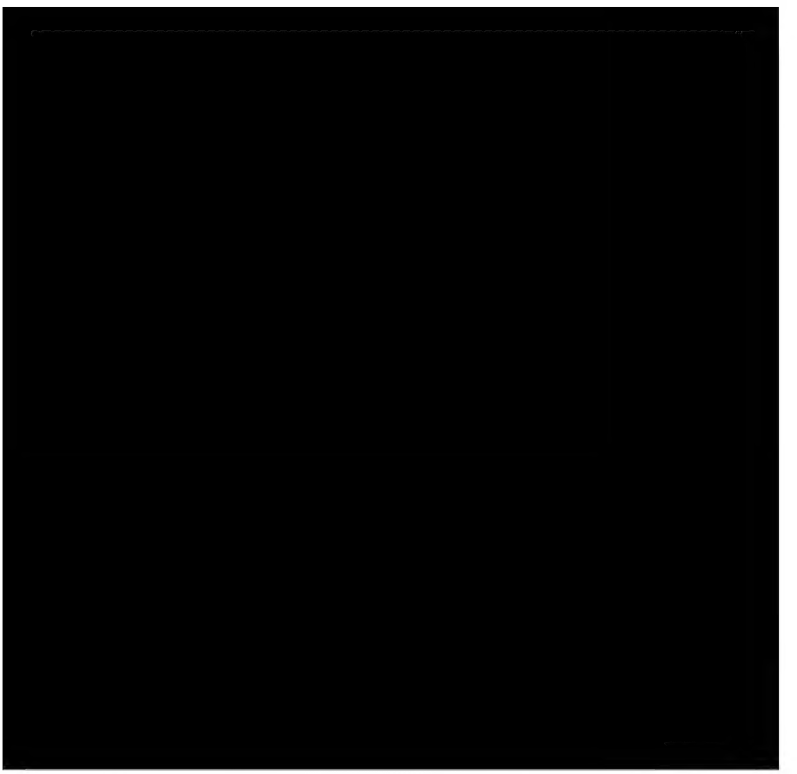

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL:

From JULY to DECEMBER, *inclusive*,

M, DCC, LXXXVII.

" But you who ſeek to give and merit Fame,
" And juſtly bear a Critic's noble name—

— — — — — — — —

" Be niggards of advice on no pretence,
" For the worſt avarice is that of Senſe.
" With mean complacence ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt.
" Fear not the anger of the Wiſe to raiſe;
" Thoſe beſt can bear reproof, who merit praiſe." POPE.

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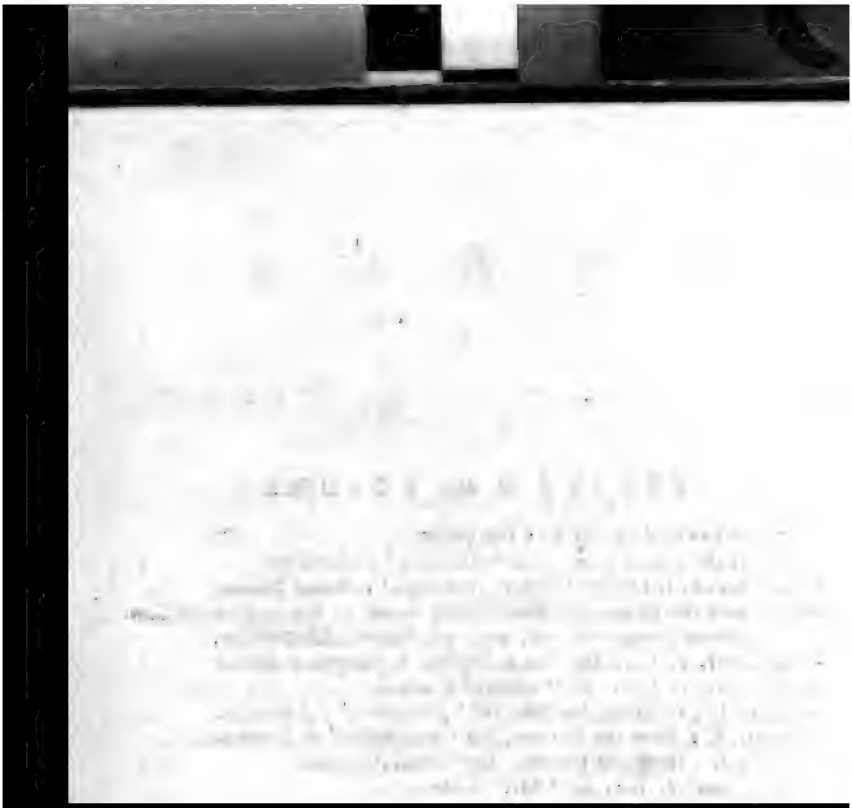
ERRATA *in this* VOLUME.

P. 21, at the end of line 5, a full point.
— 35, at the end of par. 1, for 'clothing,' r. *cloathing.*
— 66, par. 2, l. 12, for 'Soame Jennings,' r. *Soame Jenyns.*
— 84, add the price and Bookſeller's name of the *Poſt-chaiſe Companion through Ireland, viz.* 7s. boards, Richardſon.
— 90, par. 2, l. 5, for 'fix a diſtrict,' r. *fix upon a diſtrict.*
— 97, par. 2, l. 14, for 'acorns,' r. *owns.*
— 135, l. 4 from the bottom, for 'percurſor,' r. *precurſor.*
— 196, l. 1 from the bottom, for 'invitation,' r. *invention.*
— 201, l. 3 from the bottom, for 'theſe,' r. *ſuch.*
— 235, par. 2, l. 1, for 'Mr.' r. *Dr.*
— 263, l. 40, for '36726,' r. 36720.
Ibid. after the laſt line add,

Fines for leaſes, on an average of ten years, from 1772 to 1782, excluſive of £ 27,100 paid for two grants in fee, - - -	£	7,700	0 0
Clear average produce in rents and fines *per ann.*		23,383	18 8

P. 291, par. 6, l. 5, dele *and.*
— 342, par. 3, l. 2, for 'ferrugineous,' r. *ferrugineous.*
— 397, the *note*, for 'Hafen,' r. *Hafez*; and for 'Doddú,' r. *Doddu.*
— 422, l. *ult.* for 'ever body,' r. *every body.*

☞ In the Review for December, p. 457, Art. VIII. l. 5, an unaccountable miſtake happened in the *Latin*, "*Magna fuit tamen,*" &c. the word *tamen* ſhould not have been inſerted; and our Readers are deſired to eraſe it, in their copies of the Review.



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THE

THE
MONTHLY REVIEW,
For JULY, 1787.

ART. I. *Ariſtotelis de Poeticâ Liber, Textu Gulſtoniano; cum Prælectione, Verſione, et Notis Editoris, Gulielmi Cooke, A. M. Coll. Regal. Socii; et in Academia Cantabrigienſi Græcæ Linguæ Prælectoris. Accedit Elegia Grayiana Græcè.* 8vo. 3s. 6d. Cadell. 1785.

TO the numberleſs editions of Ariſtotle's Poetics already publiſhed, from *Robortellus* down to *Winſtanley*, Mr. *Cooke* has thought proper to add that which now comes under our conſideration. In an Oration, which he delivered as Greek Profeſſor, and which is given by way of Preface to this work, he tells us, that after having read and conſulted the ſeveral commentators on Ariſtotle, he was diſguſted at finding, that their ſentiments on paſſages, which were obſcured inſtead of being explained, were not only different but even repugnant to each other; and that therefore he thought it better to ſtudy the original, than interpreters, and to compare Ariſtotle ſometimes with himſelf, and ſometimes with Horace. We approve of this as the beſt and moſt effectual way to underſtand the writings of any author, and Mr. *Cooke*'s edition ſeems to be the reſult of much attention ſucceſsfully and happily applied to the conſideration of the Poetics in their original. His interpretation and notes are not ſo prolix as *Winſtanley*'s and *Goulſton*'s; they are, nevertheleſs, very clear, diſtinct, and expreſſive; they are ſuch as become an editor of Ariſtotle, who above all writers is remarkable for pregnant brevity and PREST conciſeneſs.

We will now proceed to make our remarks on particular paſſages, αρξαμενοι κατα φυσιν, πρωτον απο των πρωτων; and firſt for the Preface.

P. i. We wiſh Mr. Cooke had mentioned, among other editors and commentators on the Poetics, the name of *Winſtanley*. The learned world is much indebted to him for the induſtry and accuracy with which his edition was publiſhed.

P. v. The Profeſſor reprobates the idea that verſification is neceſſary to poetry. We agree with him and with Ariſtotle in thinking that not metre, but fiction, imagination, and imitation, are the very life and ſoul of poetry; yet, nevertheleſs, we are of opinion, that metrical poetry is more excellent, becauſe more harmonious and more perfect *than poetry* without metre.

P. vii. The following extract on Homer proves Mr. C. to have fully comprehended the genius of his writings: '*In rebus autem divinis, et ad deorum cultum pertinentibus, exuit poetam, et ſe hiſtoricum profitetur; et cùm ritûm, mores, uſus, conſuetudineſque ſui temporis in lucem proferet, tùm res omnes religioneſque divinas verè ac fideliter tradit: ut dubium ſit, utrum plùs oblectet poeta, quàm doceat hiſtoricus.*' It has been ſaid of Pope, that he never underſtood Homer: by which, if it be meant that he underſtood not the genius and ſpirit of that poet, it was rightly ſaid. Pope and all other tranſlators or commentators, who have laboured to allegorize the mythological ſtories of the Iliad and Odyſſey, perceived not that Homer meant to write according to the popular creed of his times, as much as Shakeſpeare in Macbeth availed himſelf of the vulgar ſuperſtition with reſpect to witches. Perhaps too, both Homer and Shakeſpeare were perſuaded that the popular creed was true.

P. viii. The paſſage from Homer concerning Λιτας and Ατη is printed without accents. No objection can reaſonably be made to the diſuſe of accentual marks: but why is not the whole book printed without accents, for the ſake of uniformity?

P. ix. From that fine paſſage juſt mentioned, reſpecting

vicarius ſummo ipſe ſupplicio mactaretur'—of the '*Plures Hypoſtaſes*'—of the doctrine '*Quòd S. Spiritus, omnis boni muneris dator ac largitor, ternarium in Deo numerum conficeret, eſſetque ſummi numinis tanquam apex, et cumulus.*' We preſume not to diſcuſs ſubjects of ſo ſacred and myſterious a nature in this our critique: but we muſt ſay again, that it is very unbecoming to introduce them in a Preface to the Poetics.

The interpretation of λογου πρωταγωνιστου, p. xxxii—the reaſons for retaining ἐπαγγελιας, p. xxxiii—and for reading μαστικη for μανικη, p. xxxvi, ſhall be noticed when we come to the reſpective chapters of the Poetics, which contain theſe words.

ΑΡΙΣΤΟΤΕΛΟΥΣ ΠΕΡΙ ΠΟΙΗΤΙΚΗΣ.

Whatever ſingularities we may find in the hypotheſis which the Preface is employed to eſtabliſh, we think the Latinity entitled to very high praiſe for correctneſs, perſpicuity and elegance; in two or three places we ſaw marks of inattention to the niceties of verbal criticiſm; but the particular defects are few and trifling; while the general excellence has been made the ſubject of admiration among ſcholars, whoſe ſuffrages do honour to Mr. Cooke, and are of great weight with ourſelves.

C. 1. Τοις λογοις ψιλοις. On theſe words Mr. C. remarks —'*Vel prosâ oratione, vel metris*'—agreeable to the opinion advanced in his Preface; and he confirms this interpretation by a paſſage cited from Ariſtotle's Rhetoric, which is pertinent, and fully proves λογοι ψιλοι to mean proſe. So that the Εποποιϊα may be written either in proſe λογοις ψιλοις, or in metre η μετρους. Goulſton's interpretation ſeems to render the conjunction η, as if it were only explanatory of λογοι ψιλοι, but certainly the critic meant to point out two diſtinct things by that particle, as in τας λογους και την ψιλομετριαν, c. 2, and επι των μετρων και επι των λογων, c. 6. "*Dans l' epopée, il n'y a que la parole, ſoit en proſe, ſoit en vers;*" ſays Batteux, whoſe tranſlation is occaſionally very happy, though in general, like the tranſlations of all his countrymen, too looſe and wide from the text. With the words ψιλοις λογοις η μετρους Mr. C. connects ουδεν γαρ αν εχοιμεν ονομασαι κοινον thus: '*Adimplendum eſt quod deficit in hunc modum: miraris ſane me dicere, epopœiam poſſe proſâ conſtare, ſine metris. At profectò ni ita eſſet, abſurda multa conſequerentur.*' We are rather of opinion that the connection is between ουδεν γαρ, and the general definition πασαι τυγχανουσιν ουσαι μιμησεις το συνολον. We approve of what he advances when he afterwards goes on to ſhew, how, according to Ariſtotle's opinion, poetry conſiſts not ſo much in writing metrically, as in imitation; and he demonſtrates, that a writer, who invents and imitates, may be a poet, without metre, but that he who does not invent and imitate is no poet although he may write metre. The Dialogues of Plato are as much poems as the *Mimes* of *Sophron*, though the former are written in

proſe, the latter in verſe. The context and the words ὁσῳ ποιητης κατα την Μιμησιν ἐστι, c. 10, prove Mr. Cooke's opinion to be right: and we think he has given the proper interpretation of τους Σωκρατικους Λογους, when in his note he calls them '*Platonis Dialogi.*' Goulſton renders theſe words, "*Fabellæ Socratis alternis verſibus conſcriptæ*"—but where then is the contraſt between the Σωφρονος Μιμοι and Σωκρατικοι Λογοι? Batteux has been ſucceſsful in this paſſage: "*Les Dialogues Philoſophiques, ou l'on fait parler Socrate.*"

C. 4. Ὁσον ἐγενετο φανερον αυτης—'*Quod in iis jam extat.*' But how can αυτης refer both to tragedy and comedy? The right interpretation of this place ſeems to be, It (*i. e.* comedy) was gradually improved by means of thoſe writers, who carried it on to that ſtate, in which at laſt it appeared (but not to perfection).

C. 4. The preface and the note on Λογων Πρωταγωνιστην abundantly prove thoſe words to mean, that Æſchylus made *dialogue* to be the *principal* part, whereas, heretofore, the chorus almoſt occupied the whole.

C. 6. The editor retains ἐπαγγελιας in the ſentence, ου δ' ἐπαγγελιας, αλλα δ' ἐλεε και Φοβε. In p. xxxiii. of the Preface he defends this reading: '[illegible]

φωνη χειρκιδος. But neither of theſe interpretations ſatisfies us. Ariſtotle means to ſay, That it is almoſt as great a fault to bring about the αναγνωρισις by words which the poet may invent, and not by πραγματα, which naturally ariſe from the fable, as it is to do it by ſigns: and that the one method is nearly as reprehenſible as the other: for by the ſame liberty, with which the poet feigns words for his characters to ſpeak on ſuch an occaſion, he MIGHT AS WELL HAVE PRODUCED ſome ſigns; which is ατεχνον, and for which Sophocles is culpable in his Tereus, as Euripides is in his Iphigenia, for inventing a ſpeech for Oreſtes. So the connection is between οιον Ορεστης εν τη Ιφιγενειᾳ —— και εν τω Σοφοκλεους Τηρει ὁ της χειρκιδος φωνη. From the concluſion of this chapter, it is evident, that Ariſtotle does not approve of Sophocles in his Tereus, for he does not recommend that play as an example, but expreſsly mentions the Αναγνωρισις εξ αυτων των πραγματων in the *Oedipus Tyrannus* and *Iphigenia*, as moſt excellent, becauſe ανευ των πεποιημενων σημειων; and then he ſpecifies the Αναγνωρισις εκ Συλλογισμου as next beſt. But by his ſilence with reſpect to that δια σημειων, is to be inferred his diſapprobation: but ſuch was the χειρκιδος φωνη, and therefore the Tereus was not to be commended.

C. 15. Διοπερ ουδεις ποιει ὁμοιως, ει μη ολιγακις. The editor renders ολιγακις '*Minoribus in locis:*' and remarks, '*Perperam vertitur "raro;" eſſet enim abſurdum, talem fabulæ conſtitutionem probari in paucis tragœdiis, ſed non in omnibus.*' But Ariſtotle ſhews his diſapprobation of the γινωσκοντα μελλησαι και μη πραξαι, by obſerving that it was *ſeldom* uſed; as much as if he had ſaid it was uſed only in leſs important places. The unfrequent uſe of ſuch a method to excite the το φοβερον και ελεεινον is a ſufficient proof that it was vicious. Ολιγακις, therefore, may ſtill be rendered *raro* in this paſſage, as in c. 24. μιμουνται δε ολιγα και ολιγακις.

C. 15. Κρατιςον is rendered '*Quod maximè valet* — has the vogue'—and it is remarked that Ariſtotle is made to contradict himſelf, if κρατιςον be taken for "*optimum*;" for by the words ετι δε τριτον prefixed to τον μελλοντα ποιειν τι των ουκ εσθλων, &c. the critic ſhews his diſapprobation of that practice. Though we do not think the words ετι δε, &c. imply that cenſure, yet from the doctrine laid down in c. 14. which ſays that the fable ought μεταβαλλειν ουκ εις ευτυχιαν εκ δυσχιας, αλλα τουναντιον εξ ευτυχιας εις δυσχιαν, it is clear Ariſtotle could not give the preference to an example directly contrary. In order, therefore, to avoid making the Critic contradict in one chapter what he has taught in a preceding one, we cannot render κρατιςον by "*optimum*;" but according to Mr. Cooke's '*quod maximè valet*,' although "*tragœdiæ inidoneus.*"

C. 16 In preface, p. xxxvi. Μαντικὰ is ſubſtituted for Μανικου—and in Note, p. 142. this reading is again ſupported: *Cui lectioni fidem facit Horatius, ipſis verbis converſis,* "*Ingenium, cui ſit, cui mens divinior.*" But from a paſſage cited by Winſtanley from Toup's Longinus, it appears that μανικὰ is the word familiar to Ariſtotle.—We think too, that the expreſſion οἱ δὲ ἐκστατικοὶ εἰσι, in the very next ſentence after μανικὰ, proves μανικὰ to be the right reading. The μανια of the Poet is wonderfully deſcribed by Shakeſpeare:

> "The Poet's eye, in a fine phrenzy rolling,
> Doth glance from heaven to earth, from earth to heaven;
> And, as Imagination bodies forth,
> The forms of things unknown, the Poet's pen
> Turns them to ſhapes, and gives to airy nothing
> A local habitation, and a name."

C. 16. Τὰς τε λεγὰς τὰς πεποιημένας δεῖ ἢ αὐτὸν ποιοῦντα ἐκτιθέσθαι καθόλου. '*Argumenta verò, quæ finxerit, Poëtam oportebit ipſum, dum fingit, univerſim exponere.*' This verſion is far preferable to that given by Winſtanley after Goulſton, "*Tum quibus antea fictis utitur, tum quæ denuo confingit ipſe.*" Batteux ſays in general terms, "*Quel que ſoit le ſujet qu'on traite, il faut commençer par la crayonner dans le général.*"

C. 16. Μακρὸν is retained; but we think μικρὸν preferable. See Winſt. 293.

C. 17. Ἡ δὲ Ηθικὴ. This is rightly interpreted '*morata,*' as in Horace, "*morataque recte fabula,*" Art. Poet. 319. "a play in which the *manners* are well preſerved." And Ηθικὴ here ſignifies a Play which conſiſts more of *manners well kept*, than of *action.*

C. 17. Ἐν δὲ τοῖς δράμασι, πολὺ παρὰ τὴν ὑπόληψιν ἀποβαίνει; '*ſed in dramatibus multum excedit id quod ſpondet tragœdia.*' We are much pleaſed with this interpretation; and the ſenſe in which Ariſtotle uſes ὑπολαβεῖν in the ſame chapter, confirms it: τὸν χορὸν δὲ ἕνα δεῖ ὑπολαβεῖν τὸν ὑποκριτὸν, "the Chorus (*i. e.* the Coryphæus) ought to *undertake* the character of an actor."

C. 17. We think Mr. C. is miſtaken in this explanation of Σημεῖον δὲ, &c. '*Poëtæ, qui totam actionem* ſicut Euripides *fingunt, non partem ejus ſicut Æſchylus, aut carent ſucceſſu, aut* κακῶς ἀγωνίζονται, *malè rem gerunt.*' Euripides did not compriſe the ὅλον μυθον Μηδείας, but κατὰ μέρος; he therefore is propoſed as an example for imitation, no leſs than Æſchylus. "*L'un et l'autre de ces deux poëtes n'avoit pris qu'une partie de l'hiſtoire de Niobe, et de celle de Medée; on les cite comme exemple de ce qui doit être fait.*" Batteux.

C. 17. Στοχαζονται ὧν βυλονται θαυμαστως.—Στοχαζονται.—'*Æſchylus ſcilicet, et Euripides.*' We rather think Πολλοὶ, the word which precedes λυσει, to be the nominative before στοχαζονται: and θαυμαστως ſhould be rendered not by '*admirandum*

in

in modum;' but according to Goulſton, "*per admirabile*,"—"*par une ſorte de merveilleux.*" Batteux.

C. 17. Τοις δε λοιποις τα διδομενα μαλλον τε μυθε, η αλλης τραγωδιας εστι. '*Quæ vero cæteris chori perſonis dantur, non magis ad fabulam, quàm ad alteram tragœdiam, ſpectant.*' Note, p. 145.—But from the Critic's pointing out Sophocles for imitation, and from the known art of that Poet in accommodating the ſongs of the chorus to the main ſubject, and his care,

Ne quid mediis intercinat actus,
Quod non propoſito conducat, et hæreat aptè,

we are convinced that by τοις λοιποις, the Critic muſt mean τοις λοιποις ποιηταις. "*Dans les autres poëtes.*" Batteux.

C. 20. Ανευ προσβολης εχον φωνην ακυρην.—'*Προσβολη eſt illius litteræ in litteram; non illius palati per linguam, ſicuti omnes perperàm interpretantur.*' This ſeems to be the right interpretation of προσβολη. Harris, in his edition of the Poetics 1760, renders the paſſage, "*ſine ullâ adjunctione ſonum habet qui poteſt audiri,*" which conveys Mr. Cooke's idea.

C. 22. Ανακιρναται πως τυτοις. '*His quodammodo reclamatur.*' Note, p. 157. But ανακιρναται cannot be derived from ανακραζω—ανακραξω—ανακεκραχα—ανακεκραγμαι—it muſt come from ανακιρννυμι, and ſignify "*temperatur.*" Vid. c. 26. Πολλῳ κεκραμενον τῳ χρονῳ.

C. 23. Θατερον μετα θατερου. Interpreters have followed one another in rendering this paſſage, *ſit unum poſt alterum.* This conſtruction muſt be erroneous, ſince μετα, with a genitive, ſignifies, "in conjunction with." The paſſage ſhould be rendered thus: "For as both the ſea fight at Salamis, and the engagement of the Carthaginians at Sicily happened, κατα τας αυτας χρονους, at the ſame time, though not at all tending to the ſame end; ſo και εν τοις εφεξης χρονοις, in after times alſo, ενιοτε γινεται θατερον μετα θατερου, occaſionally one thing happens at the ſame period with another;"—and therefore is it, that inexpert poets think they are treating of μια πραξις, if περι ενα ποιωσι και περι ενα χρονον. Theſe words, περι ενα χρονον, confirm our conſtruction of μετα θατερου.

C. 24. Ενδεικεται εν τη εποποιᾳ Αναλογων. '*Minimè legendum eſt αλογων, quod erit omnino abſurdum. Senſus enim loci eſt planè hujuſmodi. Admiratio magis propria eſt Tragœdiæ, quippe ea brevior eſt, et majoris vehementiæ ad ſenſus hominum movendos capax. At εποποια, quæ longior et prolixior, eò etiam temperantior, atque ad exemplar vitæ accommodatior.*' Pertinent and juſt.

C. 24. Περιττη γαρ η διηγηματικη μιμησις των αλλων.—Περιττη γαρ.—*Sublimior. Non id vult, ut præſtet εποποια tragœdiæ.* Note, p. 159. It is clear from the laſt chapter of the Poetics, that Ariſtotle preferred dramatic, or rather tragic, to epic poetry. Περιττη, therefore, is to be taken in a limited ſenſe; and μιμη-

σις διηγηματικη is ſo far only περιττη των αλλων, as it admits of greater ornaments in point of language and figurative ſtyle. "*La narration epique eſt, de toutes les poëſies, la plus hardie dans ſon ſtyle.*" Batteux.

C. 24. Οιονται γαρ ανθρωποι—προσθειναι. We wiſh Mr. Cooke had adopted the reading propoſed by Mr. Winſtanley. The paſſage, as it ſtands now, is unintelligible; but as in Mr. Winſtanley's Note, p. 305. much more clear.

C. 24. Mr. Cooke remarks on εμφανιζει, 'Victorius *legit* αφανιζει; *parùm rectè. Nam Horatius ipſum verbum vertit,*

Non fumum ex fulgore, ſed ex fumo dare lucem
Cogitat ———'

This paſſage from Horace is not pertinently quoted, as the Roman and Greek Critic are treating of different ſubjects: εμφανιζει however ſhould be retained, and rendered by *illuſtrat*, according to Mr. C.'s verſion, *i. e.* he ſets off.

C. 25. Οιον τον κεκραμενον—πινοντων οινω. It ſeems to have eſcaped Mr. Cooke's obſervation, that this paſſage was deranged. Mr. Winſtanley has placed it in right order, p. 307. Note.

C. 25. To Winſtanley we are indebted for the right underſtanding of this paſſage τοιαυτης δ'ουσης—προς ἁ φασι τ'αλογα. In Mr. Cooke's verſion, there is not his uſual perſpicacity. The meaning of the whole paſſage is this: "That which appears impoſſible, muſt be excuſed by being referred, either, firſt, to the [illegible]

de Caſtelvetro, on le ſens nous avoit conduit, avant que de l'avoir conſulté."

C. 26. Φορτικη is rendered '*moleſta*;' by Cooke: "*oneroſa*;" by Goulſton: "*quæ artem adventitiam poſtulat*;" by Harris: "*chargée*," by Batteux. Of theſe interpretations, '*moleſta*' is the moſt ſuitable with the context, in which Ariſtotle goes on to ſhew the principal cauſe which made dramatic imitation more "diſguſting" to the ſerious part of the ſpectators, than epic would be. It was "diſguſting," becauſe the actors over-did their parts by injudicious and extravagant geſture. But this charge affects not dramatic poetry in its own nature; it reaches only the hiſtrionic art, which by the unſkilful is improperly applied. And this brings us to the laſt paſſage which we ſhall remark in the work we have been examining: "Αν με αυτος προσθη." Heinſius would read αυτο; *Toup* propoſed to *Winſtanley* αν μη αυλος προσηι; but our Editor very properly retains αυτος, and judiciouſly explains it thus: '*niſi ipſe, quam imitantur, quaſi ſe ceram atque in oculis fiſtat, per hiſtrionum motus*,' p. 167. With this Extract we finiſh our Critique on a work, which merits the approbation of the learned, and of which we ſay in the language of Ariſtotle, Δει Κροτεισθαι.

To this Edition of Ariſtotle's Poetics, a Greek Tranſlation of Gray's Elegy is ſubjoined. The dialect is Doric, and in general well preſerved. To the ſhortening of the laſt ſyllable in ωχετο before ξυνον—of θυ in ευθυμια—and of the laſt ſyllable in θυρι before ψυχα—we can never aſſent.

Μητε τι Μηδειας, μητε ξανθας Περιμηδας.

Theocr. Id. 2. 16.

Ἰλαθι νυν, φιλ' Ἀδωνι, ϗ ες νεωτ' ευθυμησαις.

Id. 15. 143.

Ἀδυ τι το ψιθυριτμα ϗ ἁ ποτνις, αιπολε, τηνα.

Id. 1. 1.

are all examples which prove ſuch liberties to be inadmiſſible. Here and there ſome Angliciſms occur, as θανατον ϗ ῥαδιον εὑρειν—and very wide from the original,

"And Melancholy mark'd him for her own"——is,

Μναμοσυνα τον δων, ποτις εμος εσσετ', εφα.

How can Μναμοσυνα be uſed for "melancholy," and is ιδων maſculine allowable in Doric dialect?

Art. II. *Sketches of the Hiſtory of the Auſtrian Netherlands*; with Remarks on the Conſtitution, Commerce, Arts, and general State of theſe Provinces. By James Shaw. 8vo. 5s. Boards. Robinſons. 1786.

THE recent diſpute between the Emperor and the States of Holland relative to the navigation of the Scheld gave riſe to the preſent performance.

The

The Author (though he nowhere acknowledges his obligations) appears to have drawn conſiderably from foreign ſources *. The French idiom, indeed, prevails throughout his work; and in conſequence of this, his diction is frequently ſtiff and embarraſſed. We ſhall point out three or four ſentences which we think particularly faulty in phraſeology and conſtruction, and which are no way reconcileable to the genius of the Engliſh tongue.

P. 14. 'Auſtria, and the ſtates in Germany, with the imperial dignity, paſſed to the brother of Charles, the emperor Ferdinand, who poſſeſſed alſo Hungary and Bohemia, and whoſe deſcendants were deſtined at laſt to reap the ſucceſſion, though diminiſhed, of the Low Countries.'

'To reap the ſucceſſion' is a vile phraſe, as Polonius would ſay, a very vile phraſe: and by many, perhaps, will be with difficulty underſtood. A Frenchman certainly writes, and elegantly, "*recueillir une ſucceſſion*"—and *recueillir* undoubtedly means *to reap*. But here the verb *recueillir* is not to be taken literally; "*recueillir une ſucceſſion*" is a figurative expreſſion, and means *to inherit an eſtate*, or in the language of royalty *to attain to dominion and power*.

P. 25. 'The treaty of Aix la Chapelle compoſed this war, which was of no long continuance, and gave to theſe provinces a tranquillity that has not ſince been diſturbed.'

"*Compoſer la guerre*" is not unfrequent with the French, and ſignifies *to put an end to the war*; but an Engliſhman, we believe, would ſcarcely ſay '*compoſed* the war,' when he means to inform us that it is no longer carried on.

P. 100. 'If it can be credited, as it is ſometimes aſſerted, that lace wrought in other countries with the ſame materials with which it is wrought here, and by the hands of the ſame artiſts, yet attains not to the ſame perfection, it muſt be ſuppoſed that the air has an influence upon the ſlender frame of this delicate fabric.'

What does Mr. Shaw here mean by 'this delicate fabric?' *Fabric* (in Engliſh, and according to its common acceptation) is a building, an edifice. Mr. S. in all probability met with "*fabriques tres delicates.*" The French ſubſtantive *(fabrique)* however, means both *edifice* and *manufacture*. *Fabriques tres delicates* ſhould therefore be rendered *the fineneſs or delicate texture of this manufacture.*

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* A book has been publiſhed at Paris, entitled, "*Memoires Hiſtoriques et Politiques des Pays-Bas Autrichiens,*" by the Count de Neny. But whether Mr. Shaw is indebted to that gentleman for any of the ſketches here exhibited is impoſſible for us to determine; the Count de Neny's performance never having fallen into our hands.

P. 79. 'A more fortunate conjuncture may arrive, when actuated by more liberal principles of commerce, or preſſed by the voice of conſpiring nations to whoſe acceſs the Scheld is now denied, &c.' Our author no doubt meant to ſay, "Nations who are now denied acceſs to the Scheld"—Yet after all, *acceſs to the Scheld* is by no means a happy expreſſion, and is ſcarcely to be defended. At page 158 we meet with "a *ſliding* age" (the French adjective we ſuppoſe was *gliſſant*) inſtead of 'a corrupt and *ſlippery* age, &c.'

Very many errors of a like nature are to be found in this performance; but we have ſelected a ſufficient number of paſſages to prove the author's deviation from our eſtabliſhed mode of ſpeech; a deviation we are never inclined to tolerate or excuſe. The Engliſh language is already greatly injured by the introduction of Galliciſms; and in a little time, we fear, it will be totally deſtroyed by them *.

Such are our objections to Mr. Shaw's publication. In other reſpects his book is undoubtedly entitled to praiſe. It contains much uſeful, we may add, intereſting matter, compiled with ſeeming induſtry, and in many parts with care.

ART. III. *Sacred Biography:* or the Hiſtory of the Patriarchs: being a Courſe of Lectures, delivered at the Scots Church, London-Wall. By Henry Hunter, D.D. Vol. III. 8vo. 6s. Murray. 1786.

IN this volume, the author (in continuation of his plan, which has already come under our notice, ſee Rev. vol. lxxi. p. 434.) confines himſelf wholly to the hiſtory of Moſes. The incidents of his life, and the concomitant events of the Jewiſh hiſtory, he unfolds, not with the coolneſs of criticiſm, but in the animated ſtyle of popular oratory: ſeizing every circumſtance, in the courſe of the narrative, which can afford occaſion for moral and pious reflections, lively deſcription, or pathetic addreſs. Whatever philoſophy may find to controvert in our author's opinions, or criticiſm to cenſure in his mode of declamation, it muſt be acknowledged, that he poſſeſſes conſiderable powers, both of conception and language, for that kind of preaching which is adapted to produce a ſtrong impreſſion upon mixed auditories. Of the ſtyle of theſe diſcourſes, we ſhall give the following ſpecimen:

Speaking of Midian in Arabia, the place to which Moſes retired, when he left Egypt, Dr. Hunter proceeds:

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* As to the employing of French words *occaſionally*, and *as ſuch*, either for the purpoſe of giving energy to our expreſſions, or for the more clearly conveying our meaning, we think the practice may not only be juſtified but commended. We repeat: it is the *foreign idiom* in *Engliſh performances* that particularly excites our diſguſt.

There

'There lived in this city a perſon of diſtinguiſhed rank and ſtation; but whether poſſeſſed of a ſacred or a civil character, the ambiguity of the term in the holy language permits us not to determine; and the Scripture leaves us totally uncertain whether he were a prieſt or a prince of Midian. But we are left in no doubt reſpecting his moral and intellectual qualifications; and we ſhall have no reaſon to be diſpleaſed at finding the hiſtory of Moſes blended with that of ſo ſenſible and ſo good a man as Jethro, or Raguel, turns out to be. Whatever his dignity was, the ſacerdotal or royal, we find his daughters trained up in all the ſimplicity of thoſe early times; following the humble, harmleſs profeſſion of ſhepherdeſſes. Wiſe is that father, kind and juſt to his children, who, whatever his ſtation, poſſeſſions, or proſpects may be, brings up his ſons and his daughters to ſome virtuous and uſeful employment; for idleneſs is not more odious, diſhonourable, and contemptible, than it is inimical to happineſs, and irreconcileable to inward peace.

'Moſes being arrived in the neighbourhood of Midian, weary and faint with a long journey, through a barren and unhoſpitable country, ſits down by a well of water to reſt and refreſh himſelf.—And as a good man's footſteps are all ordered of the Lord, Providence ſends him thither, juſt at the moment, to ſuccour the daughters of Raguel from the violence of ſome of their neighbours. In that country, the precious fluid beſtowed upon us in ſuch boundleſs profuſion, being diſpenſed as it were in drops, became an object of

kindneſs and hoſpitality. Minds ſo well aſſorted as thoſe of Moſes and Jethro; and attracted to each other by mutual acts of beneficence, would eaſily aſſimilate, and unite in friendſhip. And the pleaſing recollection of protection given and received, the natural ſenſibility of a female mind to perſonal accompliſhments, but more eſpecially to generoſity and courage, on the one hand; and the irreſiſtible charm of feminine beauty and modeſty to a manly heart, on the other, would ſpeedily and inſenſibly between Moſes, and ſome one of the Prieſt of Midian's fair daughters, ripen into love. What follows therefore, is all in the courſe of honeſt Nature, which never ſwerves from her purpoſe, never fails to accompliſh her end. But it was Providence that furniſhed the field, and the inſtruments with which Nature ſhould work. That Providence which ſaved him forty years before, from periſhing in the Nile; that Providence which delivered him ſo lately from the hands of an incenſed king; the ſame Providence now, by a concourſe of circumſtances equally beyond the reach of human power or foreſight, fixes the bounds of his habitation, forms for him the moſt important connection of human life; and for another ſpace of forty years, makes him forget the tumultuous pleaſures of a court, in the more calm and rational delights of diſintereſted friendſhip and virtuous affection.'

On theological ſubjects Dr. Hunter adopts the orthodox ſyſtem and language; but he never ſuffers himſelf to ſink down into the dull polemic. If it be not his talent to reaſon cloſely, we find him, on every topic, haranguing fluently, and with no common ſhare of popular eloquence.

ART. IV. *The Epiſtles of Lucius Annæus Seneca*; with large Annotations, wherein, particularly, the Tenets of the ancient Philoſophers are contraſted with the divine Precepts of the Goſpel, with regard to the moral Duties of Mankind. In Two Volumes. By Thomas Morell, D. D. 4to. 1l. 10s. Boards. Robinſons. 1786.

IN the preſent ſtate of ſcience, we perhaps pay too much reſpect to the ancients, when we make uſe of them as preceptors. The ſubject of Ethics, particularly, after all the light which has been caſt upon it by the New Teſtament, and all the labour which has of late been beſtowed upon it by divines and moraliſts, may be allowed to be better underſtood, and more accurately taught, by the moderns than by the ancients. Neither Plato, nor Ariſtotle, nor Cicero, nor Epictetus, nor Antoninus, nor Seneca, will inſtruct a young man in the theory of morals, or enable him to underſtand it, as a *ſcience*, ſo perfectly as a Puffendorf, a Hutcheſon, a Smith, or a Paley.

Nevertheleſs, the ancient moraliſts are ſtill of great value; and their value is of a kind which will not diminiſh with the advancement of moral ſcience, ſince it chiefly conſiſts in a lively and beautiful diſplay of thoſe moral maxims and ſentiments, which are felt by every one, and acknowledged in every ſyſtem.

The peruſal of the leſſons of practical wiſdom, preſerved in the writings of the ancients, muſt always give pleaſure to a well cultivated mind, both on account of their correſpondence with the natural dictates of the human heart, and on account of the elegant and nervous manner in which they are commonly expreſſed.

In this view, the writings of Seneca have been always juſtly held in high eſtimation. Whatever may be thought of the conſiſtency of this philoſopher's conduct with his doctrine, it cannot be doubted, that his ſyſtem of philoſophy required the ſtricteſt virtue, and that in all his writings, a variety of juſt and noble ſentiments are expreſſed with great conciſeneſs and energy. Even the pointed and antithetical form of expreſſion, which is the peculiar character of his ſtyle, and which is, not without reaſon, cenſured as a deviation from the ſimplicity which diſtinguiſhed the writers of the preceding period, ſeems peculiarly adapted to the purpoſe of giving vivacity and ſtrength to particular maxims and obſervations in morals.

Dr. Morell, therefore, rendered an acceptable ſervice to the Public, by clothing the beſt part of Seneca's works, his Epiſtles, in a modern dreſs, which has, we believe, never been attempted ſince they were *done into Engliſh* by Thomas Lodge, and arrayed in a ruſtic habit by that great maſter of the vulgar dialect, L'Eſtrange. Every one knows that Dr. Morell, the improver of Ainſworth Dictionary, and author of *Theſaurus Græcæ Poeſeos*, devoted a long life to claſſical learning, and therefore, as might be expected, muſt have been well qualified to give a correct and faithful tranſlation of Seneca. That our Readers may judge for themſelves how far he was capable of imitating the peculiar manner of the original, we ſhall ſelect two paſſages.

'*Of Books. The Mind is to be employed on Things and not on Words. The happy Man.*

'You complain, *Lucilius*, that, where you at preſent reſide you want books: it matters not how many you have, but how good they are. Reading, with ſome point in view, profits a man; but variety only amuſeth. He that hath fixed upon the end of his journey, muſt purſue one path, and not wander out of his way: this would not be called a journey, but rambling. You had rather, you ſay, I ſhould give you books than counſel. Such as I have I am ready to ſend you, and even my whole ſtock: nay, I would, if poſſible, tranſport myſelf to you; and indeed did I not expect that you ſoon will have fulfilled your commiſſion, old as I am, I ſhould have undertaken the voyage: nor would *Charybdis*, *Scylla*, or any fabulous ſtories relating to this ſea, have deterred me from it. I would have ſwam over it, inſtead of being carried; to have enjoyed your preſence, and learned what progreſs you have made in the accompliſhments of the mind. But as for your deſiring me to ſend you my books, I think myſelf not a whit the more ingenious, than I ſhould think myſelf handſome,

handſome, becauſe you deſired my picture. I know you make this requeſt more out of complaiſance than judgment; but if it be from judgment, I muſt tell you, your complaiſance hath impoſed upon you. However, ſuch as they are, I will ſend them; and entreat you to read them, as the writings of one, who is ſtill ſeeking after Truth; not preſuming to have found it; and ſeeking it with earneſtneſs and reſolution: for I have not given myſelf up to any particular maſter; I have not enliſted myſelf ſolemnly in any ſect *: I truſt indeed much to the judgment of great men, but at the ſame time deſpiſe not my own. They have ſtill left us many things for future inveſtigation; and perhaps might have ſupplied us with many things neceſſary, had they not attached themſelves to things vain and ſuperfluous: they loſt much time in cavilling about words, and in captious diſputations, which ſerve only to exerciſe and amuſe vain minds. They ſtart knotty queſtions, and then ſolve them, by the help of a few words of doubtful meaning: and have we leiſure for all this? do we yet know how to live, or how to die? Thither ſhould our utmoſt care and diſcretion be directed, in order to be provided againſt being deceived by things, as by words: what avails it to perplex yourſelf and me, with the diſtinction of words of like ſound, when no one can be deceived by them but in ſubtle diſputations?

'Things themſelves deceive us: let us learn to diſtinguiſh them: we embrace evil for good; we wiſh for things contrary to what we wiſhed for before; our vows impugn our vows; and our purpoſes thwart and oppoſe one another: how nearly does flattery reſemble friendſhip? It not only imitates friendſhip, but ſeems to overcome and excel it †; it is ſucked in with favourable ears; deſcends into the heart; and is then moſt grateful, when moſt pernicious: teach me to diſtinguiſh this likeneſs: a fawning enemy ſometimes attacks me in the name of a friend: vice impoſes upon us under the maſk of virtue; temerity lies concealed, under the title of valour; indolence is taken for moderation; and the coward for a cautious man. Now, error in this reſpect is very dangerous; ſet therefore a particular mark on theſe things: but was you to aſk a man if he has got horns, no one would be ſo fooliſh as to rub his brow for conviction; nor ſo dull and ſtupid as not to know, he has not got that which, by the moſt ſubtle inferences you would perſuade him he has. Theſe then deceive without any detriment; like the cups and balls of jugglers ‡, in which the very fallacy delights us; make me to underſtand how the feat is done, and all the pleaſure of it is loſt: I may ſay the ſame of all idle queſtions, properly called *ſophiſtry*; which to be ignorant

* 'Nullius addictus jurare in verba magiſtri. *Hor.* Ep. I. l. 14.

† 'Thus *Horace* (A. P. 431.)

Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo.
As hirelings, paid for the funereal tear,
Outweep the ſorrows of a friend ſincere.

‡ 'This rub on the logicians, comparing their trifling argumentation to the tricks of jugglers, was from *Arceſilaus*, who ſaid, τὰς διαλεκτικὰς συναγωγὰς τοῖς ψηφοπαικτικοῖς τοῖτοις χαρίεντως παραλογίζονται.

of

of is by no means prejudicial; nor is there any profit or delight in knowing them.

'Throw aſide the ambiguity of words, and teach us this important truth; that he is not the happy man, whom the vulgar eſteem ſo, on account of his great wealth, but he whoſe mind is all goodneſs; upright, and noble, trampling upon what the world holds in admiration; who ſees no one, with whom he would change condition; who reckons a man happy, only in that he preſerves the dignity of man; who takes Nature for his guide; conducts himſelf by her laws; and lives up to her preſcriptions; whoſe truly good poſſeſſions are ſuch, as no external power can take away; who turns evil into good; ſure and ſteady in point of judgment, without prejudice, without fear; whom no external force can diſturb, though perchance it move him; whom, when Fortune hath pointed at him her ſharpeſt arrow, and with her whole ſtrength, ſhe only rakes, but cannot wound him; and *that* but ſeldom; for her other weapons, with which ſhe aſſails mankind, rebound from him like the hailſtones, which falling on our houſes, without any inconvenience to the inhabitants, make a little rattling, and are diſſolved *.

'*Here then exert yourſelf*, for why ſhould you detain me with ſuch ſtuff as you yourſelf call *pſeudomenon* (i. e. *fallacious reaſoning*): and of which ſo many idle books are compoſed? Behold, the whole of life deceives me; reprove this; if you are ſo acute, reduce this to truth. We judge thoſe things neceſſary the greateſt part of which

about to live: they defer every thing from day to day: however circumſpect we are, life will ſtill outrun us *: but now, while we are ſo dilatory, it paſſeth away as if it did not belong to us; it ends indeed at its laſt day, but is loſt every day.

'But that I may not exceed the bounds of an epiſtle, and fill the reader's hand with a load of paper; I ſhall defer to another opportunity this diſpute with the logicians; who generally ſpin their reaſonings ſomewhat too fine; and are ſtudious to exhibit little elſe than *this* and *that* †.'

'*On Contentment and Magnanimity.*

'Still, *Lucilius*, are you forgetful, and ſtill complaining; and ſeem not to underſtand, that there is nothing evil in theſe worldly affairs, but what you make ſo yourſelf; by being thus diſpleaſed and ever querulous. For my part, I think there is nothing that can be called miſerable in man, unleſs he thinks there is ſomething miſerable in the *nature of things*. I would quarrel with myſelf, if I thought there was any thing that I could not endure. Am I ſick? It is part of my deſtiny. Is my family afflicted? am I hard preſſed by the uſurer? does my houſe crack? loſſes, wounds, difficulties, fears, do they all aſſault me? It is nothing more than what is common in the world: nay, further, *it muſt be ſo*. Theſe things therefore cannot be ſaid to *happen*, they are *decreed*.

'If you will believe me, *Lucilius*, I will lay open to you my inmoſt thoughts and affections. Thus then, when any thing ſeems adverſe or hard to me, do I behave myſelf: I obey not God forcibly, but willingly; I follow him, not from neceſſity, but with all my mind and all my ſoul ‡. Nothing can befal me that I will receive,

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* '*Life will ſtill outrun us*] ——Life ſpeeds away,
From point to point, tho' ſeeming to ſtand ſtill;
The cunning fugitive is ſwift by ſtealth:
Too ſubtle is the moment to be ſeen:
Yet ſoon man's hour is up and we are gone.
Too prone's our heart to whiſper what we wiſh;
'Tis later with the wiſe than he's aware;
The wiſeſt man goes ſlower than the ſun;
And all mankind miſtake their time of day,
Ev'n age itſelf.——*Young*.

† '*This* and *that*] *Hoc ſolum curantibus, non et hoc.* Alluding to the uſual forms of their ſyllogiſms; *a thing muſt be either* this *or* that; *it cannot be* this, *therefore it muſt be* that; or, *it cannot be* this *and* that; *it is* this, *therefore not* that. This puts me in mind of two lines, which a modern wit hath ſet by way of *moral* to a burleſque tragedy:

From ſuch examples as of *this* and *that*,
We all are taught to know—I know not what.
Covent Garden Tragedy.'

‡ 'This is true wiſdom, the principal doctrine of the Stoics, and confirmed throughout the whole tenour of the Goſpel. "He is but a bad ſoldier, who ſighs and marches on with reluctancy; we muſt receive the orders with ſpirit and chearfulneſs, and not endeavour to

ceive, either with an heavy heart, or a ſorrowful countenance. There is no kind of tribute but what I will pay readily; conſidering that all we either mourn or fear is but the tribute we owe to Nature for our exiſtence. It is in vain either to expect an exemption from theſe things, or to aſk it *. Are you racked with pains in the bladder? have you had continual loſſes?—I will go further: are you in fear of your life? And did you not know that you wiſhed for theſe things when you wiſhed for old age †? All theſe things as neceſſarily attend a long life, as in a long journey we muſt expect duſt, and dirt, and ſhowers.

' *But you would fain live*, you ſay, *and yet be free from all theſe inconveniencies*. Such an effeminate declaration by no means becomes a man. I would fain ſee how you would take this wiſh of mine; which I proteſt I make, not only with a great, but good, intention; *may neither Gods nor Goddeſſes permit Fortune to indulge you in eaſe and pleaſure*. Put to yourſelf this queſtion, whether, if God was pleaſed

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ſlink out of the part aſſigned us in this beautiful diſpoſition of things; whereof even our ſufferings make a neceſſary part. Let us addreſs ourſelves to God who governs all; as *Cleanthes* did in thoſe excellent lines which are going to loſe part of their grace and energy by my tranſlation of them. *Bolingbroke.* (See the original Epiſtle, 107, N. f.)

Parent of Nature, Maſter of the world,
Where'er thy providence directs, behold
My ſteps with chearful reſignation turn.
Fate leads the willing, drags the backward on,
Why ſhould I grieve, when grieving I muſt bear,
Or take with guilt, what guiltleſs I might ſhare.

——— Thus let us ſpeak, thus let us act. Reſignation to the will of God is true magnanimity. But the ſure mark of a puſillanimous and baſe ſpirit, is to ſtruggle againſt, to cenſure, the order of Providence; and inſtead of mending our own conduct, to ſet up for that of correcting our Maker. *Id.*—See alſo *Adams* on Suicide, p. 176.

* " This eſtabliſhed courſe of things it is not in our power to change: but it is in our power to aſſume ſuch a greatneſs of mind as becomes wiſe and virtuous men; as may enable us to encounter the accidents of life with fortitude; and to conform ourſelves to the order of Nature; who governs her great kingdom, the world, by continual mutations. Let us ſubmit to this order: let us be perſuaded that whatever does happen ought to happen; (or, as Mr. *Pope* expreſſes it, *whatever is, is right*;) and never to be ſo fooliſh as to expoſtulate with Nature."

' The beſt reſolution we can take, is to ſuffer what we cannot alter; and to purſue, without repining, the road which Providence, who directs every thing, has marked out to us. *Id.*

† Γῆρας ἅπαντι μὲν ἐλθεῖν, πᾶς ἐυχεται, ἢν δὲ πάρῃ ἀλγεῖ,
Μέμφεται· ἐκ δ' αὖ χρῆσιν ἀφειλόμενον.
All wiſh for age, but when it comes, they cry,
They have enough, and rather wiſh to die.
Εἰ τις γηράσας ζωὸν ἐυχεται, ἄξιος ἐσι
Γηράσκειν πολλὰ ἰὼς ἔτεα διζύεσθαι.

to favour you with your choice, you had rather live in the shambles than in a camp. Know, *Lucilius*, that life is a warfare *: such men therefore who are ordered from place to place; who undergo all manner of difficulties in the execution of the most dangerous commissions; these are your brave men, and chiefs in an army: while they who enjoy public ease at the expence of others labours, are mere poltroons † who buy their safety with disgrace.'

From the notes to the preceding specimens, it will be perceived that they do not promise so much entertainment to the critical scholar as might have been expected: they will, however, serve to render the Author more intelligible to the English reader, and will at the same time afford an amusing specimen of the garrulity of age; for the Doctor often speaks of himself, and lays open his sentiments of men and things. Those who know how indefatigably Dr. Morell laboured in the service of letters, will be pleased to hear the old man say, at the close of life, "Old as I am, I never knew an injury that was not easily forgiven, nor a distress but what was tolerable, and, as the world goes, rather required a contemptuous smile than a tear."

Art. V. *Essays on the Origin of Society*, Language, Property, Government, Jurisdiction, Contracts, and Marriage; interspersed with Illustrations from the Greek and Gaelic Languages. By James Grant, Esq. Advocate. 4to. 7s. 6d. Boards. Robinsons. 1785.

LANGUAGES having been constructed to suit the wants, the ideas, and the feelings of mankind, it cannot be doubted that many conclusions may be drawn from the modes of speech which are *common* to different countries respecting the notions and habits of men in the early ages of society. Several judicious hints of this kind we have met with in Dr. Reid's late Essays on the Intellectual Faculties of Man. But it may perhaps be more difficult to deduce conclusions of this kind from the structure of any *particular* language, or from the etymology of its words, where so much must necessarily depend upon mere conjecture.

It is upon this hazardous ground that Mr. Grant treads. Having derived the origin of society, not from the apprehension of

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'* This allusion is common in scripture. *I have fought a good fight*, saith St. *Paul*; *I have finished my course*; *I have kept the faith*; *henceforth is laid up for me a crown of righteousness*. 2 Tim. iv. 7. *This charge I commit with thee, son Timothy, that thou mayest war a good warfare*. 1 Tim. i. 18.'

'† Turdilli sunt, tuti contumeliæ causa.—*Al.* Turburilla sunt. *Pincian.* Tubilinæ, the name of a Goddess amongst the ancients. *Lips.* Turdi sunt. From one *Turdus*, a man of so infamous a character, that his name became a proverb.—*Seneca*, the father, makes mention of him, in l. 9. *Controv.* 4.—Turdilli, *Ousels*; or some such birds, that are safe in being despicable.'

danger, but from the natural principle of aſſociation, he conſiders language as one of the primary diſtinctions of human nature, and offers it as his opinion, that there are ſounds in a primitive and ſtill living language, which will caſt ſome light upon the original condition of man, and the train of his ideas in his primeval ſtate of exiſtence. The Erſe or Galic language (a dialect of the ancient Celtic, ſtill ſpoken in its original purity in the highlands of Scotland) he maintains to be a monument of the primitive manners of the human race.

That the firſt vocal ſounds were expreſſions of paſſion, varied according to the nature of the paſſion, our Author thus attempts to prove from the ſimple ſounds, with their ſignifications, in the Galic language.

'The vowels *A*, *E*, *I*, *O*, *U*, pronounced in Scotland in the ſame manner as they are in Italy, are all ſignificant ſounds with the deſcendants of the Caledonians. *A* is a ſound, uttered with loud vociferation, to cauſe terror. *E* is an exclamation of joy; *I*, of diſlike; *O*, of admiration; and *U*, of fear; alſo of grief, modified by a graver tone of voice.

'Sudden ſenſations of heat, cold, and bodily pain, are expreſſed by articulate ſounds, which, however, are not uſed in the language to denote heat, cold, or bodily pain. Sudden ſenſation of heat is denoted by an articulate exclamation, *Heit*; of cold, by *Id*; of bodily pain, by *Oich*. The ſimple cries are generally, if not always, followed by articulate ſounds; as, *A*, *Ab*; *E*, *Ed*; *I*, *Ibh*; *O*, *Obh*; *U*, *Ubh*. The letters *bh* ſound like *v*. All theſe ſounds, both ſimple and articulate, may be called interjections, being parts of ſpeech which diſcover the mind to be ſeized with ſome paſſion. We doubt if any of the modern improved languages of Europe preſent ſo great a variety of interjections, or ſounds which in utterance inſtantaneouſly convey notice of a particular paſſion, bodily or mental feeling. Although the ſounds, ſimple and articulate, enumerated above, have not all been adopted or preſerved as ſignificant words, ſome of them ſtill remain as words or ſounds of marked ſignification.

'The pronouns *He* and *She* are expreſſed by the ſimple ſounds, or vowels, *E* and *I*; and theſe ſerve as regular marks of the maſculine and feminine genders. A neuter gender being unknown, every object is in a manner perſonified in the application of theſe pronouns.

'Diſtinctly varied ſounds having been once employed by primitive Man to denote the genders of living objects, he naturally applies them to inanimate things. Language advances from ſterility to copiouſneſs by ſlow degrees. The invention of a word to denote a neuter gender, belongs to an improved underſtanding. It is probable that the Υ of the Greeks was not coeval with their O and H, which, like the Galic *E* and *I*, were ſimple ſounds uſed to denote the male and female of every ſpecies.

'Rude Man is incapable of forming abſtract ideas: his intellectual powers are extremely limited: his reaſoning faculty is applied to few objects: the rare impreſſions made upon his mind are therefore ſtrong; inanimate things paſs unnoticed; objects of motion and life catch his attention. Diſpoſed to taciturnity, he ſeldom communicates

cates his thoughts; but when his mind is agitated by matters of important concern, deſirous to paint forcibly, he expreſſes himſelf in bold and figurative language, accompanied with bodily ſigns and geſtures: his manner and ſtyle naturally, if not neceſſarily, aſſume the tone of animation. He delights in imagery and perſonification. Hence it is, that the compoſitions of rude and barbarous ages, tranſmitted to poſterity, are univerſally found to approach to the ſtyle and numbers of poetry. The diſtinction of two genders ſufficiently ſatisfies the mind of primeval Man: the invention of a third gender is reſerved for that ſtage of ſociety when the underſtanding is much exerciſed, and the imagination and genius are not ſuffered to wanton in extravagance, but are reduced within the limits of preciſion, correctneſs, method, and rule.

'The diſtinction of male and female naturally claimed the earlieſt attention. The difference of ſex was denoted by two ſimple ſounds, which formed two diſtinct words in primitive language.

'The vowel *I*, with an aſpiration, ſignifies *to eat*. The aſpiration being the termination of the ſound, it had in the mouths of many acquired the guttural pronunciation *Ich*. Both *I* and *Ich* are in common uſe. From *Ich* came *Ichc*, which ſignifies *compaſſion*; importing, that the moſt common relief from diſtreſs flowed from proviſion of food.

'It has been obſerved, that *E* is an exclamation of joy. The ſame ſound, with an aſpiration, is uſed as a word, ſignifying *a cry*. The ſame ſound, terminating in the conſonant *D*, formed the primitive word *Ed*, which ſignifies *food*. Hence Εδω, *Edo*, of the Greeks and Latins.

'The more we trace mankind to their primeval ſtate, we find them the more thoughtleſs and improvident. Their ſubſiſtence, like that of the greater part of other animals, depends upon the acquiſitions of the day. When the means of ſubſiſtence are precarious, and not commanded with certainty, the paſſion of joy and the poſſeſſion of food are cloſely allied. Hence a ſound or cry expreſſive of joy, came naturally to give a name to the cauſe that produced it.

'An exclamation of *Ed* or *Eid* is uſed upon diſcovery of any animal of prey or game: it is meant to give notice to the hunting companion to be in readineſs, and prepare the means of conqueſt and poſſeſſion.

'*Ed* is uſed in Ireland to ſignify *cattle*. In Scotland it is preſerved in many compound words. *Edal*, cattle, literally ſignifies the offſpring or generation of cattle. *Edich**, clothes, literally the hide or ſkin of cattle. *Coed* or *Cued*, ſhare or portion of any ſubject of property; literally, common food. *Faoed*, hunting; literally, gathering of food. *Edra*, the time of the morning when cattle are brought home from their paſture to give milk; literally, meal-time. Theſe words tend to ſhew, that an etymological analyſis of the words of a primitive language may be of uſe in throwing light upon the ſituation and circumſtances of primeval Man; and may ſerve to mark the progreſs of the human mind from its ſimpleſt to its more enlarged conceptions in increaſing ſociety.'

The power of imitation, the Author conſiders as a fruitful parent of language, and gives many examples of imitative lan-

* *Ed-ſheich. S* and *h* are quieſcent.

guage in the Galic. Here he finds a large ſcope for conjecture, and indulges himſelf freely. All his Readers will not perceive that *Uai, a cave*, is derived from the hollow ſound generally heard in entering one.

The common obſervation, that men naturally transfer the name of one object to another which is in any manner nearly related to it, Mr. Grant ſupports by examples from the Galic language.

'*BE* *, in the Galic language, ſignifies *life*: but it is uſed to denote the means of ſubſiſtence; which bearing obviouſly the moſt intimate relation to life, acquires, in a figurative ſenſe, the appellation proper, in its primitive acceptation, to life ſimply. When a ſtranger happens to enter the houſe of a modern Caledonian at meal-time, the landlord addreſſes him with the words *'S e do* † *bhe*, which literally ſignify, *It is thy life*, but import an invitation to come and partake of the family fare, or victuals, as the ſupport of life.

'It has been obſerved that *Ed* in its primitive ſenſe ſignifies *food*. It came to be applied to denote *cattle*, when ſuch became the chief fund of ſubſiſtence. *Eallach* ſignifies *a burthen*; but it is uſed in Ireland to denote *a beaſt*. It received this name from the circumſtance of an animal fit for food being the moſt common and ordinary *burthen*, or that which attracted moſt attention in early ſociety.

'We have before remarked, that *Re* ſignifies *diviſion*, and that in proceſs of time the word came to be applied to the effect of diviſion, which was *concord* or *agreement*. In like manner the word *Reinn*, which ſignifies one's *portion* or *diviſion*, is uſed to denote *any action*. If one ſhould aſk, if another had eaten his victuals, he would ſay, *An d'reinn e a bhia?* which is literally, *Has he divided his meat?* The verb *Reinn* correſponds with the Engliſh verb *to do* or *to make*. In like manner, the Greek word ποιέω ſignifies *to do, to make*. The act of diviſion being originally of moſt frequent uſe, and of greateſt importance, came naturally to be uſed as a common appellation for any action. Many more examples of the like nature might be given.'

On ſimilar grounds (which afford the Author much room for the diſplay of ingenuity) he proceeds to prove, that much accuracy and juſtneſs of thought appear in the combination of words from their roots.

In the courſe of theſe remarks, Mr. Grant maintains, that the Greek and Latin languages are derived from the Celtic, of which the Galic is a dialect.

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* The vowel *E* ſounds like the Engliſh proper *A*.

† The word *do* is improperly uſed to ſignify *thy*: the proper word is *te*. The poſſeſſive pronouns *my, thy, his*, are expreſſed in Galic by *me, te, ſe*. In the firſt two, the juſt orthography, from not attending to the pronunciation and regular analogy of the words, has been loſt ſight of, and retained only in the laſt. The original words are preſerved in the Latin language as the accuſatives of *ego, tu*, and *ſui*. In theſe Galic pronouns the *e* has the pronunciation of the French *e* in the article *le*.

'The Galic word *Be* is the root of the Greek noun Βιος, which ſignifies *life*, and alſo *ſuſtenance*. It will be remarked alſo that Βιος is uſed to ſignify *a bow*, which was the chief inſtrument uſed by the primitive ſocieties of temperate climes in procuring the means of ſupporting life. The Greek word Βια, which ſignifies *ſtrength*, is uſed by the Caledonians to denote *victuals**. Thus the word *Bia*, which with the original inventors of the Celtic or Galic language denoted *victuals*, was by the Greeks uſed to ſignify *ſtrength*; a quality depending upon the poſſeſſion of the means of ſubſiſtence.—

'The Θεος of the Greeks, and the *Deus* of the Latins, both ſignifying *God*, are compounded of Two Galic words; *Ti*, a being, and *Tus* or *Tus*, equally common to denote *firſt* or *beginning*. In the compound, theſe two words are pronounced *Tios* or *Tius*, the firſt letter of the ſecond word being always thrown out. The letter *T* in the word *Ti* has a middle ſound, or ſoft pronunciation, between the *Theta* of the Greeks and the *T* of the Engliſh, and is formed by application of the tongue to the teeth and roof of the mouth. Θεος ſignifies, literally, *the firſt being*. In like manner, the *Venus* of the Latins is a compound of *Ben* and *Tus*, which literally ſignify *the firſt woman*. The letter *B*, in compounds and inflections, is always ſoftened into *V*; ſo that, in Galic, *the firſt woman* is properly denominated *Bhenus*, pronounced as if written *Venus*. Εδος and Εδωδη ſignify *food*. Theſe words are compounded of the Galic words *Ed* or *Eid*, and *Ar*: the former ſignify *food* ſimply, and the latter, *ploughed land*. The word Εδαφος, in ſtrict propriety of ſpeech, ſignifies that ſpecies of food which is produced from the culture of the ground, or from ploughed land. It will readily ſuggeſt itſelf to the learned, that the combined words of Εδαφος form the roots of the Greek and Latin words Εδω, *edo*, Αρω, *aro*. Εδρα, which ſignifies *a ſeat*, has an evident reference to food. The word is compounded of two Galic words, *Ed* and *Tra*, which literally ſignify *meal-time*: the *T* is loſt in the compound. There is an intimate relation between the act of making a meal, and the place or ſeat where the early tribe or ſociety aſſembled and ſat down to eat. Ammianus Marcellinus ſays of the Alans, *Cumque ad graminea venerint*

* *Bio* ſignifies *alive*, and *Bas*, death. This laſt word is a compound of *Be*, life, and *As*, out. The Latin word *Cibus*, which ſignifies *victuals* or *food*, is derived from the Galic word *Cib* or *Caoib*, which ſignifies ſuch a portion of meat as a man could devour at a mouthful. A *portion* or *part* is expreſſed in Galic by the word *Mir*, ſynonymous to the Greek word Μερος, and is expreſſive of a larger portion than *Cib*. It may be obſerved, that *meat*, and the *action of eating*, are expreſſed in the Greek language by the word Βρωσις, and that the verb Εσθιω and Ωμι, ſignify *to eat* or *devour*. Theſe words are derived from *Bru* or *Bro*, which in Galic ſignifies *the belly*. *Bru* is the moſt common pronunciation, but *Bro* is not to be rejected; a proof of which is furniſhed by *Broinn*, which alſo ſignifies *belly*, and in its inflected caſes varies into *Bronn*; and the word *Brolean*, which ſignifies *the paunch*. The Greek word Βρομος, which ſignifies a *rumbling noiſe*, is compounded of two Galic words, *Bro* and *Fuaim*, which in the compound is *Brouaim*, contracted, is pronounced Broim, and ſignifies *crepitus ventris*.

in orbiculatam figuram locatis Sarracis ferino ritu veſcuntur. When the wandering ſociety made a meal, they ſat in the form of a circle; and though the Author compares their manner of eating to that of wild beaſts, yet regularity and order muſt have been obſerved in the diviſion and diſtribution of their food. We ſhall have occaſion to conſider, in another place, the manner in which that matter was regulated. Εδος, which alſo ſignifies *a ſeat*, derived its name from the relation between eating of food and the place where it is eaten. The *Ædis* or *houſe*, of the Romans, got its name from the important circumſtance of its being the place of reſort for the family or tribe at meal-time. Εδνα, which ſignifies *dona ſponſalia*, or preſents which a bridegroom made to his bride, is a compound of two Galic words, *Ed*, and *No* or *Nua*, literally ſignifying *new food*. This word has a reference to the condition of primeval ſociety. When the objects of greateſt value conſiſted of the means of ſubſiſtence, an article of freſh or new food muſt have been in a high degree acceptable. When marriage came to be introduced, the preſents made by a new-married man to his bride ſtill retained the denomination of Εδνα.

'From *Ar* there are many Greek derivatives. Αρουρα ſignifies *ploughed land*, alſo *crop of corn*. Αρτος ſignifies *bread*. In Galic, *a crop of corn*, and *bread*, are expreſſed by *Arbhar*, commonly pronounced *Arar* and *Aran*; all being equally derivatives of the root *Ar*. So the Greek and Latin words, Αροτος, *arabilis*, arable; Αροτρον, *aratrum*,

nated: the Celtic ſtamina are viſible, and remain a monument of the Celtic parentage of the renowned Grecian and Roman people.'

After all the reſemblances which our Author has ſo ingeniouſly traced out between the Greek and Galic languages, we muſt, however, remark, that we ſee much reaſon for deriving the Greek language from the ancient Teutonic rather than the Celtic.

The affinity between the Saxon and the Greek tongues has been ſhewn by many writers. It is very manifeſt in the words, ἀηρ, *air*; μήνη, *moon*; ἀστηρ, *ſtar*; οκιὰ, *ſky*; ῥανὶς, *rain*; πατὴρ, *father*; μυθος, *mouth*; χολὴ, *call*; ὐθαρ, *udder*; ἀυλὴ, *hall*; ῥεᾶὴ, *ſtreet*; πάτος, *path*; αξίνη, *ax*; ῥακ☉, *rag*; εἶα, *hay*; and in many others, which writers on this ſubject have collected. Theſe reſemblances afford ground for ſuppoſing that the Greek and the Saxon languages are derived from one common ſource; and this is farther confirmed by their agreement, in the manner of terminating the infinitive preſent active, in the uſe of negatives and of articles, in their forms of compariſon, and in the ſtructure of compound words. We have, moreover, the teſtimony of Ovid, who lived ſome years in Pontus, where the Greek and the Getic or Gothic languages were ſpoken, and could himſelf ſpeak and write in both (*Vid. Triſt.* ver. 7, 8. 51. & 10. 35. *Eleg.* ii. 68. *De Ponto*, iii. *Ep.* ii. 4. iv. 13. 17. 19.) that the Getic tongue was from the ſame ſource with the Greek. To this we might add the authority of Henry Stephens, Scaliger, Salmaſius, Francis Junius, Caſaubon, and other great names, in ſupport of the opinion that the Greek and Gothic languages have a common origin. Now, it appears from ancient hiſtory, that the Greeks and Thracians were from the ſame ſtock, and that Thrace was the ſource of the Goths and Germans, of whom the Saxons were a branch. From all which it follows, that the Greek and Saxon languages are of Teutonic origin, and conſequently that Mr. Grant is miſtaken in deriving the former from the Galic or Celtic*.

Having dwelt ſo long on this part of the work, we have only time to remark in general, concerning the reſt of theſe Eſſays, that they contain ſeveral ingenious obſervations, which will repay the attention of the philoſophical Reader.

ART. VI. *Critical Eſſays on ſome of the Poems of ſeveral Engliſh Poets:* by John Scott, Eſq. With an Account of the Life and Writings of the Author, by Mr. Hoole. 8vo. 5s. 3d. Boards. Phillips. 1785.

MR. Scott, the author of this poſthumous publication (as we learn from the ſenſible and well written account of

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* See this ſubject treated at large in *Clarke on Roman, Saxon, and Engliſh Coins.*

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his life prefixed by the editor) was a citizen of London, and by religious profeſſion a Quaker. He very early diſcovered a propenſity to the ſtudy of poetry, and made ſeveral ſucceſsful attempts in verſification. His firſt excurſions into the region of the Muſes were made in the Gentleman's Magazine, and other miſcellaneous publications. In the year 1760 he publiſhed, with his name prefixed, *Four Elegies*, which were well received, and introduced him to the notice of ſeveral eminent characters in the literary world. After an interval of nine years, he publiſhed his deſcriptive poem entitled, *Amwel* *. He alſo wrote an epiſtle called, *The Garden*, and ſome other pieces. Theſe were afterwards collected into a volume, of which we have formerly expreſſed our approbation †. He was likewiſe the author of a pamphlet, On the Preſent State of the Parochial and Vagrant Poor. See Rev. vol. xlviii. p. 322.

Though Mr. Scott was a diſſenter, and a whig, his poetical talents and his amiable character procured him the friendſhip of Dr. Johnſon, who meant to have become his biographer, had not death prevented him. In this inſtance we obſerve with pleaſure, that this great man made an uncommon ſacrifice of his prejudices to his judgment, though after what we have heard and ſeen of his general conduct in this reſpect, we cannot, with the Editor, conſider this ſingle fact as a proof, that he had a mind ſuperior to the diſtinction of party.

The poems examined in theſe Eſſays are, Denham's Cooper's Hill; Milton's Lycidas; Pope's Windſor Foreſt; Dyer's Grongar-Hill, and Ruins of Rome; Collins's Oriental Eclogues; Gray's Elegy; and Thompſon's Seaſons.

Mr. Scott diſputes Denham's claim to the reputation which, as a deſcriptive poet, he has ſo long enjoyed. He cenſures his conceptions as cold and unanimated, and his diction as exceedingly obſcure, and often incorrect, even to abſurdity. This charge he brings home, in many particular inſtances.

Milton's Lycidas he very judiciouſly vindicates from the cenſure paſſed on it by Dr. Johnſon, on account of its paſtoral form, its mythological perſonages, and its highly metaphorical ſtyle. This latter circumſtance, Dr. J. thought inconſiſtent with the paſſion of grief which the poem was intended to expreſs. To this Mr. Scott replies:

'There is an anxiety from apprehenſion of loſing a beloved object; and there is a grief immediately ſubſequent to its actual loſs, which cannot be expreſſed but in the ſhorteſt and ſimpleſt manner. There is a grief ſoftened by time, which can recapitulate paſt pleaſures in all their minutiæ of circumſtance and ſituation, and can ſelect ſuch images as are proper to the kind of compoſition, wherein

* The name of the village where he had his ſeat, in Hertfordſhire.
† See Rev. vol. lxvii. p. 183.

it

it chuſes to convey itſelf. It was no ſudden impetus of paſſion, but this mellowed ſorrow, that effuſed the verſes now under conſideration.'

Some of the more ſtriking beauties of this poem are pointed out; and notice is taken of ſeveral minute inaccuracies. On the whole, the critic concludes; 'Lycidas is a noble poem; the author's name is not wanted to recommend it: its own enthuſiaſm and beauty will always make it pleaſe, and abundantly atone for its incorrectneſs.'

In the critique on the *Windſor Foreſt*, we meet with the following juſt obſervations on the paſſage:

"Not proud Olympus yields a nobler ſight,
Though gods aſſembled grace his towering height,
Than what more humble mountains offer here,
Where in their bleſſings, all thoſe gods appear.
See Pan with *flocks*, with fruits Pomona *crown'd*;
Here *bluſhing* Flora paints th' enamell'd ground;
Here Ceres' gifts in waving proſpect ſtand,
And nodding tempt the joyful reaper's hand;
Rich Induſtry ſits ſmiling on the plains,
And Peace and Plenty tell a Stuart reigns."

'This paſſage is of little value. To deſcribe graphically and poetically the diſcriminating peculiarities of any particular ſituation, requires ſuperior abilities; but to compare it to a number of other places, of different character, is certainly no very difficult buſineſs. Windſor was before compared to Eden, it is now compared to Olympus; but the man who has never ſeen Windſor, can receive no idea of its appearance from theſe compariſons. The ſimilitude alſo is defective in another part; there can be no proper parallel between a hill fraught with Pagan deities, and fields fraught with ſheep, and flowers, and corn. The couplets alſo are not correct; the gods are ſaid to appear in their bleſſings, and are beſides introduced in their perſons. The fifth line has an ambiguity; if Pan is only ſuppoſed to be preſent with his flocks, all is very well; but if he is ſuppoſed to be crowned with them, as Pomona is with fruits, the metaphor is abſurd, becauſe the literal circumſtance is impoſſible*. *Bluſhing Flora*, in the ſixth line, is the quaint and indiſtinct language of a ſchool-boy; for why Flora ſhould bluſh, no good reaſon can be given.'

We cannot equally approve the following remark on the poet's addreſs to the Thames:

"Thou too, great father of the Britiſh floods!
With joyful pride ſurvey'ſt our lofty woods;
Where tow'ring *oaks* their *growing honours rear*,
And *future navies* on thy ſhores appear,
Not Neptune's ſelf from all *her* ſtreams receives
A wealthier tribute than to thine he gives:

* 'This is a very common abuſe of language; our poets are ſo fond of crowning, that they crown every thing.'

No

No ſeas ſo rich, ſo gay no banks appear;
No lake ſo gentle, and no ſpring ſo clear,
Not Po ſo *ſwells* the fabling *Poet's lays*,
While led along the ſkies his *current* ſtrays,
As thine which viſits Windſor's fam'd abodes,
To grace the manſion of our earthly gods:
Nor all his ſtars above a luſtre ſhow,
Like the bright beauties on thy banks below;
Where Jove ſubdu'd by *mortal paſſion* ſtill,
Might change Olympus for a nobler hill."

'Thames has really been unfortunate in his poets; Denham undeſignedly burleſqued him, and Pope has done him no very enviable honours. Cooper's-Hill, that bad original, is here plainly copied, though it muſt be owned, with ſome improvement. Thames might perhaps have been termed, with propriety, the *monarch* of the Britiſh floods, but there can be no foundation for terming him their *father*; his ſtream does not ſupply other rivers with water, but, on the contrary, is ſupplied by them. The *oak's growing honours*, is an affected kind of catachreſis, and the *future navies*, notwithſtanding it preſents the mind with a new idea, is in fact but a redundance; *oaks* are mentioned as *oaks* in one line, and *future navies* is but another name for *oaks* in the next. There is nothing to which the perſonal pronoun *her*, in the fifth line, can poſſibly relate; probably it was an error of the preſs for *his*. To talk of *a river ſwelling a poet's*

So we miſtake the future's face,
Ey'd through hope's deluding glaſs,

We have a ſuperfluous expatiation on the thought: hope's glaſs, alſo to bear any relation to the natural circumſtance, muſt be an inverted teleſcope, which removes and leſſens the object. In this caſe the lines ſhould have cloſed the ſentence thus;

So we miſtake the future's face.
Ey'd through hope's deluding glaſs.

But here the context, by an improper introduction of the relative *which*, is rendered abſolute nonſenſe; "*As* yon ſummits *which* appear brown and rough, ſtill we tread, &c." But by ſubſtituting *ſtill* for *which*, we may obtain propriety of expreſſion, "As yon ſummits ſoft and fair, *ſtill* when approached appear brown and rough, ſo ſtill we tread, &c." This diſputable couplet will, however, on the other hand, connect as eaſily with it's ſucceſſors:

So we miſtake the future's face,
Ey'd through hope's deluding glaſs;
As yon ſummits ſoft and fair,
Clad in colours of the air,
Which to thoſe, &c.

This reading alſo will give us grammatical conſtruction:—"We miſtake the future's face, as we miſtake yon ſummits, which are airy and beautiful when diſtant, but when near, brown and rough." The thought in this paſſage is one that ſeems naturally to occur to the human mind: we feel the ſame kind of ſenſation when the eye views a delightful proſpect, as when the imagination contemplates ſuppoſed future happineſs: we think the place where we are, leſs pleaſant than the place we behold; we think the preſent hour leſs happy than the hours in expectation.'

On *The Ruins of Rome* the author's remarks are chiefly encomiaſtic, and contain little that merits particular notice.

Collins's *Oriental Eclogues*, Mr. Scott endeavours to reſcue from the diſrepute into which they have lately fallen; he maintains, that they have all the requiſites of a good poem, deſcription, incident, ſentiment, moral, and melody.

Gray's *Elegy*, which Mr. Knox cenſures, as "a confuſed heap of ſplendid ideas, thrown together without order and without proportion," Mr. Scott thinks perfectly regular, though ſimple, in its plan. On the ſtanza "Perhaps in this neglected ſpot, &c." with the two following, he ſays:

'The Engliſh language probably cannot boaſt a finer ſpecimen of poetry than theſe ſtanzas. The ſuppoſition of the powers poſſeſſed, of the circumſtances which prevented their exertion, and the illuſtrative compariſons, are all communicated with a grandeur and energy that have ſeldom been equalled. The Poet calls from the graves before him, the hands that might have wielded the ſceptre, or ſtruck the lyre, and creates in our imaginations the allegorical beings, who repreſſed their progreſs to greatneſs; Knowledge withholding the light of her roll, and Penury caſting on them a look, which

In carrying on ſo great a work, it was thought neceſſary for the ſeveral authors to have regular meetings, and to examine, in a body, each part, but this was not univerſally conſented to; and each author inſiſted on proceeding in his own way: by this means they went much beyond the bounds agreed on, and in many inſtances repeated the ſame common facts in each ſeparate hiſtory. This ill management occaſioned frequent quarrels among the authors and proprietors; and had it not been for the prudence and good advice of Pſalmanazar, the work would have been a confuſed and injudicious performance; and, though it has many defects, yet his activity and punctuality alone put it on the reſpectable footing on which it at preſent ſtands. Whoever wiſhes to ſee an account of the management of the publication, will find a circumſtantial detail of all the particulars of it, in the Memoirs of Pſalmanazar *.

We could have wiſhed the preſent editors had made uſe of the directions which Pſalmanazar has delivered for making a future edition of ſo valuable a work, as perfect as the nature of it would admit: they have indeed retrenched many ſuperfluities, with which the edition of 1747 abounded; but ſeveral repetitions yet remain, and though they are not contradictory to each other, yet they increaſe the bulk of the book, and render it not only more expenſive to the purchaſer, but tedious to the reader, who often meets with the ſame circumſtances related under different heads. The original deſign was to have related nothing at length concerning the hiſtory of any nation or country, but what was tranſacted within its boundaries; and that the wars, conqueſts, &c. which were carried on abroad, ſhould be mentioned chiefly in the hiſtories of thoſe countries where they were made. The editor might have much abridged the Roman hiſ-

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Mr. Swinton. The hiſtory of the Carthaginians,—Numidians,—Mauritanians,—Gætulians,—Garamantes,—Melano Gætulians,—Nigritæ,—Cyrenaicæ,—Marmarica,—the Rhegio Syrtica,—Turks,—Tartars,—Moguls,—Indians,—Chineſe,—Diſſertation on the peopling of America—on the Independency of the Arabs.

Mr. Sale. The Coſmogony, and a ſmall part of the hiſtory immediately following.

Mr. Shelvocke. The hiſtory of the Jews, to the birth of Abraham.

Mr. Pſalmanazar. The hiſtory of the Jews,—Gauls,—Spaniards,—Xenophon's retreat.

Dr. Campbell. The hiſtory of the Perſians,—the Conſtantinopolitan empire.

Mr. Bower. The Roman hiſtory.

The authenticity of this account cannot be queſtioned, ſince the original in the Rev. Mr. Swinton's own hand-writing, whence Dr. Johnſon obtained the copy, is depoſited in the Britiſh Muſeum.

* See an account of this work in our 31ſt volume, p. 364. 441.

tory,

tory, which is ſpun out to a great length, ſince the conqueſts of the Romans ought, agreeably to the plan juſt mentioned, to have been related under the hiſtory of the country conquered.

That our Readers may form ſome idea of the work, we ſhall give a view of the preſent edition, and ſhew in what reſpects it differs from the former, which was publiſhed in 1747.

The Preface is a very elaborate performance, ſhewing the uſe of hiſtory in general, and giving an ample account of the mode of diſtributing the matter and dividing the book. The editor has conſiderably ſhortened it, and though he has retained every thing of conſequence relative to the work itſelf, yet many curious circumſtances are omitted that might have afforded much entertainment, if not information to the inquiſitive reader, and in ſome inſtances have enabled the diligent inquirer to ſatisfy himſelf reſpecting ſeveral difficulties and doubts, that neceſſarily occur from too ſuperficial an acquaintance with the cuſtoms, manners, coin, weights, meaſures, &c. of different nations, eſpecially thoſe, of which we have only few records, and even theſe few, obſcure. Chronology is of the utmoſt conſequence in all hiſtorical works. The chronology of the ancients is every where obſcure and confuſed, on which account the authors of this work have, in the Preface to their firſt edition, given ample chronological tables, and endeavoured to elucidate, as much as poſſible, the darker parts of their reſearches. To this we may add the accurate and comprehenſive chronological Index at the end of the 8vo edition in 1747; which is a very valuable and uſeful addition to the work. In the preſent edition theſe tables and remarks are wholly ſuppreſſed. The advantage of the chronological index is ſo very great, that we are aſtoniſhed at its being with-held, and eſpecially that no reaſons ſhould have been given for ſo material an omiſſion. To young perſons, who ſtudy hiſtory as a part of their education, it is particularly beneficial; for by running over ſo much of the tables as regards that ſpace of the hiſtory they read, within a certain compaſs of time, they will the more eaſily retain it in their memory; and by fixing all the capital facts, as they ſtand connected with each other in point of time, ſtrongly in their mind, they will be enabled to recal, without much difficulty, moſt of the minute circumſtances attending the more material tranſactions. We could recite many other advantages which theſe chronological tables afford, but we ſhall content ourſelves with noting only *one*, more immediately belonging to the preſent performance. The plan of the Univerſal Hiſtory is, as we have ſaid above, *geographical*, by which means all confuſion, with regard to that ſcience, is prevented; but, for this very reaſon, breaches in chronology become neceſſary. Theſe breaches in chronology being united by the Tables, the reader has all the

principal facts in two diſtinct views of place and time; ſo that he can the more eaſily, on a ſlight examination, find the particular circumſtances attendant on the hiſtory of any particular place, or determine the times in which they happened. It may be objected that authors, eſpecially the ancient hiſtorians, differ very widely in their chronology, and therefore no dependence can be placed on them. This is undoubtedly too often the caſe; and for that very reaſon, compilers of hiſtory ſhould to the utmoſt of their abilities endeavour to rectify the more material errors, and reduce the principal tranſactions to their proper time.

The introductory part, called in the former edition *Coſmogony*, is in this much altered. It is an excellent epitome of the opinions of the ancient philoſophers; and as it exhibits the whole of their doctrines in one view, the reader may make himſelf acquainted with the contents of many voluminous and abſtruſe works at a ſmall expence both of labour and time. This treatiſe is not only abridged, by which it loſes much of its original excellency, but divided; the greateſt part of it which properly belongs to the beginning, being inſerted at the end of the whole work. If it was to be retained, why not keep it together? The whoſe treatiſe is a well-connected and uniform performance;

At the beginning of the ſecond chapter, which comprehends the hiſtory of the world, from the Deluge to the birth of Abraham, the antecedent of the ſecond paragraph being omitted, renders the remainder ſomewhat obſcure. But this and the following are the only omiſſions we meet with, that injure the original. In the 7th volume, page 292, 'Philip wrote the Athenians a letter, ſtill extant, which is one of the moſt artful and ſpirited remonſtrances that ever was compoſed.' In the former edition, this epiſtle is inſerted, but in the new one, it is left out; the impropriety of which evidently appears when, coming to p. 301, where ſpeaking of the diſſenſion in Philip's family, we are told, 'The reader *muſt remember*, that in Philip's letter to the Athenians, he ſpeaks with great heat of, &c.' We are however ſurpriſed not to find more inaccuracies of this kind in a work ſo extenſive as the preſent. The former edition is replete with miſtakes, which in this are corrected, and which were the more unpardonable in the former editors, becauſe they were copied in different parts of the work. For inſtance, vol. iv. p. 119, edition of 1747, 'Jehoſhaphat had the moſt numerous army of any of his predeceſſors, it conſiſting of above 11,000,000 fighting men:' and in the chronological table, p. 40, 'Jehoſhaphat fortifies his frontiers, maintains an army of 11,000,000 men, &c.' The editors of this edition have rightly expunged one of the cyphers, making it 1,100,000, which is nevertheleſs an enormous army, and would require for its annual maintenance above ten millions pounds ſterling at 6d. *per* man *per* day, excluſive of accoutrements and clothing.

In reading any hiſtory, eſpecially a general one, the reader frequently wiſhes to conſult authors who have been particularly minute in deſcribing certain tranſactions, or who have confined themſelves to record private actions that more properly belong to the biography of the individual, than to the hiſtory of the country in which he lived, or the national affairs in which he as a public character acted a part. For this purpoſe, hiſtorians cannot be too liberal in references to ſuch writings as contain any hiſtorical or perſonal anecdotes, or inſerting in notes, which do not interrupt or incumber the text, ſuch private information as may ſatisfy the reader's curioſity, or enlighten the principal ſubject. The numerous notes of the original are too frequently omitted, eſpecially the philological ones; the tracing of etymologies is a pleaſing employment to many literary men, and ſometimes it is the means, if judiciouſly conducted, of reflecting much light on thoſe parts of hiſtory whoſe records are deficient either in quantity or matter. But many of the ingenious and learned notes in the former editions were valuable on account of their forming a regular literary journal, eſpecially thoſe inſerted in the Roman hiſtory, in which we had a catalogue of the

writings, and a ſhort account, of the principal authors and philoſophers who flouriſhed in the reign of each emperor.

The great length of the Roman hiſtory ſwelled the original work to a very voluminous bulk. The author who undertook this part of the general hiſtory, ſeems to have diſregarded, more than any other of the gentlemen employed in the compilation, the reſtrictions which the original plan had propoſed, of confining every fact to its proper ſcene of action. This acknowledged imperfection ought to have ſuggeſted to the editors, the neceſſity of retrenching from this diffuſe part of the work, all foreign tranſactions whatever, and of referring the relation of the unhappy nations, that were conquered by theſe ambitious and victorious people, to the places to which they properly belonged. But ſo far from making this neceſſary alteration, we have, in this new edition, ſeveral tranſactions of the Romans, which were not mentioned in the original. Cæſar's expedition into Britain is detailed in the 11th volume, p. 364, which improperly belongs to the place where it is inſerted, and greatly increaſes a part of the work already too large. A ſimilar inſertion occurs in vol. xiii. p. 193, where the Britiſh affairs are again abruptly introduced. The impropriety of aſſigning five volumes of this work to the Roman hiſtory, is the more evident, ſince it is a part of ancient hiſtory which has been more expatiated on than any other, and which ſo many learned men, in almoſt every country in Europe, have ſufficiently elucidated. From the ſtate of learning among the Romans, more records of that nation have come to our hands than of any other, but in a work of this kind, to retain every ordinary tranſaction, and the biographical anecdotes of individuals, is departing from the intention of a general hiſtory of the country. Such articles ought to have been only referred to by notes, and not ſuffered to interrupt the regular detail of public occurrences by being admitted into the text. There are indeed many parts of the hiſtory of this once great people, that are very intereſting to mankind, as they hand down to us ſome of the nobleſt examples of patriotiſm that any nation can boaſt, and diſplay characters eminent for virtue, freedom, valour, and prudence, characters which ought to be held forth as examples of imitation.

The hiſtory of the Carthaginians contained, in the former edition, many valuable obſervations on the Punic language, intermixed with a number of excellent philological reaſonings reſpecting the Oriental languages in general, ſhewing their analogy, their affinity, and the proofs of their being of the ſame origin. Perhaps, as men of letters, we may be too partial to ſuch remarks, or think them intitled to more conſideration than they deſerve; yet we cannot but lament that this new edition has rejected theſe learned diſquiſitions, on account of the uſe they may afford

afford in diſcovering a connection between nations, whoſe records have either been loſt or mutilated in the courſe of time, or by the viciſſitudes and ravages of government and plundering. The deſtruction of civilized and enlightened nations, by the outrageous hands of cruel and ignorant barbarians, has, beyond a doubt, been the cauſe of the loſs of many valuable records and monuments of antiquity. Inſtances of this kind have been mentioned by hiſtorians—as the well-known calamities of the Alexandrian library, but many more, it is to be feared, have had no remaining witneſs to relate them. Hiſtorians, therefore, eſpecially ſuch as profeſs to give the univerſal hiſtory of the world, ought to preſerve every fragment that can afford the leaſt ray of light toward elucidating thoſe ſubjects on which records are ſilent. But allowing the greateſt part, or even all, of theſe obſervations to be conjectures, ought we therefore to reject them? May not the ingenuity of one man begin where the learning of his predeceſſor in the ſame ſteps of literature ended? Of this we have daily proofs. Let us then preſerve what has been tranſmitted to us, ſince we know not what utility future ages may derive from it.

In this part of the work, we have a very material alteration, which we cannot paſs over without remarking its propriety. The battle of Cannæ, which had been fully and circumſtantially related in the Roman hiſtory, was in the former edition again minutely deſcribed in the hiſtory of the Carthaginians, nearly in the ſame manner. The editor of this edition has judiciouſly left out the repetition of it under the Carthaginian hiſtory, and given a more regular account of it in the former place. We could have wiſhed to have ſeen this method oftener adopted, as we are convinced, that the chief fault of the former edition conſiſted in the many unneceſſary repetitions with which it abounded, and the expunging of theſe repetitions ſeemed to be the principal deſign the editor ought to have had in view, in order to make the work complete, and as conciſe as its nature and plan would admit. A ſimilar judicious retrenchment is made in the hiſtory of the Spaniards, where the conqueſt of Spain by the Carthaginians and Romans is wholly left out, being related at length in the hiſtory of thoſe two nations. Though the editor has by this means avoided repetitions, he has not ſtrictly adhered to the original intention of the work, nor reſtored it to the uniformity of the primitive deſign of relating nothing concerning the hiſtory of any country, or nation, but what was tranſacted within its boundaries.

We ſhall conclude this article with obſerving, that the preſent edition is in ſome inſtances preferable to the former, eſpecially on account of the language and ſtyle, which, to uſe the editor's own words, 'is melted down into a more uniform maſs of regular compoſition.' It has however ſometimes its imperfections;

but we have not obſerved that they are numerous, or important.

With reſpect to the Maps, Views, &c. the old plates are all preſerved, without the addition of any new ones. Some of them might, we think, have been corrected from the obſervations and authorities of modern travellers, eſpecially in the Egyptian hiſtory, and ſome parts of China, that have been viſited ſince the time when the firſt edition of this work was compoſed.

[*The* modern *Part*, in another Article.]

ART. VIII. *Travels in North America*, in the Years 1780, 1781, and 1782. By the Marquis de Chaſtellux, one of the forty Members of the French Academy, and Major General in the French Army, ſerving under the Count de Rochambeau. Tranſlated from the French by an Engliſh Gentleman, who reſided in America at that Period. With Notes by the Tranſlator. 8vo. 2 Vols. 12s. Boards. Robinſons. 1787.

THE journal of an officer's travels through a country, in the defence of which, againſt its invaders, he was taking an active part, muſt naturally be expected to contain, beſide deſcriptions of the country and its inhabitants, ſome intereſting accounts of military and government operations; to ſerve as a hiſtory of the war, during the period in which he was engaged in it. Theſe expectations we had formed, with reſpect to the preſent work; and they were increaſed by the circumſtance of the tranſlation being the performance of "an Engliſhman," reſident in the country, at the time when the Author made his obſervations; and who, from his more intimate acquaintance [as we may ſuppoſe] with the manners, cuſtoms, and political views of the people, and with public characters, as well as with the country itſelf, was a proper perſon, not only to correct ſuch errors as the traveller, being a foreigner, might naturally fall into, but, alſo, to add proper explanatory notes and illuſtrations to the whole:—nor have we been, in many reſpects, diſappointed.

This performance of the Marquis de Chaſtellux, is an heterogeneous and multifarious account of every thing that caught the lively traveller's eager eye and minute attention; and as nothing eſcaped his active inveſtigation, his work abounds, not only with obſervations which are of importance, but with details of even the moſt trifling incidents that bad roads, inconvenient inns, and diſtracted times, uſually afford: nor has the Author ſcrupled to embelliſh his journal with the converſations that he, occaſionally, held with inn-keepers, and their wives, their daughters, their ſervants, &c. &c &c.

With reſpect to the recital of military tranſactions, and to the *military opinions*, given in this work, we are not proper judges of the Author's fidelity or candour; but from concurring obſervations

ſervations on the Marquis's performance, which we have caſually met with, ſince its publication [and for which we could, if it were proper, refer to reſpectable authorities], there is reaſon to apprehend that the ingenious writer has, in ſome inſtances, deviated a little from the ſtrait line of impartiality. In ſhort, he ſeems to have been enthuſiaſtically attached to the cauſe in which he embarked *: —a very camelion, tinged with the colour of the tree on which he had choſen to ſtation himſelf.

Of the frivolous, we ſhall firſt give a ſpecimen: ———

'I mounted my horſe, for *Voluntown*, where I propoſed ſleeping. I ſtopped at a very indifferent inn, called the *Angel Tavern*; it is about half way to Voluntown. I baited my horſes there, and ſet out in an hour, without ſeeing my baggage arrive. From this place to *Voluntown*, the road is execrable; one is perpetually mounting and deſcending, and always on the moſt rugged roads. It was ſix o'clock, and the night cloſed in when I reached *Dorrance's Tavern*, which is only five and twenty miles from Providence. I diſmounted with the more pleaſure as the weather was extremely bad. I was well accommodated and kindly received at Mr. Dorrance's. He is an old gentleman of 73 years of age, tall and ſtill vigorous; he is a native of Ireland, firſt ſettled in Maſſachuſſets, and afterwards in Connecticut. His wife, who is younger than *him*, is active, handy, and obliging; but her family is charming. It conſiſts of two young men, one 28, and the other 21 years old; a child of 12, and two girls from 18 to 20, as handſome as angels. The eldeſt of theſe young women was ſick, kept her chamber, and did not ſhew herſelf. I learnt afterwards that ſhe was big with child, and almoſt ready to lie-in: ſhe was deceived by a young man, who, after promiſing to marry her, abſented himſelf, and did not return. — We were waited on at ſupper by a moſt beautiful girl, called Miſs Pearce. She was a neighbour of Mrs. Dorrance's, and had come on a viſit, and to aſſiſt her in the abſence of her youngeſt daughter. This young perſon had, like all the American women, a very decent, nay even ſerious carriage; ſhe had no objection to be looked at, nor to have her beauty commended, nor even to receive a few careſſes, provided it was done without an air of familiarity or libertiniſm.'

Four more pages are employed in this unſubſtantial kind of narration, before the Marquis quits Mr. Dorrance's; and in a ſimilar manner does he entertain his readers at every place where he ſtops.

After leaving the houſe of Mr. Benezet, a quaker, where he had been hoſpitably treated, and received many favours, the Marquis requites his benevolent friend, by abuſing that ſect,

* It is rather ſingular to obſerve, in the Author's political remarks and opinions, ſentiments that would do honour to an *Engliſh Whig*. We ſee little of the Frenchman in theſe parts of his work, — in which, we think, the Marquis appears as much to advantage as in the military details.

the practice of whoſe principles he, as a traveller, felt the comforts of:

'Of whatever ſect a man may be who is inflamed with an ardent love of humanity, he is undoubtedly a reſpectable being; but I muſt confeſs, that it is difficult to beſtow upon this ſect in general, that eſteem which cannot be refuſed to ſome individuals. The law obſerved by many of them of ſaying neither *you*, nor *Sir*, is far from giving them a tone of ſimplicity and candour. I know not whether it be to compenſate for that ſort of ruſticity, that they in general aſſume a ſmooth and wheedling tone, which is altogether Jeſuitical. Nor does their conduct belie this reſemblance: concealing their indifference for the public welfare under the cloak of religion, they are ſparing of blood, 'tis true, eſpecially of their own people; but they trick both parties of their money, and that without either ſhame or decency. It is a received maxim in trade to beware of them, and this opinion, which is well founded, will become ſtill more neceſſary.'

This ſeems to us to be a haſty, ill-judged, ill-founded, and moſt uncharitable cenſure.

The account of the military operations is very ſhort, and only ſuch as occurred to the Marquis at the time he was paſſing through ſuch parts of the country as had been the more immediate ſeat of war. The reflections he makes, on the various diſ-

foreigner gallops through a country, he is liable to commit numerous errors in forming his judgment of the many objects that preſent themſelves to his view; haſty and curſory remarks, an imperfect knowledge of the language, and the want of proper ſources of information, all concur in occaſioning a writer, thus circumſtanced, to form queſtionable, if not wrong concluſions. We ought therefore to be cautious in giving aſſent to every aſſertion of ſuch a traveller, however lively and agreeable in his ſtyle and manner.

From the more important details, we ſhall extract part of the Marquis's account of the memorable attack of the fort of *Redbank* on the Delaware; in which the Heſſians, in the pay of Great Britain, ſhewed ſo much bravery, and met with ſo much ill fortune:

'Oct. 22. They [the allied troops of France and America] received intelligence, in the morning, that a detachment of 2500 Heſſians were advancing, who were ſoon after perceived on the edge of a wood to the north of *Redbank*, nearly within cannon ſhot. Preparations were making for the defence, when a Heſſian officer advanced, preceded by a drum; he was ſuffered to approach, but his harangue was ſo inſolent that it only ſerved to irritate the garriſon, and inſpire them with more reſolution. "*The King of England,*" ſaid he, "*orders his rebellious ſubjects to lay down their arms, and they are warned, that if they ſtand the battle, no quarter whatever will be given.*" The anſwer was, that they accepted the challenge, and that there ſhould be no quarter on either ſide. At four o'clock in the afternoon, the Heſſians made a very briſk fire from a battery of cannon, and ſoon after they opened, and marched to the firſt entrenchment, from which, finding it abandoned, but not deſtroyed, they *imagined* they had driven the Americans. They then ſhouted *victoria*, waved their hats in the air, and advanced towards the redoubt. The ſame drummer, who a few hours before had come to ſummon the garriſon, and had appeared as inſolent as his officer, was at their head beating the march; both he and that officer were knocked on the head by the firſt fire. The Heſſians, however, ſtill kept advancing within the firſt entrenchment, leaving the river on their right: they had already reached the abattis, and were endeavouring to tear up, or cut away the branches, when they were overwhelmed with a ſhower of muſket ſhot, which took them in front, and in flank; for as chance would have it, a part of the courtine of the old entrenchment, which had not been deſtroyed, formed a projection at this very part of the interſection. M. de Mauduit had contrived to form it into a ſort of *caponiere* (or trench with loopholes), into which he threw ſome men, who flanked the enemy's left, and fired on them at cloſe ſhot. Officers were ſeen every moment rallying their men, marching back to the abattis, and falling amidſt the branches they were endeavouring to cut. Colonel Donop was particularly diſtinguiſhed by the marks of the order he wore, by his handſome figure, and by his courage; he was alſo ſeen to fall like the reſt. The Heſſians, repulſed by the fire of the redoubt, attempted to ſecure themſelves from it by attacking on the ſide of the eſcarpement,

eſcarpement, but the fire from the gallies ſent them back with a great loſs of men. At length they relinquiſhed the attack, and regained the wood in diſorder.

'Whilſt this was paſſing on the north ſide, another column made an attack on the ſouth, and, more fortunate than the other, paſſed the abattis, traverſed the foſſé, and mounted the berm; but they were ſtopped by the fraiſes, and M. de Mauduit running to this poſt as ſoon as he ſaw the firſt aſſailants give way, the others were obliged to follow their example. They ſtill did not dare however to ſtir out of the fort, fearing a ſurpriſe; but M. de Mauduit wiſhing to replace ſome paliſades which had been torn up; he ſallied out with a few men, and was ſurpriſed to find about twenty Heſſians ſtanding on the berm, and ſtuck up againſt the ſhelving of the parapet. Theſe ſoldiers, who had been bold enough to advance thus far, ſenſible that there was more riſque in returning, and not thinking proper to expoſe themſelves, were taken and brought into the fort. M. de Mauduit, after fixing the paliſades, employed himſelf in repairing the abattis; he again ſallied out with a detachment, and it was then he beheld the deplorable ſpectacle of the dead, and dying, heaped one upon another. A voice aroſe from amidſt theſe carcaſes, and ſaid in Engliſh, *Whoever you are, draw me hence.* It was the voice of Colonel Donop: M. de Mauduit made the ſoldiers lift him up, and carry him into the fort, where he was ſoon known. He had his hip broken; but whether they did not conſider his wound as mortal, or

have frequently remarked as a common fault in tranſlations from the French. From the glaring partiality which the preſent tranſlator ſhews to the Americans, in alliance with France, and from ſome obſervations in his notes, we ſhould not have ſuppoſed him to be, as the title of the book profeſſes, an '*Engliſh* Gentleman.'—He manifeſtly is, in political principle, a *violent American*; and, as ſuch, he gives to the national reputation of poor old England many a ſtab, and to that of her troops, no quarter. Perhaps we may juſtly apply to him what Johnſon ſaid of the Scots, and Scotland—*He muſt be a ſturdy moraliſt, who loves truth better than* —his party.

We muſt not forget to obſerve, that the numerous ſketches of public characters, given in this work, form a principal part of the entertainment which the reader may receive from it; though we muſt not expect to find the portraits always painted with the pencil of impartiality. Allowance muſt be made for *attachments* on the one hand, and *adverſe regards* on the other.

Art. IX. *Remarks on the Travels of the Marquis de Chaſtellux, in* North America. 8vo. 2s. Wilkie. 1787.

THIS ingenious Remarker conceives, that the account of America, given by the Marquis de Chaſtellux, 'ſtrengthens many aſſertions relative to the late war, that have hitherto been diſbelieved; points out who were the enemies of Great Britain; what inſtruments ſeparated her from her colonies; and produces the moſt ample evidence in favour of the military talents of the Britiſh Generals.' He adds—'Every page of this work bears the undeniable teſtimony of a ſoldier, citizen, and philoſopher, that the Britiſh ſubject enjoys a greater ſhare of happineſs at home, than he could find in a wild purſuit of it in America.'

This general idea of the advantage with which we may peruſe the obſervations made by the French Marquis, is not unjuſt; for although, as he elſewhere remarks, that writer obviouſly aims at leſſening the merit of the Britiſh troops (becauſe, perhaps, it was *prudent* in him to do ſo, in a work that was to be circulated in Paris, and thence through America), yet the higheſt encomiums on them, are fairly inferable from the details which he gives of the innumerable obſtacles they ſurmounted.

In remarking on many of the particulars related by the Marquis, our Author contradicts him, in the moſt poſitive terms, in order to convict him of miſrepreſentation; of which he thinks the French officer has often been guilty, in order to favour the American generals, and ſupport the credit of their political leaders, and new ſtateſmen, &c. &c.—What the remarker has urged on theſe occaſions, appears to merit the attention of the Public.

Of

Of the tranſlator of the Marquis's Travels, who ſtyles himſelf an Engliſhman, our remarker ſpeaks with a greater degree of aſperity, than he does of the original writer. He calls him an 'incendiary,' a 'lurking ſpy,' and an 'avowed rebel to his country.' This is in reference to his *Notes* and *Illuſtrations*; which the preſent Author controverts, in many inſtances: in order to prove him guilty of wilful and malignant attempts to miſlead his readers. But, if the tranſlator of the Journal publiſhed by the Marquis de Chaſtellux is cenſurable, as the 'partizan of France,' and the 'vilifier of the Britiſh armies,' as well as of the cauſe in which they were engaged, our remarker is not behind hand with him, as a *partizan* on the other ſide of the queſtion, or as a vilifier of characters: witneſs his harſh and acrimonious, not to ſay uncharitable, manner of repreſenting the views, principles, and conduct of ſo reſpectable a man as Dr. Franklin: a man whom thoſe who ought to know him, and *do* know him beſt, have long conſidered as one of the FIRST characters of the age.—We, however, deſire to be underſtood as ſetting political and diſputed points out of the queſtion *.

We have no farther objections to the remarks of our brother *Reviewer*; which are, in general, ſo intelligent, pointed, and well-written, that they, certainly, merit the attention of every reader of the Marquis's book: eſpecially when it is peruſed in the Engliſh tranſlation.

ART. X. *An Eſtimate of the Temperature of different Latitudes.* By Richard Kirwan, Eſq. F.R.S. &c. 8vo. 3s. Boards. Elmſley. 1787.

METEOROLOGY has not arrived to ſuch perfection that we are able, from the paſt or preſent ſtate of the weather, to predict its future ſtate with preciſion and accuracy. Mr. Kirwan thinks that, 'Great as is the diſtance between ſuch knowledge, and our own preſent attainments, we have no reaſon to think it above the powers of the human mind.' He looks upon the firſt ſtep of this comprehenſive enquiry to be the knowledge of the temperature of the globe in every latitude; for it is the change of temperature that chiefly occaſions the viciſſitudes of winds; theſe, in their turns, influence the temperature; and both together form the ſtate of the atmoſphere.

Our Author firſt inveſtigates the ſources of heat and cold. After the ſun, the next ſource of heat is, in his opinion, the

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* The Author ſeems equally inclined to depreciate the character of General Waſhington,—of whom, we believe, it may be truly ſaid, that, even among the Britiſh ſoldiery, he had more *opponents* than *enemies*.

condenſation

condenſation of vapours. The earth, he tells us, is the chief ſource of heat in the atmoſphere, and diſtance from the earth is a ſource of cold; or, to uſe his own words, 'the greateſt cold muſt prevail in the higheſt regions of the atmoſphere.' He ſubjoins, 'Hence the higheſt mountains, even under the equator, are during the whole year covered with ſnow. M. Bouguer found the cold of Pinchinca, one of the Cordelieres, immediately under the line, to extend from 7 to 9 degrees under the freezing point, every morning before ſun-riſe; and hence, at a certain height, which varies almoſt in every latitude, it conſtantly freezes at night in every ſeaſon, though in the warm climates it thaws to ſome degree the next day: this height he calls the *lower term of congelation:* between the tropics, he places it at the height of 15577 feet.

'At ſtill greater heights it never freezes, not becauſe the cold decreaſes, but becauſe vapours do not aſcend ſo high; this height M. Bouguer calls the *upper term of congelation*, and under the equator he fixes it at the height of 28,000 feet at moſt.'

The juſtice we owe to the Public lays us under the neceſſity of pointing out a double inadvertency into which Mr. Kirwan, who is generally admired as a great philoſopher, ſeems to have fallen:

He ſays, 'the greateſt cold muſt prevail in the higheſt regions of the atmoſphere;' and preſently after he adds, 'at ſtill greater heights, it never freezes.'

Again he ſays, 'the condenſation of vapour is a ſource of heat;' and adds, that, 'at greater heights it never freezes, becauſe vapours do not aſcend ſo high.'

Theſe ſeeming contradictions we do not pretend to reconcile; but ſhall confine ourſelves to the humble office of acquainting our Readers with the contents of Mr. Kirwan's preſent performance.

In the next chapter, our Author treats of a *ſtandard ſituation*, with whoſe temperature, in every latitude, he compares the temperature of all other ſituations in the ſame latitude. He takes the ocean for a ſtandard ſituation, and adds a table of its mean annual temperature in every latitude, and another of the mean monthly temperature in all latitudes between 10° and 80°.

The difference of temperature of air, land, and water, and their capacities of receiving and tranſmitting heat, are next conſidered. The circumſtances that govern the temperature of land: 1ſt, Elevation. 2d, Vicinity or diſtance of large tracts of water, particularly from the ſtandard ocean, ſince its influence is found to be more extenſive, and ſince it is to its temperature that the temperatures of all other countries are to be referred. 3d, The vicinity or diſtance of other *tracts of land*, which by their elevation,

tion, or the circumſtances of their ſurface, have a temperature peculiar to them, as ſtony, ſandy, and woody countries. 4th, The bearing of neighbouring ſeas, mountains, foreſts, deſarts, &c. 5th, A more or leſs perfect communication with the ſtandard ocean, ſeas, foreſts, &c. Each of theſe are ſeparately treated, and with much ingenuity.

Having fixed his theory, Mr. Kirwan proceeds to compare obſervations with it. In this part of the work we find much ſatisfaction; in every inſtance (and the inſtances are numerous) there is a remarkable coincidence between the obſervations and our Author's theory, as will appear from the following examples.

Stockholm is in latitude 59° 20′ N. and long. 18° E. The mean of 20 years obſervation gives its annual temperature 42.39 of Fahrenheit's thermometer. According to the table given in chap. ii. the mean temperature in this latitude is 44.71, which is too much: but Stockholm is 432 miles from the Atlantic ocean, and Mr. Kirwan has ſhewn that the ſtandard temperature muſt be diminiſhed 1 degree of the thermometer for every 150 miles, whence the diſtance 432 muſt leſſen the ſtandard temperature 2.9 degrees, which taken from 44.71 leave 41.8; the difference between the obſerved temperature 42.39 and the calculated temperature 41.8 is little more than $\frac{1}{2}$ a degree, and may be eſteemed as nothing.

Abo, lat. 60° 27′ N. long. 22° 18′ E. The reſult of 12 years obſervation gives the mean annual temperature 40°. The ſtandard heat by the table is 44°; but Abo is 540 miles from the Atlantic; therefore the correction of the ſtandard heat is 3.6 degrees; and the mean annual temperature will be 44 — 3.6 = 40.4, only .4 above the obſerved temperature. Dunkirk, latitude 51° 02′ N. long. 2° 07′ E. The temperature on a mean of 10 years 54°.9. The mean ſtandard heat by the table is 52°.4; but the German ſea was found to be 2° warmer than the Atlantic, and the Britiſh Channel is alſo warmer, therefore the tabular heat being increaſed by a fraction more than 2° gives the mean heat fraction greater than 54.5 degrees.

The Author concludes his work with general inferences on the whole, and points out ſome cauſes of unuſual cold in Europe.

He has treated the ſubject in a very different manner from that of former philoſophers; and though much remains yet to be done, in order to prognoſticate with any certainty the future ſtate of the temperature in any given place, yet we flatter ourſelves that Mr. Kirwan (who ſays, when ſpeaking of winds, that 'however uncertain they are in appearance, they are, like all the other phenomena of nature, governed by fixed and determinate laws, and deſerve the moſt ſerious inveſtigation, for which we are at preſent tolerably well prepared') will at ſome future period purſue

purſue his enquiries on this important ſubject. Could he teach the huſbandman and the ſailor to prognoſticate the weather, with only tolerable certainty for the ſpace of three months, or even three weeks, he would doubtleſs promote the benefit of mankind moſt eſſentially, and be juſtly entitled to their utmoſt thanks.

ART. XI. *Biographia Evangelica:* or, an hiſtorical Account of the Lives and Deaths of the moſt eminent and evangelical Authors or Preachers, Britiſh and Foreign, in the ſeveral Denominations of Proteſtants, from the Beginning of the Reformation to the preſent Time: illuſtrating the Power of Divine Grace in their holy living and dying. By the Rev. Eraſmus Middleton, of King's College, Cambridge; Lecturer of St. Bennett's, Grace-church Street, and St. Helen's Biſhops-gate Street; and Chaplain to the Counteſs of Crauford and Lindſay. Vol. iv. 8vo. 7s. 6d. Hogg. 1786.

IN the 72d volume of the Review, p. 235. the reader will find an account of the third volume of the above work, with directions where to meet with the articles relative to the two which preceded it. Our compiler, finiſhes his liſt by the preſent publication *, which extends to 1785, the year in which Mr. Maddock died, whoſe memoirs are the laſt in this volume. Among the names here celebrated are the following: Bunyan, Baxter, Flavel, Conant, Philip Henry, Howe, Beveridge, Witſius, Halyburton, Matthew Henry, Shower, Taylor, Mather, Evans, Saurin, Fabricius, Watts, Ebenezer Erſkine, Ralph Erſkine, Doddridge, Hervey, Guyſe, Pearſall, Whitefield, Gill, Hitchin, Toplady, Conder, &c.

Biography is certainly an agreeable amuſement; for no inclination appears more prevalent and powerful among mankind than that of enquiring into the circumſtances and conduct of others; the principles may be employed to ſome advantage, if by preſenting worthy and eminent characters, others are in any degree excited to an imitation. However, human characters, at the beſt, muſt have their ſhades; by an implicit regard to them, perſons may be greatly miſled, if not as to their general conduct, yet certainly as to ſentiments and opinions. Reſpect is due to the wiſe, the learned, and the good, under all denominations and profeſſions, and their judgment merits ſome regard; but it is human ſtill, and therefore fallible: it can give them no claim authoritatively to dictate to the reaſon and conſciences of others. This ſhould be remembered by thoſe who read the work now before us.

Truly valuable and uſeful in the general were the perſons whoſe lives are here briefly related: and equally ſo were many others,

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* Price of the ſet 1*l.* 10*s.*

their

their cotemporaries, but who embraced ſentiments, as to ſome particular and diſputable topics, very different from thoſe which the names enrolled in the preſent liſt are ſuppoſed to have maintained; and yet, it may be ſaid with truth, they were as really reſpectable, as firm and eſtabliſhed Chriſtians as any here mentioned. Surely then our compiler is greatly miſtaken, in confining, as he does, the term *evangelical* to a certain ſet, of whom he imagines, that they ſupported principles according with his own and with thoſe of his particular party. Had he indeed denominated them *Calviniſtical*, it would have had greater propriety, though even then, were it worth while to enter into the enquiry, it might appear queſtionable, whether all whom he celebrates were thoroughly ſo: but *evangelical* is too generous and extenſive a term to be reſtrained in this arbitrary manner, and we are inclined to think, that ſeveral of the worthy perſons here mentioned, would not have wiſhed its being ſo limited.

This compilation, however, under ſuch allowances as thoſe we have hinted, may no doubt be peruſed both with entertainment and edification. The warm piety and benevolence, the Catholic and Chriſtian ſpirit, the induſtry and fidelity, the patience and conſtancy, which are here in many inſtances diſcovered, cannot fail of leaving ſome uſeful impreſſions on the attentive mind.

Theſe lives are taken, either from larger works of the kind abridged, or from funeral ſermons. The life of Dr. Watts is chiefly that publiſhed by Dr. Johnſon, but ſome additions are made; it contains many pertinent and uſeful remarks, at the ſame time that there are obſervations to which ſtrong objections may be made, and which the writer would find it difficult, if not impoſſible to ſupport, were he brought to the trial. Indeed a general hypotheſis ſeems to prevail throughout the work, that no others can be *evangelical*, or it might be ſaid, really Chriſtian authors, or miniſters, who do not adhere to certain doctrines of Calviniſm. When he mentions the reformation it is obſerved, that, 'the labours of our reformers to clear away the rubbiſh of Popiſh ſuperſtition, diſcovered, and by degrees diſplayed the long concealed foundations of the goſpel:' to this it is added, 'what theſe foundations are, may be ſeen by our articles and homilies, which, as the moſt valuable bequeſt next to the bible, they ſet forth and eſtabliſhed for Chriſtian concord, in the year 1552.' Had Mr. Middleton ſaid, that here were to be ſeen *the foundations* of our eſtabliſhed church, it might have paſſed without notice; *theſe* he inſiſts are Calviniſtical, and intimates ſome cenſure on the conforming clergy or many of them, on this account: on which ſubject we will not enquire; but this we muſt obſerve, that the *foundations of the goſpel*, as he expreſſes himſelf, form a ſubject very diſtinct: differing human explications may be

be given, and particular churches may advance tenets which they term fundamental, but none of them can claim any real authority; the ſcriptures amid all this variety continue the ſame, and no perſons, nor any church, have a right to ſay that their ſenſe and meaning of ſome diſputable paſſages are *certainly* the truth, and that to which all others ought to agree. How many names might be produced of Chriſtian, pious, amiable, and uſeful characters, in ancient and modern times, who greatly varied from thoſe ſentiments which are here conſidered as ſo eſſential? Mr. Middleton indeed ſays, concerning *Calviniſtic* principles, that they 'ſhould rather be called *evangelic*, becauſe they are derived from the goſpel itſelf, and in fact are co-eval with the ſyſtem of ſalvation revealed from the beginning of time.' He may and ought to know that firm and faithful believers of Chriſtianity have been perſuaded that it taught a very different doctrine. Far be it from us to *decide*, who or which were in the right. But ſuch a reflection proves that moderation and humility become all perſons. Confident as this writer appears, a modeſt and diligent enquiry into the meaning of words and phraſes in the ſcriptures may perhaps convince him, as it has done many others, that there is ſome reaſon *to doubt at leaſt*, whether the Calviniſtic interpretation is always right.

We may juſt point out a little miſtake in this volume, p. 405. where our author aſcribes to Dr. Watts part of a hymn which is well known to be the production of Biſhop Kenn.

Some engravings are given with this volume as with the former. Among the heads, is a good likeneſs of Mr. Whitefield.

Art. XII. *Sermons* preached before the Honourable Societies of the Inner and Middle Temple. By the late William Stafford Done, D. D. Prebendary of Lincoln, and Archdeacon of Bedford. Publiſhed by the Rev. R. Shepherd, B. D. F. R. S. Archdeacon of Bedford. 8vo. 5s. boards. Flexney. 1786.

PUBLICATIONS of this kind ſtill continue, and rather increaſe, notwithſtanding the complaint heard long ago that ſermons were become too numerous. We are ſomewhat inclined to the opinion which Dr. Horne delivered, that under their various and different forms they rather contribute to public and private ſervice; though there are certainly inſtances in which it might be more wiſe and prudent in the authors to withhold them from general inſpection; this is not the caſe with the volume before us, at this time: its contents are not adapted to the generality of Chriſtian congregations, but were well ſuited to the ſtate of thoſe ſocieties to whom they are immediately addreſſed. The author has wiſely diſcovered a proper regard to their circumſtances, in ſeveral of the ſubjects here conſidered. The editor ſays, concerning them, 'The nature of the diſ-

courſes, now offered to the Public, is happily adapted to the audience before whom they were preached; men of learning, who are in the conſtant habit of purſuing arguments, of detecting falſehood, and inveſtigating truth. They are chiefly argumentative; and if the arguments ſometimes appear too abſtracted, even when moſt abſtruſe, they diſcover in the author, a full poſſeſſion of his ſubject. They are always ingenious; and if not always new, his method of producing them makes them peculiarly his own. There is a ſingularity in the ſtyle, which every reader may not approve; but thoſe who knew him beſt, know it is not laboured or affected; it was the language of his familiar letters, and in ſome meaſure, even of his ordinary converſation.'

We have little to add to this juſt account: theſe diſcourſes are certainly to be claſſed among thoſe of a ſuperior rank. We will not compare them with Dr. Sherlock's, nor do we think them entirely equal among themſelves. They do not abound in criticiſm, or diſplay an uncommon degree of learning, but they are ſolid and convincing, ſuch as only a man of good abilities and well cultivated talents could write. Reaſoning diſquiſitions may appear peculiarly proper for ſuch an auditory as that mentioned by the learned and ingenious editor; yet let it be remembered in favour of pure religion, of virtue, and of Chriſtianity, that the reaſoning which *they* require—is not of the moſt ſubtle kind—which often tends to miſlead the hearer,—to puzzle and perplex the ſubject, and the auditors—to confound, without conviction, and thus to mingle truth and falſehood, or make one paſs for the other,—but ſuch as will bear the teſt, and which tends to eſtabliſh and recommend thoſe points which are of the laſt conſequence to rational and immortal Beings.

Art. XIII. *State Papers*, collected by Edward Earl of Clarendon. Folio. Vol. III. 2l. 2s. large Paper, Sheets; 1l. 7s. ſmall Paper. Oxford, at the Clarendon Preſs. Sold by Cadell, London. 1786.

OUR Readers, from what hath been ſaid in the accounts of the two former volumes of this work *, are ſufficiently acquainted with its general character. This *third*, and, as we are informed, *concluding* volume of theſe papers, is at laſt introduced to the Public, by Dr. Thomas Monkhouſe, of Queen's College, Oxford.

Dr. Scrope, Editor of the ſecond volume, was, on account of his ill health, and his engagements at a diſtance from Oxford, prevented from bringing this laborious work to a concluſion; the unpubliſhed papers were therefore entruſted to the preſent

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* See Review, vol. xxxviii. p. 391. xxxix. p. 1. l. p. 21. 136. Editor.

Editor. He had ſcarcely entered on his offices, when the preſent Biſhop of Saliſbury diſcovered ſome original papers, in the poſſeſſion of Mr. Richards, relative to the hiſtory of thoſe times, which on examination were found to be a part of Lord Clarendon's correſpondence, that had been caſually detached from the reſt of his Lordſhip's MSS. which had been procured by Mr. Powney from Mr. Richards's father. The time requiſite for obtaining theſe papers neceſſarily retarded the publication, and another valuable diſcovery, that was ſoon after made, unavoidably produced a freſh cauſe of delay. Dr. Douglas received information that a conſiderable number of Lord Clarendon's original letters were in the poſſeſſion of William Man Godſchall, Eſq. who, at the requeſt of the Editor, generouſly offered to the Univerſity the uſe of all Lord Clarendon's letters, of which he was poſſeſſed.

'In the courſe of the year 1781,' ſays the Editor, in his Preface, '*two hundred and twenty* letters, all in the hand-writing of Lord Clarendon, were at different times tranſmitted by Mr. Godſchall to Dr. Douglas, who lent his aſſiſtance by arranging them into proper order, and by drawing up a ſchedule of their contents. This preparatory examination of them being executed, they were ſent to the Editor in 1782; and as it was abſolutely neceſſary that they ſhould be all tranſcribed, he directed this to be done with the utmoſt diſpatch. When he proceeded to the collation of theſe papers with thoſe of coincident dates, already in his poſſeſſion, he found that a great part of the labour which Dr. Scrope and himſelf had taken, in tranſcribing and arranging articles for this volume, muſt be entirely ſet aſide. A new and very intereſting ſcene now opened itſelf; for it appeared, that Mr. Godſchall's generous contribution, extending from 1649 to 1657, beſides ſupplying ſome deficiencies within the period of the ſecond volume, contained a far more connected and authentic account of all the tranſactions within the four or five firſt years, reſerved for the depending publication, than the Editor could have extracted from his old materials; being indeed a regular ſeries, ſcarcely broken by the loſs of a ſingle letter, of Sir Edward Hyde's confidential correſpondence with his boſom friend, Secretary Nicholas, on the moſt ſecret topics reſpecting the King's buſineſs; particularly, from his arrival in France, after his eſcape from Worceſter, till he fixed his reſidence at Cologne. The freſh labours, which were the unavoidable conſequence of ſo important an acquiſition, prevented the preſent volume from being put to the preſs till 1783.'

Such is the principal cauſe of delay which the Editor brings forth as an excuſe for having ſo long kept back the publication of theſe curious and intereſting records; we ſay intereſting records, becauſe many valuable anecdotes are to be met with among them, unknown to any of our hiſtorians; and many tranſactions, though not unknown, are placed in very different points of view. Theſe letters do not merely convey information to the hiſtorian; they are an important literary acquiſition. The

reader will be highly entertained with the richneſs of Lord Clarendon's copious ſtyle, which, though in ſome places it may appear exuberant, is forcible, vigorous, and animated. His attachment to the family of the Stuarts is apparent almoſt in every letter, and in every circumſtance: this ſtrong and firm adherence, from whatever cauſe it proceeded, added to his great abilities as a ſtateſman and politician, rendered him a very uſeful perſon to the royal party, whoſe affairs were in that ſtate of confuſion and diſtreſs, in which it was natural to expect that they would unavoidably be involved, after the execution of Charles the Firſt. The fidelity with which he diſcharged the truſt repoſed in him, ſecured him the favour of the King; and, conſequently, he became perfectly acquainted with characters and views, the public profeſſions, and private intrigues, of the principal actors on the political theatre in thoſe times, ſo that his correſpondence, eſpecially with his confidential friends, cannot fail of affording much authentic intelligence as well as numerous anecdotes: all of which would have been highly injurious to the cauſe he was defending, had they been then publicly known. From theſe conſiderations we may ſafely conclude, that the facts exhibited in the preſent publication, are more to be depended on than any accounts heretofore given to the Public. They afford not only the ground-work for a hiſtory of the reſtoration, but ſhew the gradual unfolding, and ſilent progreſs, of the cauſes that operated towards effecting the re-eſtabliſhment of monarchy. The anxieties, the doubts, as well as the difficulties under which the royal party laboured, and the neceſſary cautions they were obliged to take, in order to gain the end which they deſired, are here fully ſet forth.

The Editor points out one letter in particular from Lord Culpepper, vid. p. 412. which he juſtly ſays 'is ſo ſingularly ſtriking, both in reſpect to his ſtyle and its matter, that it would recommend this collection to public notice, even if its general contents were not ſo important.' The Editor's opinion is ſupported by very reſpectable authority. Dr. Douglas, whoſe literary merits are ſufficiently known to the learned world, thinking it a curious performance, ſent it among others to Lord Chancellor Hardwicke for his inſpection, who, returning it again to the Doctor, ſays, that 'he looks upon it as one of the ſtrongeſt inſtances of political foreſight and ſagacity that is to be met with in hiſtory.'

The following letter is a ſtrong proof of the propenſity of the Stuart family to Popery, and of the wiſdom of thoſe of their friends who endeavoured, though in vain, to convince them of the dangerous conſequences that muſt inevitably attend not only the profeſſion of the Roman Catholic religion, but even the appearance of it.

'*Mr.*

' *Mr. Morley to the Lord Chancellor Hyde.*

' My Lord,

' *** I forgot to tell your Lordſhip in my laſt, that when I took my leave of the Duke of York, I deſired him to give me leave to ſpeak ſomething to him, which I conceived myſelf obliged unto, in conſcience towards God, and in duty to his Highneſs and the whole royal family. He told me he would hear me very willingly, and then withdrawing to a window, he bid me ſpeak freely. And then I aſked him, whether he had never heard that his father had been very much prejudiced in the opinion of his people by his being ſuſpected to be a Papiſt. Yes, ſaid he; but there was no ground for it. True, ſaid I; and yet that groundleſs ſuſpicion was one of thoſe engines which his enemies made uſe of firſt to wreſt his ſword out of his hand, and afterwards to take away his crown and his life from him, and conſequently to bring the King your brother, and yourſelf, and the whole royal family, to that almoſt deſperate condition wherein you now are. Neither is it likely (if you had ever ſo many friends abroad, as God knows you have but few) that you ſhould ever be reſtored, if the people of England ſhall be made believe that you will bring in Popery along with you, as they will eaſily be made to believe, if there be but a probable ſuppoſition of the King's or your Highneſs's inclination to that religion, there being no one thing in the world that will more diſcourage and alienate your friends, nor give more advantage to your enemies, who by this means will unite the whole people of England againſt you; thoſe of the Romiſh party there (whatſoever ſome men may think or ſay to the contrary) being very inconſiderable both for ſtrength and number. And therefore, Sir, ſaid I, I humbly and earneſtly beſeech you to conſider, whether there can poſſibly be any thing more prejudicial to the King's, and, next to the King's, to your Highneſs's own intereſts and pretenſions in England, than that it ſhould be generally believed or probably ſuſpected, that the King or your Highneſs are Papiſts, or at leaſt well affected to, or favourers of thoſe that are of that religion. And if ſo, then, Sir, I beſeech you to conſider likewiſe, whether it will not be ground enough for ſuch a belief or ſuſpicion, when they ſhall hear (as they do) that moſt of your Highneſs's family and many of them of the beſt quality and rank in it, and neareſt to your Highneſs's perſon, are, and do openly ſhow themſelves to be Papiſts, and ſome of the reſt of thoſe few who are not ſo, do turn and are turning daily. From whence thoſe that are your enemies in England will conclude, and thoſe that are your friends, will be afraid, that your Highneſs yourſelf hath either an inclination to, or at leaſt no averſion for that religion. Though I, and others that know you, can have no ſuch opinion of you, yet thoſe that upon the aforeſaid grounds ſhall think ſo of your Highneſs, will have the ſame thought of the King your brother alſo. For as they will not be perſuaded that ſo many of your family ſhould turn to that religion, if your Highneſs ſhould profeſs a diſlike of it, ſo perhaps they will not be perſuaded neither that your Highneſs would bear with the public profeſſion of it in your family, if the King your brother did not favour it alſo; ſo that in effect it reflects upon the King as well as your Highneſs, and is (as I am aſſured by thoſe who come out of England) exceedingly prejudicial to you both. I concluded

cluded with begging his Highneſs's pardon for the liberty I had taken in ſpeaking to him. His anſwer was, that he did not only pardon but thank me, and ſhould do ſo as often as I told him of any thing that ſo much concerned him. He confeſſed he did believe that there being ſo many Papiſts in his family might be ill taken, and ill ſpoken of in England, and give advantage to the King's enemies and his; but ſaid, that for the preſent he knew not how to help it, for moſt of his ſervants, that were now Papiſts, were Proteſtants when they came to him, and what made them turn Papiſts he knew not, he was ſure he gave them no encouragement for it either by word or deed. That he himſelf did and would continue in profeſſion and practice a Proteſtant. But he knew not how to turn away thoſe that were Papiſts, being in the place and condition he now was, and having all his preſent ſubſiſtence from thoſe of that perſuaſion: and then thanking me again, he gave me his hand to kiſs, and ſo I took my leave of him. All the fruits I expect from this diſcourſe, is but the comfort I ſhall find in having diſcharged mine own conſcience, which I think I could not have done unleſs I ſaid ſomething to this purpoſe. I am,

Apr. 24, 1659. Your Lordſhip's, &c.'

It is impoſſible to read this account without remarking the extreme duplicity obſervable in James's conduct; denying, in the ſtrongeſt terms, his ever having any thoughts of embracing Popery; and yet he was no ſooner ſeated on the throne, than he took every ſtep in his power to eſtabliſh that religion in his dominions. The conſequence fulfilled Mr. Morley's prophecy (if we may ſo call it), for it was the means of his being driven from the throne.

To this collection of papers, which comes down to the Reſtoration, is added a ſupplement, containing applications of perſons of the King's party for rewards for the many ſignal ſervices they had rendered him, and the remonſtrances of thoſe who ſuppoſed their ſufferings not ſufficiently recompenſed.

Among theſe, we obſerve a very remarkable one from Biſhop Gauden, which *expreſsly declares* the Biſhop to have been the Author of the *Icon Baſilike*. We are ſorry the length of it will not ſuffer us to lay it before our Readers; we muſt therefore refer them to p. xxviii. of the Supplement, where the whole is duly ſtated, and a minute detail given of every circumſtance relative to its writing and publication.

We cannot conclude this article without congratulating the Public on the appearance of ſo great a fund of original authority, by means of which the hiſtory of the times is much elucidated, and many facts are related, which, without theſe records, could never have been known.

Art.

ART. XIV. *Elements of Tactics*, and Introduction to Military Evolutions for the Infantry, by a celebrated Pruſſian General; with Plates. Tranſlated from the Original in German, by J. Landmann, Profeſſor of Fortification and Artillery to the Royal Military Academy at Woolwich. 8vo. 7s. 6d. Boards. Elmſley, &c. 1787.

THE Tranſlator of this work informs us, in his Preface, that it contains 'the firſt elements of the ſcience of Tactics; which are ſo directly laid down, that he does not know of any book now extant, that treats the ſubject in a more elementary way, or proceeds with ſo complete and connected a gradation; the application and reference that may be continually made from any one part of the work, to ſome former rule or principle, makes it, if one may ſay ſo, the Euclid of the Tactitians.

'The Author leaves off at his entrance into the manœuvres of large corps; and the little he has ſaid on this ſubject ſo well illuſtrates the utility of his principles, that it is much to be regretted he had not purſued the ſubject further; had he done ſo, we might then have hoped to have had a ſyſtem of tactics complete in all its parts. An attentive reader will however obſerve from what has been by this great maſter wrote on the ſubject, with what celerity, compactneſs, and preciſion the great eſſential movements of an army, in all the various operations of war, will be performed, when the officer and ſoldier have been gradually trained up, and brought forward by ſuch principles as are laid down in the following treatiſe.

'The rules and principles here laid down, do not eſſentially differ from the regulations lately publiſhed by royal authority, to eſtabliſh uniformity amongſt the troops of the Britiſh army; where they may be found ſo to do, the regulations will of courſe be kept to.—'

We are ſorry to differ from Mr. Landmann, for whoſe abilities in his profeſſion we have the higheſt reſpect; but our duty to the Public obliges us to declare, that we cannot find the preciſion to which he alludes; but that on the contrary, there is ſo much obſcurity in many parts of this work, as to require no inconſiderable knowledge of the ſubject, in order to comprehend the meaning of the Author. We muſt likewiſe obſerve, that in ſeveral inſtances, the rules and principles here laid down, are incompatible with his Majeſty's laſt regulations.

Many of the terms are not ſufficiently defined and illuſtrated, for an elementary treatiſe, where the reader is ſuppoſed to have no prior knowledge of the ſubject; the Author frequently makes uſe of technical terms without explaining their meaning; for inſtance, in the article of the *firings*, he gives directions for firing by platoons, without having told his readers, what part of a battalion a platoon is, or how a regiment is uſually told off. Several of his definitions are far from being clear and intelligible; among others, that of the *point d'appui* may be mentioned.

On the other hand, juſtice requires us to declare, that though we think this work, as an elementary treatiſe, extremely de-

ficient, it nevertheleſs contains many excellent rules and obſervations, worthy the attention of thoſe officers, who wiſh to have more than the mere practical knowledge of their profeſſion,—and which may be peruſed with benefit by the moſt experienced. The plans are neatly engraved.

ART. XV. *Sir John Hawkins's Edition of the Works of Samuel Johnſon*, LL.D. continued.

IN our Reviews for the months of April and May, we toiled, with great labour, through the long and ponderous life, with which Sir John Hawkins has overloaded the memory of Dr. Johnſon. *In all lead*, ſays the author of "The Falſe Alarm," *there is ſilver; and in all copper there is gold. But mingled maſſes are juſtly denominated from the greater quantity.* In the compoſition of Sir John, lead is the prevailing ingredient. From the PIG before us, we have, however, endeavoured to extract the few valuable particles, to the end that we might preſent to our Readers a clear and regular narration, ſuch as, on account of its brevity, might be read with patience, and by its connection, be rendered intelligible. It now remains to examine the heterogeneous matter, which ſerves no other purpoſe, than that of bewildering the reader in a maze of intricacy, and of ſwelling the book to an enormous ſize. In executing this deſign, a methodical arrangement will be neceſſary, to avoid that confuſion, into which the Knight would lead us. We ſhall, therefore, view Sir John in a variety of attitudes, as a *biographer*, an *egotiſt*, a *relator of facts*, a *book-maker*, a *politician*, a *moraliſt*, a *critic*, and an *editor*.

To begin with the firſt, as a *biographer*; Sir John promiſed to be the guardian of Johnſon's fame, and with that intent undertook to write the life of his deceaſed friend. It may, therefore, be proper to enquire what figure does Johnſon make, as here repreſented; what was his character, his genius, his temand his conduct in the various incidents of his life. We ſhall draw into one point of view the ſeveral obſervations, which we find ſcattered, with wild profuſion, through a dull and tedious compilation. According to Sir John Hawkins, Johnſon did not write from the impulſe of genius:—money was his only motive. He wiſhed to excel his contemporaries in literature, and that, we are told (as if the caution were neceſſary), does not deſerve a worſe name than that of emulation. He was MYOPS, and never ſaw his wife's face, though Mrs. Piozzi ſays it was aſtoniſhing how he remarked minuteneſſes of dreſs, ſuch as the accidental poſition of a Lady's ribband, hat, or tucker. He was marked by a roughneſs that approached to ferocity. In his imitation of Juvenal, he was the echo of vulgar complaints. He loved wine,

and

and a tavern life, and the habits then contracted embittered his reflections to the end of his days. He was not uniform in his opinions, contending more for victory than truth. He wrote the Rambler, becauſe his mind was grown turnid. He was in religion, an enthuſiaſt; in converſation, captious and dogged. He hated Scotchmen. In the leſſer morals, he was always remiſs. He ſlept when he ſhould have ſtudied. A ſloven, and in his appearance diſguſting. Biſhops he reſpected: but from motives of envy, having been about three years at Oxford, he deſpiſed the inferior clergy, conceiving that they uſurped, what with better right belonged to himſelf. When Hawkeſworth was made a Doctor of Laws, Johnſon quarrelled with his friend. His grief for his wife was a leſſon learned by rote, and practiſed till it became ridiculous. He believed in preternatural agents, and, in his youth, had been a dabler in dæmonology. He had not muſic in his ſoul. An habitual ſloven, as much as if educated at the Cape of Good Hope. In eating, which he did greedily, he was more a *ſenſualiſt* than a *philoſopher*. His criticiſm on the *Sampſon Agoniſtes* was prompted by envy. His Imitations of Juvenal might have been made waſte paper; and his Tragedy of *Irene* might well have been damned the firſt night. He drank tea with an eagerneſs that marked effeminacy. *Raſſelas*, his moſt applauded work, is by its moral, of little uſe. He abuſed the elliptical arches of Blackfriars Bridge, becauſe he hated Scotchmen. He talked of good-breeding, but knew nothing of the ritual of behaviour. He recommended perſons to credit, who, he knew, neither could nor would pay their debts. He was not a ſtaid man. He envied Garrick's ſucceſs, and ſaw with indignation great rewards beſtowed on a player. He was unfit for the office of a ſcholiaſt. Thoſe who lent him books, never ſaw them again. The hiſtory of the Hebrides is of no uſe, and moſt juſtly condemned for its illiberality. He wrote the Lives of the Poets, in which there is a great deal of ſound criticiſm, though Johnſon was not qualified for a critic, not having a true poetic faculty, becauſe he had no eye to roll in a fine phrenzy. His fondneſs for rhyme was abſurd. He had no reliſh for the muſic of drums, and pulſatile inſtruments. He was not a deſirable inmate. He punctured his lower limbs; but he was NOT GUILTY OF SUICIDE.

Such is the picture of the man, as given by the daubing hand of Sir John Hawkins: and it is thus that eminent writer is repreſented by the guardian of his fame. Could he ariſe and read this account, where would Sir John hide himſelf from the indignation of an injured friend?

As an *egotiſt*, Sir John makes no inconſiderable figure. For this, he prepares us in the outſet, obſerving, that many writers affect to ſpeak in the third perſon, but for his part, he chuſes to

appear

appear in HIS OWN PERSON, and theſe little EGOTISMS he thinks a grace to his compoſition. He communicates a great deal concerning himſelf, but forgets to inform us, that he was originally an Attorney's Clerk, and afterwards a Practiſer, with little buſineſs. How a Barriſter may riſe in his profeſſion, he ſtates without reſerve; but the arts by which an Attorney may advance himſelf, he chuſes to conceal. He talks of writing from the impulſe of genius, but not a word of the time, when he wrote letters and eſſays for an evening paper, at the price of half a guinea for every piece that happened to be inſerted. He was a member of the chop-houſe club in Ivy-lane; was in company with *Warburton*, and dined with *Akenſide* at Putney Bowling-green. He was Chairman of the Quarter Seſſions at Hicks's Hall, and though the Juſtices of the county were in the commiſſion, every thing was done before HIM, and HIM ONLY: he wrote the hiſtory of muſic, and underſtands the proportions of architecture. He explained to Johnſon the profound myſtery of proving a will at Doctors Commons. He was acquainted with Garrick, and went to him with a law-caſe, to which Garrick preferred a new pantomime. He has a houſe at Twickenham, and Garrick often ſtopped at his door. He had a gardener at Twickenham, who paid no attention to Millar's Dictionary. He kept his own coach, and Johnſon was in it ſeveral times. Mrs. Cornelys was indicted *before him*, and if the matter had not been made up, ſhe might have been tried *before him*. He actually ſaw the epitaph on Dr. Goldſmith in Johnſon's own hand-writing, and therefore knows (what all the world knew) that Johnſon was the author of it. He travelled in a ſtage-coach with the late Mr. Richardſon, as far as Parſon's Green. He adviſed Johnſon to abandon a man in a ſpunging-houſe to his fate, but Johnſon was too good-natured, and paid the debt. Biſhop Hoadley talked with him about one *Fournier*, who had, by a dextrous forgery, converted the Biſhop's frank into a note for 8000*l.*; and in this converſation Hoadley told Sir John, what he had long before told the world *, in a pamphlet upon the ſubject. He hates Negroes, and thinks they ought not to enjoy the benevolence of their maſters, nor be permitted to keep their watches, though made reſiduary legatees: but this diſpute with the Black is carefully ſuppreſſed.

Such is the account Sir John gives of himſelf. We will venture to ſay that P. P. the Pariſh Clerk in Pope's Miſcellany, was not a man of ſo much ſelf-importance.

As a *relator of facts*, it will be evident from the following inſtance, how far Sir John is worthy of credit: The late Mr. Mil-

* Vid. Rev. vol. xviii. p. 226. The title of the Biſhop's narrative was, "A letter to Clement Chevalier, Eſq."

lar,

s, upon receipt of the laſt ſheets of the copy of the
, ſent Johnſon his money, *with a note*, informing the
t he *thanked God he had done with him.* This polite
an anſwer from Johnſon in the following terms:
Johnſon ſends his compliments to Mr. Andrew Mil-
glad to find, *as he does by his note*, that he has the
ank God for any thing." He who reads this, will
onclude that the two notes lay before the Biographer.
the reader ſay, when he is told, that *no ſuch notes*
written? Mr. Millar was not capable of ſuch delibe-
rutal rudeneſs. It is true, he ſent the money, and
ſame time to the bearer, "Thank God, I have done
ohnſon." That Johnſon ſhould be told this, he did
the perſon, however, who went on the errand, being
Millar ſaid, repeated the words, and Johnſon an-
bove ſtated. No writing paſſed between them, nor
ow to be ſtated, that Mr. Millar ſent an ungrateful
t note to an author, who had finiſhed ſo capital a
ter this, we think, the ſtory of Lord Cheſterfield's
vulgar behaviour to a lady, for which that accom-
bleman narrowly eſcaped being kicked down ſtairs,
ked, by every judicious reader, as another inſtance of
n's integrity.

haracter of a *book-maker*, the Knight appears to be a
ious drudge than any of the tribe. He undertook to
ife of Dr. Johnſon, and for this purpoſe his whole
face book is diſembogued, to ſhew at once the Au-
prehenſion, and raiſe the price of the copy. Hence
e hiſtory of Lobo's Voyage to Abyſſinia, the origin of
e riſe and progreſs of *Cave's* Magazine, to edify the
roſ, who may be curious about a work, the fame
ſpread far and wide. The portion of hiſtory, on
tragedy of *Irene* was founded, may be a proper inſer-
e ſhould have liked it better in the words of *Knolles*
n, than in the rumbling ſtyle of the modern Bio-
It is to the artifice of book-making that we are in-
a long digreſſion on the adminiſtration of Sir Robert
No leſs than four ſpeeches at full length are inſerted
rliamentary Debates. This is followed by another
e Catalogue of the Harleian printed volumes, with
of the Harleian Manuſcripts, which have been printed
arto volumes, was a lucky expedient to him, who was
to have no mercy upon paper. What had Johnſon
Goodman's Fields, or the theatre there? This, how-
ed to the reſt of the lumber. The hiſtory of Covent
yhouſe is as little to the purpoſe, but it ſerves to put
in mind of the *Licenſing Act*, and when once he is

upon the ſcent, lead where it will, he is ſure never to be drawn off, till he has hunted down the game. Havard's play of Charles the Firſt, ſays Sir John, was acted at Goodman's Fields, and gave occaſion to the Licenſing Act. In this there are two miſtakes. In the firſt place, Havard's play was acted at Lincoln's Inn Fields theatre, on the 1ſt of March 1737. 2dly, There was nothing in the play to provoke the interpoſition of Government. Sir John ſhould have known, that ſo far from being obnoxious, it has been twice revived of late years, once for Mr. Reddiſh's benefit at Drury-lane, and afterwards for that of Mr. Lewis, at Covent Garden, on the 2d of April 1781. Fielding's Paſquin, which was produced at the little theatre in the Haymarket, might provoke the reſentment of the miniſter; but it was a play, called the GOLDEN RUMP, that gave the finiſhing blow to licentiouſneſs. By the Debates in Parliament it appears, that on the 5th March 1734-5, Sir *John Barnard* moved to bring a bill to reſtrain the number of playhouſes, there being then in conſtant uſe, the Opera Houſe, the French Playhouſe in the Haymarket, the Theatres of Govent Garden, and Drury-lane, Lincoln's Inn Fields, and Goodman's Fields. A project was, at the ſame time, on foot for erecting a new playhouſe in the very heart of the city, ſomewhere in St. Martin's Le Grand. To prevent this laſt, was the object of Sir John Barnard's motion: a bill was brought in, but for ſome reaſon it was ſoon dropped. Afterwards, in the beginning of the year 1737, the GOLDEN RUMP was offered to Mr. *Giffard*, the conductor, at that time, of Lincoln's Inn Fields, and proprietor of Goodman's Fields. The play of the *Golden Rump* was found to be a ſcurrilous libel on Government: *Giffard* was reſolved to ſhew a due regard for decency and the good order of ſociety. He gave up the play to Sir Robert Walpole, or ſome other perſon high in office. The Miniſter, on the 20th May 1737, brought in the bill, which paſſed into a law, and has continued ever ſince. In the courſe of the Debate, to ſhew how far the licentiouſneſs of the times was to be carried, Sir Robert produced the *Golden Rump* *, and read to the Houſe ſome of the moſt offenſive paſſages. The bill was carried through with the utmoſt diſpatch, and (notwithſtanding Lord *Cheſterfield*'s memorable ſpeech againſt licenſing the ſtage) received the royal aſſent June 21, 1737. Such is the hiſtory of the Licenſing Act: Sir John ſeems unacquainted with it. A regulation was certainly neceſſary; but Sir Robert, in his wrath, laid the axe to the root of the tree.

Nor couldſt thou, Cheſterfield, a tear refuſe,
Thou weptſt, and with thee wept each gentle Muſe.

* Many ſuſpected that the *Golden Rump* was purpoſely written to pave the way for the Licenſing Act:—a mere political manœuvre of Walpole's.

Sir

Sir John ſeems to be a more bitter enemy to the ſtage than even Jeremy Collier: he ſays, when we are told that the Drama teaches morality, it is mere declamation. A playhouſe, and the regions about it, are the hotbeds of vice: his reaſon is, a Quaker woman was tried *before him*, that is at Hicks's Hall, for keeping a bawdy-houſe. How the courteous Knight will apologize to his Majeſty, who grants a patent for the theatre in Drury-lane, and a licence for that in the Haymarket, we cannot conjecture.

After theſe digreſſions, it might be expected, that the Biographer would return to Dr. Johnſon: but no ſuch thing. Lord Cheſterfield muſt feel the laſh of his pen, and hence we have the ſweepings of the news-papers to eke out a threadbare, dull invective. Still, to ſwell out the volume, it is not enough that Johnſon's admired Prologue, for the opening of Drury-lane theatre, under the auſpices of Mr. Garrick, is printed in his works: it muſt be inſerted in his life, and for fear the Engliſh reader ſhould not underſtand an Engliſh poem, it muſt be firſt tranſlated into dull proſe by Sir John Hawkins. The account of Savage, like the reſt, is a ſuperfluous excreſcence: the reader might have been referred to the Life written by Johnſon; but the art of ſwelling a volume required that it ſhould be otherwiſe. The late Dr. Birch ſupplies a world of materials: we are told how he made a perambulation round London, and we have a careful liſt of the places he called at: of this we ſhall only ſay, that we had rather walk with *Birch*, than ſleep over the pages of Sir John. In the courſe of the work, authors by profeſſion are often mentioned: this affords a lucky opportunity to recollect a number of that claſs, and this again opens the way to more rambling. Dr. Birch, Dr. Campbell, Dr. Hill, Mr. Richardſon, Dr. Smollet, Henry Fielding, Sterne, Amherſt, and ſeveral others, have left behind them names, which will not ſoon be forgotten. The abuſe of ſo many eminent writers might help to work off a great deal of gall, and to fill up a number of pages. They are almoſt every one traduced with the bittereſt rancour. It is lucky for the reader that *Archibald Bower* did not preſent himſelf to our Biographer's memory. Thirty or forty pages might have been filled up with extracts from the famous controverſy between Dr. Douglas and that ſubtle impoſtor. To compenſate for this loſs, a liſt is given of the members who formed the Ivy-lane club, and a ſubſequent one in Gerard-ſtreet, Soho: with a root of bitterneſs at the heart, it was eaſy to rail at almoſt every one of them. The Knight, accordingly, goes to work. Dr. Salter is the firſt ſacrifice: what friend he has left to defend him, we do not know. The late Dr. Nugent ſeems to be ſpared: as there are perſons ſtill living, of ability to vindicate his memory, the Knight, perhaps, thought that an attack upon that good man would be attended with danger. Poor Dr. Gold-

ſmith! the late Duke of Northumberland aſked him, what ſervice he could do him, during his adminiſtration in Ireland. The Doctor recommended his brother, an unbeneficed clergyman in that country. For this generous ſentiment, he is called an ideot! Who, that knew the late Mr. *Dyer*, can refrain from lamenting his fate? Sir John *loved him with the affection of a brother*, and he proves his regard, by telling us, that he became the votary of pleaſure, and an epicure; inſomuch that he was miſerable, becauſe he loſt his taſte for olives. He denied the freedom of the human will, and ſettled in materialiſm: it was his maxim, "*that to live in peace with mankind, and in a temper to do good offices, was the moſt eſſential part of our duty.*" This is damned by Sir John Hawkins as heretical doctrine. Mr. Dyer was admired and loved through life; but Sir John aſſigns to him a deteſtable character. He was ſeized with a ſore throat, and the diſorder was of ſuch peculiar malignity, that the phyſicians have hardly agreed on its name. Dr. Nugent attended him; he examined with care the parts affected, and after ſearching as deep as he could, that excellent phyſician, as ſoon as he entered the adjoining room, told Mr. Dyer's friends, that the diſorder would prove mortal. The patient died in a few days. His friend Sir John will not allow him to reſt in peace. He ſays, it is ſtill a queſtion, whether he *did not die by his own hand.* While there are ſtill living thoſe, who were witneſſes to the laſt melancholy ſcene of their expiring friend, an inſinuation of ſo cruel a nature ſhould not have been hazarded. If there are others ſtill in being, whom Sir John *loves with the affection of a brother*, they have only to wiſh, *with an affection for themſelves*, that he may not ſurvive to tell their ſtory. Our Readers (if they have not ſeen this curious piece of biography) may, after all this, begin to hope that there is now an end of Sir John's digreſſions. In this they will alſo again be diſappointed. As good luck would have it, there were in the Ivy-lane club three phyſicians, namely Dr. M'Ghie, Dr. Barker, and Dr. Bathurſt: they did not ſucceed in their profeſſion. Here Sir John rambles again: we are ready to cry out, *Quo nunc ſe proripit ille?* He wanders into a long digreſſion concerning phyſicians, who ſucceeded, or failed in their undertaking. In this liſt, we have *Mead*, *Oldfield*, *Clark*, *Neſbit*, *Lobb*, *Munckley*, *Huſſe*, *Headley*, and the two *Schombergs*. Concerning theſe, the Knight's common-place book is exhauſted, and the well known diſpute, between the laſt of the *Schombergs* and the College of phyſicians, helps to make a great deal of waſte paper. Johnſon's Rambler being a collection of eſſays, the opportunity was fair to talk of eſſay-writers. A number of that deſcription are mentioned; and two, viz. *Gordon* and *Trenchard*, are treated with great ſeverity. On what account? Becauſe, ſays Sir John, *they were ſo intoxicated with notions of civil liberty, that they talked of the Majeſty of the*

the people! It is fit Sir John ſhould be told, that the plant, or rather *weed*, of ſervitude will not grow in this country. Sir *Robert Filmer* tried his endeavour, but with ſo little ſucceſs, that one might imagine no man would be again the advocate of ſlavery. Has Sir John Hawkins never read the hiſtory of the republics of antiquity, which were all founded in freedom? Has he never heard of the majeſty of the Roman people? Following this writer through all his wanderings is, we confeſs, a ſtate of ſlavery, which we are obliged to go through even in this land of freedom. The detection of *Lauder*, by Dr. Douglas, helps out a dull and tedious narrative, and he writes it, as he ſays himſelf, for *the uſe of poſterity:* he means, moſt probably, *in uſum poſteriorum*; but, if ſo, he is a bad tranſlator. The labours of Dr. Douglas in the cauſe of truth will not be eaſily forgotten by the lovers of literature. The talents of that able writer will tranſmit his name to after-times, without the feeble aid of one, who does not promiſe to be of long duration.

We are ſorry to find that Sir John has ſtill more ſtories in reſerve. The perſon called *Admirable Crichton*, comes in his way, and of this man we have a large collection of wretched anecdotes. The Reader may ſuppoſe that he now has done with *authors by profeſſion*; but more pages are ſtill to be filled, without any reference to Dr. Johnſon. For this purpoſe, *Ralph* the hiſtorian, *Guthrie*, and *Paul Whitehead*, are ſummoned by Sir John, to be *tried before him.* The name of *Paul Whitehead* introduces that of Mr. *Deddington* (afterward Lord Melcombe), and the laſt, of courſe, makes room for Dr. *Thompſon*. Another lucky incident comes in his way: it happened that Johnſon wrote in the news-papers about the arches of Blackfriars bridge. This, to a rambling genius, is an inviting occaſion to diſplay his ſkill in architecture: he talks of proportions; in man, of the *ſeſquioctave* of the head, and in woman of the *ſeſquinonal*. All this we have in a work that profeſſes to be the Life of Dr. Johnſon: but biography is not the talent of Sir John Hawkins: *Præconem facito, vel architectum.*

The next point of view, in which Sir John preſents himſelf, is that of a *politician:* he praiſes Sir Robert Walpole's adminiſtration, and gives at full length Lord Hardwicke's ſpeech againſt the motion for removing Sir Robert from his Majeſty's councils. But he is not content to ſtop here: Lord Hardwicke's argument, he ſays, turns upon a fallacy, which the Lords had not penetration to diſcover. This was reſerved for the ſagacity of Sir John Hawkins, who is decidedly of opinion, that there was ſufficient ground for the motion to remove the miniſter. Having, in this manner, condemned the adminiſtration which he admires, he proceeds to tell all England, that Mr. Pitt, whoſe eloquence and unequalled ardour raiſed this country to a pitch of glory never

never known before, oppoſed Sir Robert Walpole with *yelping pertinacity*. The expreſſion deſerves no other notice, than to ſay of it, that it was dictated by rank malevolence. Of Sir John's notions of civil liberty, the reader will find a ſufficient ſpecimen in the lines, which he cites from GUSTAVUS VASA, to ſhew that no Government ought to ſuffer a play ſo full of ſedition and republican ſentiments. To prove this poſition, he ſelects the following lines, all as harmleſs as ever fell from the pen of a poet.

" Is it of fate that he, who wears a crown,
Throws off humanity ?"

There have been princes, whoſe hiſtory juſtifies the remark.

" Beyond the ſweeping of the proudeſt train,
That ſhades a monarch's heels, I prize theſe weeds."

And if he is ſo inclined, why ſhould he not?

" ——— our Dalecarlians
Have oft been known to give the law to kings."

Every nation, not enſlaved, does the ſame: in the power and the right of ſo doing, conſiſts the MAJESTY OF THE PEOPLE!

" Divide, and conquer, is the ſum of politics."

What is this but a tranſlation of the old maxim, *Divide et impera?*

" ——— If thou think'ſt
That Nature, in the proud behalf of one,
Shall diſenfranchiſe all her lordly race,
And bow her gen'ral offſpring to the yoke
Of private domination, &c."

Has Sir John drank ſo deep of the dregs of ſlavery, as to think *all made for one?*

" ——— Thou art the miniſter,
The Monitor of vice."

Whenever there is ſuch a miniſter, off or on the ſtage, it is fit that he ſhould hear of his iniquity.

There remains one ſentiment more, which gives the alarm to Sir John:

" The fence of virtue is a Chief's beſt caution;
And the firm ſurety of my people's hearts,
Is all the guard that e'er ſhall wait *Guſtavus.*"

Such are the reaſons, for which the play of *Guſtavus Veſa* is held to be inconſiſtent with any ſyſtem of civil ſubordination. Out of Siberia we could not expect to find ſo abject and ſo willing a ſlave. He laments the deciſion which pronounced General Warrants illegal, becauſe he thinks they would be of uſe in hindering artificers from quitting the kingdom. At any rate he is willing to be in a ſtate of ſlavery.

Sir John next diſplays himſelf in the character of a rigid *moraliſt*: it may not be improper to view him in this capacity. He ſays, 'There are three ſchools of morality among the moderns:

derns: 1ſt, That of Lord SHAFTSBURY, who places virtue in a courſe of action conformable to the moral ſenſe. 2dly, That of WOOLASTON, who calls it, acting in all caſes according to truth, and treating things as they are. 3dly, The ſchool of Dr. SAMUEL CLARKE, who places morality in acting agreeably to the relations that ſubſiſt between rational creatures, or the *fitneſs of things*.' Of theſe three ſyſtems, Johnſon, we are told, adopted Dr. Clarke's. He agreed with him in this, and moſt of his opinions. Now let Johnſon ſpeak for himſelf. In his review of a *Free Enquiry into the Nature and Origin of Evil*, Dr. Johnſon ſays (*Vide his Works*, vol. x. page 246.) "the author offers an account of virtue and vice, for which I have often contended, and which muſt be embraced by all, who are willing to know why they act, or why they forbear, in order to give any reaſon of their conduct to themſelves or others."

The account, which he admires, is then given at large: we ſhall here ſelect as much of it as will ſhew what was Johnſon's idea of virtue and vice.

"Various have been the opinions of various authors on the criterion of virtue: ſome have placed it in conformity to truth, ſome to the FITNESS OF THINGS, and others to the will of God. But all this is merely ſuperficial: they reſolve us not, why TRUTH, or the FITNESS OF THINGS, are either eligible or obligatory; nor why God ſhould require us to act in one manner rather than another. The true reaſon can poſſibly be no other than this, becauſe ſome actions produce happineſs, and others miſery. They who extol the truth, beauty, and harmony of virtue, excluſive of its conſequences, deal but in pompous nonſenſe; and they who would perſuade us, that good and evil are things indifferent, depending wholly on the will of God, do but confound the nature of things, as well as all our notions of God himſelf. It is the conſequence of all human actions that muſt ſtamp their value; ſo far as the general practice of any action tends to produce good, and introduce happineſs into the world, ſo far we may pronounce it virtuous: ſo much evil as it occaſions, ſuch is the degree of vice it contains. But though the production of happineſs is the eſſence of virtue, it is by no means the end. The great end is the probation of mankind, or the giving them an opportunity of exalting or degrading themſelves in another ſtate, by their behaviour in the preſent. And thus it anſwers two moſt important purpoſes, the conſervation of our happineſs, and the teſt of our obedience. Nothing could have been ſo juſtly rewarded with happineſs, as the production of happineſs, in conformity to the will of God. It is this conformity alone, which adds merit to virtue, and conſtitutes the eſſential difference between morality and religion. Morality induces men to embrace virtue from prudential conſiderations; religion from thoſe of gratitude and obedience. The Chriſtian is the only religious or moral inſtitution in the world, that ever ſet in a right light theſe two material points, the eſſence and the end of virtue. So artificially is the nature of all human virtue and vice contrived, that their rewards and puniſhments are woven, as it

were, in their very eſſence; their immediate effects give us a foretaſte of their future; and their fruits, in the preſent life, are the proper ſamples of what they muſt unavoidably produce in another. We have reaſon given us to diſtinguiſh theſe conſequences, and regulate our conduct; and leſt that ſhould neglect its poſt, conſcience alſo is appointed as an inſtinctive kind of monitor, perpetually to remind us both of our intereſt and our duty."

The whole paſſage at length deſerves to be ſeriouſly peruſed: we have here contracted it, in order to ſhew the idea of virtue for which Johnſon ſays he always contended. Doctor Clarke's FITNESS OF THINGS is here pronounced to be merely ſuperficial; and after this, are we to be told that the man, who ſides with the doctrine here advanced, was a follower of Dr. Clarke? Virtue would, perhaps, be better referred to the MORAL SENSE of Shaftſbury, than to the FITNESS OF THINGS, and for this plain reaſon; becauſe few are ſpeculative enough to inveſtigate all the relations that ſubſiſt between reaſonable beings; and the MORAL SENSE, which, when referred to ourſelves, is another word for CONSCIENCE, is planted in all. To Soame Jennings's account of virtue, Johnſon ſubſcribes, and always contended for it: it follows, that he did not embrace the ſyſtem of Dr. Clarke. Under the ſanction of Johnſon's opinion, Sir John fancies that he has eſtabliſhed a certain criterion of virtue: he is determined, therefore,

To these profound observations, our answer is, it would be well if Sir John had been their pupil. That root of bitterness, which has *put rancours* in the vessel of his heart, would have been eradicated; and though the impulse of genius might not have been communicated, the man, if not the writer, would have been improved. Good affections are of the essence of virtue: they are the will of God in the heart of man, implanted in our nature to aid and strengthen moral obligation: they incite to action. A sense of benevolence is no less necessary than a sense of duty. *Good affections* are an ornament not only to an author, but to his writings. He who shews himself upon a cold scent for opportunities to bark and snarl, may, if he will, talk of virtue, but GOODNESS OF HEART, or, to use Sir John's polite phrase, *the virtue of a horse or a dog*, would do him more honour.

We are, in the next place, to estimate Sir John's talents in the office of a *critic*; for this we fear he is little qualified. An acquaintance with the best authors, and an early taste, are necessary; but those qualifications are not usually acquired at an attorney's desk. *Aristotle* and *Longinus* are better preparatives than the *Statute Book*, or the *Institutor Clericalis*. MILTON, the Knight says, 'was a political enthusiast, and, as is evident from his panegyric on Cromwell, a base and abject flatterer. He was acquainted chiefly with men of that crack-brained assembly, called the ROTA CLUB, all republicans; and his domestic manners were far from amiable; he was neither a kind husband, nor indulgent parent.' Thus speaks the cold phlegm of Sir John Hawkins: 'But nothing, he says, can apologize for that harsh and groundless censure, which closes the first of Johnson's discourses on the SAMSON AGONISTES, *viz.* that it is a tragedy which ignorance has admired, and bigotry applauded.' (*Vide Johnson's Works*, vol. vi. p. 436) It may be asked, Does Sir John know the essential beauties of a just and regular tragedy? Johnson says, after Aristotle, and sound reason, "A tragedy should begin where it may be intelligible without introduction, and end, where the mind is left in repose, without expectation of any farther event. The intermediate passages must join the last effect to the first cause, by a regular and unbroken concatenation. Nothing must therefore be inserted, which does not apparently arise from something foregoing, and properly make way for something that succeeds it. This is required to the perfection of a tragedy, and is equally necessary to every species of regular composition." These requisites are not to be found in the *Samson Agonistes*. The scenes follow one another, but are not produced by any thing that preceded. *Manoah*, Samson's father, *Dalilah*, the courtezan, and *Harapha*, the giant of *Gath*, enter successively, without any apparent cause, and without any con-

ſequential effect. In all this, nothing paſſes that either haſtens or delays the death of Samſon. The fable, therefore, is juſtly condemned; but it is the fable only that Johnſon cenſures. Of the reſt, it is expreſsly admitted, that "it contains juſt ſentiments, maxims of wiſdom, oracles of piety, and many paſſages written with the ancient ſpirit of choral poetry, in which there is a juſt and pleaſing mixture of *Seneca*'s moral declamation, with the wild enthuſiaſm of the Greek writers."

Is this the criticiſm of a malevolent mind? It is ſo far otherwiſe, that it may be ranked among the beſt pieces of that kind in the Engliſh language.

Of the beauty, reſulting from a regular chain of cauſes and effects, Sir John does not appear to have an idea. He thinks a play, like the life of an eminent man, may be written without order or connection: how parts relate to parts, and they to the whole, is a conſideration beneath the notice of a confuſed and wild biographer. Can it be expected that he, whoſe reading is confined to old homilies and the ſtatute-book, ſhould have a true reliſh for the beauties of compoſition? He ventures, notwithſtanding, to talk of propriety and elegance of language. He thinks that Johnſon owed the excellencies of his ſtyle to the divines and others of the laſt century, ſuch as *Hooker*, *Sanderſon*, *Taylor*, and Sir *Thomas Browne*. He would, therefore, have us write at this day as if we lived above a century and a half ago. He adds, that Johnſon admired Cowley for the eaſe and unaffected ſtructure of his ſentences. If he did, it is wonderful that he deviated ſo widely from that elegant model. Cowley is at the head of thoſe who cultivated an eaſy, clear, and natural ſtyle. *Dryden*, *Tillotſon*, and *Sir W. Temple* followed. *Addiſon*, *Swift*, *Pope* (we include the writers of the Spectator), completed the work. Of *Addiſon*, Johnſon uſed to ſay, "He is the Raphael of eſſay writers. Sir John is of a different opinion: Addiſon he thinks deſerving of praiſe, if we make *his cold and languid periods* the teſt of elegant compoſition. Our critic loves the antiquated phraſe of the ſtate papers in the *Cabala*, and the *precatory eloquence* of former ages. The characteriſtics of *Addiſon*, he ſays, are *feebleneſs and inanity*, though his *ſentiments are excellent*, and his *humour exquiſite*. What does Sir John mean? Where there are ſentiment and humour, can there be inanity? He allows, with *Johnſon*, that his proſe *is the model of the middle ſtyle*. The misfortune is, he thinks the *middle ſtyle* and a *middling ſtyle* ſynonimous terms. He does not know, that by the ableſt critics ſtyle has been diſtinguiſhed into three modes, the *ſublime*, the *ſimple*, and the *florid*, or *mixed*; and that the laſt, holding often the qualities of the two others, is called the *middle ſtyle*. Becauſe the laſt is aſcribed to *Addiſon*, the Knight concludes that *Johnſon* meant to call him a *Mediocriſt*. The

faſt is, Johnſon had taſte enough to reliſh *Addiſon*, though he did not copy him. It may be true, that Johnſon took an early tincture from the writers of the laſt century, particularly from Sir Thomas Browne. Hence the peculiarities of his ſtyle, new combinations, ſentences of an unuſual form, and words derived from the learned languages. He did not remember the obſervation of *Dryden*: "*If too many foreign words are poured in upon us, it looks as if they were deſigned, not to aſſiſt the natives, but to conquer them.*" It is remarkable that the life of *Savage* is written with eaſe. The pomp of diction was aſſumed in the Rambler, and ſeems to be diſcarded by Johnſon in his latter productions. Sir John moſt probably acquired his notions of language at his maſter's deſk: he admired the phraſeology of deeds and parchments, *whereof*, to ſpeak in his own manner, he read ſo much, that in conſequence *thereof*, he has been chiefly converſant *therein*; and by the help of the parchments *aforeſaid*, he has not much improved *thereby*, but has entirely miſſed the elegance *above mentioned*, and uſes words, that *in them* we ſometimes meet with, and, being bred an attorney, he caught the language of *of the ſaid* trade, *whereof* he retains ſo much, that he is now rendered an incompetent critic *thereby*, and in conſequence *thereof*.

We muſt now conſider Sir John in the office of *Editor*. We ſhall paſs by the abſurdity of placing firſt, that which was written laſt. The lives of the poets ought to have cloſed the volumes. It is more material to obſerve, that it is the duty of an editor to know, with preciſion, the works of his author. In this the Knight has failed egregiouſly. We ſhall give a few inſtances. In the 11th vol. we are preſented with, *The apotheoſis of Milton*. He who reads the piece, will ſee, in the diction and ſentiment, not one feature of Johnſon; the truth is, it was written by *Guthrie*, and was ſeen in manuſcript by an excellent perſon now living, and perhaps by others of that writer's acquaintance. The verſes to Mrs. Montague are well known to be the production of Mr. *Jerningham*. In the 9th volume we have the Preface to Shakeſpeare, but without the concluding ſentence. The author's words were theſe: "Of what has been performed in this reviſal, an account is given in the following pages by Mr. *Steevens*, who might have ſpoken both of his own diligence and ſagacity in terms of greater ſelf-approbation, without deviating from modeſty or truth." Why is this paragraph omitted by the editor? Since Mr. *Steevens* deſerved this praiſe at the hands of *Dr. Johnſon*, neither the ſpleen nor the covered malice of the editor ſhould with-hold it from him. Sir John pretends that he printed from the edition of 1765. Why did he ſo? It was his duty to give every thing in the form it received from the finiſhing hand of the writer. Unluckily for the

allowed to differ in opinion, without being liable to the imputation of being knaves, or fraudulent impoſtors? We are ſorry to think that men of ſuch eminent literary characters as ſome of thoſe who are noticed in this pamphlet, ſhould have ſo far demeaned themſelves as to throw out imputations which only could accord with the character of the turbulent leader of a mob!

Art. 17. *Political Sketches*, inſcribed to his Excellency John Adams, Miniſter Plenipotentiary from the United States to the Court of Great Britain. By a Citizen of the United States, 8vo. 2s. Dilly. 1787.

The firſt of theſe Sketches contains ſome ſtrictures on the Abbé Mably's Remarks concerning the Government, &c. of the United States*. The Author chiefly confines himſelf to that part of the Abbé's remarks where the American revolution, her laws, and government, are compared to certain hiſtorical events and inſtitutions of the ancients. He maintains, 'that there never was, before the American revolution, an inſtance of a nation forming its own government, on the original foundations of human rights, revealed by a ſtudy of the laws of nature; and creating every civil organ, agreeably to the three acts which conſtitute juſt government.' To decide rightly on this matter, the Author ought to have determined what the *original foundations of human rights* are, and how they might be *revealed by a ſtudy of the laws of nature*. He writes in a lively ſtyle, and we wiſh that his reaſoning had been founded on a

To vindicate the American democracies from all objection, the theory of Monteſquieu, wherein a ſmall territory is made an eſſential property of their forms, is combated and refuted.

In the fifth Sketch, the Author advances ſeveral thoughts concerning the balance of power. In America, he ſays, the balance of Europe will not apply. What may in future be the caſe we know not; but it is evident that America would not ſo eaſily have thrown off the Engliſh yoke, had France been neutral.

Religion forms the ſubject of the ſixth and laſt of theſe pieces. The Author here juſtly cenſures the American conſtitutions for tolerating only Chriſtian ſects; but he appears, in ſome degree, to contradict himſelf, for, in a ſubſequent page, he acknowledges that the State of Maryland gives liberty to every man to worſhip God in the manner which he thinks moſt acceptable to him. Religion, he ſeems to think, makes no part of the government of a ſtate, and that univerſal toleration ſhould therefore be allowed.

Though we coincide with this ingenious Writer in moſt of his opinions, we muſt nevertheleſs obſerve, that his Sketches ſeem to be the haſty production of a precipitate pen, guided by a hand not yet ſufficiently under the controul of calm and deep reflection.

TRADE *and* COMMERCE, *&c.*

Art. 18. *A Letter to the Court of Directors of the Society for improving the Britiſh Fiſheries.* With a Plan for the Erection of Villages. Humbly ſubmitted to their Conſideration. 8vo. 1s. Cadell. 1787.

This writer ſeems well acquainted with the ſubject, and we hope his judicious remarks will be duly attended to by the Directors. He condemns the plan for erecting buildings at the expence of the Society, and propoſes to let out land on building leaſes of twenty-one years; he chuſes this method in preference to that of *feuing* (a particular mode of granting leaſes in perpetuity), becauſe he thinks this would leſs thwart the prejudices of the inhabitants. We fear, however, that by endeavouring, in this reſpect, to avoid one inconvenience, he would fall into another. The granting of *feus* might not perhaps accord entirely with the ariſtocratic ideas of an Highland laird: but would not the idea of building on the precarious tenure of a ſhort leaſe be diſliked by the *people* who muſt form the ſettlements? We think the Directors of this benevolent Society will find more difficulty in *properly* applying their funds to the purpoſes intended than they ſeem to have been originally aware of; but it is to be hoped, that by a cautious attention to circumſtances, and firmneſs in the execution of the plans they may at laſt adopt, they will prove more ſucceſsful than thoſe who have engaged in ſimilar undertakings, in former times.

AGRICULTURE.

Art. 19. *Suggeſtions for rendering the Incloſure of Common Fields and Waſte Lands a Source of Population and Riches.* By Thomas Stone, Land and Tythe Surveyor, Bedford. 8vo. 1s. 6d. Robinſons. 1787.

A well-meant performance, intended to open the eyes of people who, incapable of reaſoning themſelves, are apt to be affected by vulgar

vulgar prejudices. Thoſe who are accuſtomed to accurate inveſtigation, will here meet with very little to make amends for the trouble of reading; but to others it may be of ſome uſe, and prejudicial to none, as it is, at the worſt, an harmleſs performance. We are very glad to find that the vulgariſms we had occaſion to reprehend in Mr. Stone's *Eſſay on Agriculture* (See Rev. for March, p. 257) do not occur in the preſent work.

Art. 20. *Enclоſures a Cauſe of improved Agriculture*, of Plenty and Cheapneſs of Proviſions, of Population, and of both private and national Wealth; being an Examination of two Pamphlets, entitled, the one, *A political Enquiry into the Conſequences of enclоſing Waſte Lands, and the Cauſe of the preſent high Price of Butchers Meat* *, &c.—the other, *Curſory Remarks upon Enclоſures, by a Country Farmer* †. By the Rev. J. Howlett, Vicar of Great Dunmow, Eſſex. 8vo. 2s. Richardſon. 1787.

Mr. Howlett once more ſteps forth as a champion in the cauſe of enclоſures, and he weilds his arms with his wonted force and adroitneſs. The firſt pamphlet above-named appeared to us to be written with ſo much ſpirit and ingenuity as to deſerve an anſwer; and we are bound to make our beſt bow to the reverend vicar for the compliment he has paid us in giving it that anſwer, which we freely acknowledge to be full and ſatisfactory. We are no friends to deſpondency, and are always happy when we meet with an author who gives good reaſons for making us cheerful and contented with our preſent ſitua-

The Country Farmer and *the London Committee*, appointed to conſider the cauſes of the high prices of proviſions, are favoured in their turn with ſome remarks which will not afford them a high degree of ſatisfaction.

IRISH CATHOLICS.

Art. 21. *A Letter from the Moſt Reverend Doctor Butler*, titular Archbiſhop of Caſhel, to the Right Honourable Lord Viſcount Kenmare; relative to the Biſhop of Cloyne's 'Preſent State of the Church of Ireland.' 8vo. 6d. Coghlan.

Dr. Butler warmly aſſerts the ſincerity of Catholic biſhops in taking the teſt of allegiance required by the government, and juſtifies the oath they take at their conſecration, which he ſays is taken by them both in Catholic and Proteſtant ſtates throughout the world, and which being of almoſt eight hundred years date, there has been ſufficient time for every ſovereign to know the meaning of it.

This is the principal object of the preſent publication. The Author propoſes to leave other matters to a public and formal anſwer to the Biſhop of Cloyne's ſtrictures, which he ſays muſt be given; and which, perhaps, *is* given: for we have ſeen an advertiſement of "a juſtification of the Roman Catholic religion *, in anſwer to the Biſhop of Cloyne." The publication itſelf hath not yet fallen into our hands.

MILITARY.

Art. 22. *A Hiſtory of the Campaigns of* 1780 *and* 1781 in the Southern Provinces of North America. By Lieutenant Colonel Tarleton, Commandant of the late Britiſh Legion. 4to. 1l. 6s. Boards. Cadell. 1787.

Colonel Tarleton's hiſtory commences with D'Eſtaing's fruitleſs attack on Savannah, in the Autumn of 1779, and then proceeds to give a minute detail of all the military operations in both the Carolinas and part of Virginia, until the ſurrender of York-town and Glouceſter, Oct. 19, 1781, when Lord Cornwallis, with his whole army, fell into the hands of the Americans: that memorable event which crowned the military toils of the American *Fabius* with final ſucceſs, and gave INDEPENDENCE to America!

In moſt of the tranſactions here recorded, Colonel Tarleton was perſonally concerned; ſo that their *authenticity*, the moſt material circumſtance in all hiſtorical narratives, cannot (we ſuppoſe) be called in queſtion; and, in order to confirm what he has advanced, he has regularly inſerted, at the end of each chapter, and in connexion with the preceding details, many original letters from the commanders in chief, and other officers. Of theſe, the diſpatches to government, which have been publiſhed in the Gazettes, with proclamations, general orders, &c. make the moſt conſiderable part, though there are likewiſe a great number of private letters, eſpecially from Lord Cornwallis to Colonel Tarleton, which have not before been publiſhed: moſt of them contain temporary directions and private intelligence, relative to the marches, diſpoſition, detachments, &c.

* By Dr. Butler.

of

of the two armies, and other communications, which tend to explain the ſeveral plans of operation.

That the narrative might not be interrupted by a detail of ſuch events as occurred in the *ſouth*, after Lord Cornwallis had left thoſe parts open (and to which parts the American General, Green, did not neglect the opportunity of directing his views), the Colonel has judiciouſly added an account of them, in his *appendix*; they are given from good authority, and, generally, in the words of the reſpective commanders.

The work is enriched with ſome explanatory maps and plans, eſpecially thoſe relating to the battles of Camden and Guilford, and the ſieges of Charles-town and York-town, beſide a large general map of the country.

The volume is handſomely printed, and, on the whole, notwithſtanding ſome imperfections, which good judges have hinted to us, does credit to the Author as an officer. A Reviewer, who is only a man of letters and not a man of war, cannot pretend to ſpeak with critical preciſion of the merit of a work of this kind, eſpecially where the remoteneſs of the ſcene places the objects beyond every point of view that might ſerve to render them diſtinct.

POOR.

Art. 23. *The Abridgment of a Plan for an honourable, effectual, and permanent Relief for all the Poor of England.* By a Lady. 4to. 2s. Hookham. 1787.

This lady, whoſe ſympathetic feelings for the miſeries of poverty, are greatly to her honour, propoſes county workhouſes, with four for the metropolis; and becauſe the attention of gentlemen is engroſſed by legiſlation, racing at Newmarket, and by the gaming-table, ſhe propoſes to veſt the management of theſe poor-houſes in *ladies*. She gives a plan for conſtructing the houſes, and ſketches out the domeſtic œconomy of them, with many other propoſals and hints, more humane in ſpeculation than (in our opinion) practicable.

DRAMATIC.

Art. 24. *The Death of Dion*, a Tragedy. Written by Mr. Thomas Harwood of Univerſity College, Oxford. 8vo. 1s. 6d. Scatcherd and Whitaker. 1787.

If the Author of this piece feels a propenſity to this ſpecies of compoſition, we are afraid that he has not waited to diſtinguiſh between inclination and the true dramatic talent. Should he be reſolved to perſiſt in this career, we would adviſe him to read with diligence thoſe authors who have beſt ſucceeded in dramatic dialogue, and have practiſed the great ſecret of uniting ſimplicity with dignity, and of giving a natural air to the moſt adorned and ſhining paſſages. There are many objections to this piece. The very title ſets out with an error: why call it the *Death* of Dion? The cataſtrophe is diſcovered at once. Addiſon called his piece CATO, and not the DEATH of CATO. All critics have agreed in finding the ſame fault with Otway's *Venice Preſerved*, or a *Plot Diſcovered*. We proceed from the title to the *Dramatis Perſonæ*, and there we find a name which no actor can pronounce, Tcetes. This looks uncouth

to

to the eye. The verſification requires that it ſhould be TICETES, and why not print it ſo? As to the fable, it turns upon the deſign of Calippus, who has lived in friendſhip with *Dion*, and honours his virtues, but thinks his ambition dangerous. He is determined therefore to cut him off; and for this purpoſe his plot is formed in the firſt act: but how? A ſoldier is called in with the uſual word of command, WHAT HO! and receives orders to bring the choſen band before Calippus. A body of ſoldiers ſoon comes forward: expectation is raiſed, but diſappointed. Calippus ſays, 'My friends, pre-'pare to follow,' and all go out with a flouriſh. The conſpiracy is thus formed, and remains in ambuſh, till it is time to put an end to the drama. In the laſt act, *Dion* ſends for *Calippus*, who immediately enters with *Lycon* and *Soldiers*. Dion ſays to Calippus, '*Here* '*repoſe thy vengeance*;' which is by no means a natural expreſſion. Lycon cries out, 'Then fall: Delay is cruelty;' and Dion is inſtantly ſtabbed. Calippus and his conſpirators leave him to utter his laſt ſentiments, and the piece concludes. The true dramatic paſſions are never excited; no ſituation riſes to terror, and pity is no where touched. The ſentiments throughout are trite; the language aims at finery, but reaches nothing but the quaint and the unnatural. The diction is of courſe always feeble, and very often ungrammatical. To give a ſtring of quotations merely to exhibit blemiſhes, would be both tedious and painful. We wiſh the Author better ſucceſs in his next attempt.

Art. 25. *Nina, or the Madneſs of Love:* a Comedy, in Two Acts, tranſlated from the French by the Author of *Maria*, or the *Gentle Ruſſic*. 8vo. 1s. Elliot and Co. 1787.

This piece is dedicated to the Hon. Mrs. Hobart; and in a preface the Author tells us, that it is founded on a real fact; the account of which is as follows. 'At a village in the neighbourhood of *Rouen* in Normandy, the unfortunate NINA contrives to wait her GERMEUIL, to whom, with the conſent of her parents, ſhe had promiſed her hand. Previous to the celebration of their intended nuptials, he was ſummoned to *Paris*. On the day fixed for his return, NINA repaired to the ſpot appointed for their interview; but inſtead of her lover, found the melancholy tidings of his untimely fate: GERMEUIL was no more. Nina, unable to ſuſtain this awful ſtroke of Providence, loſt her ſenſes. In vain has friendſhip united efforts with thoſe of time to ſoothe her ſorrows, or recal her reaſon. NINA ſtill expects with anxiety the return of GERMEUIL, and each revolving day viſits the ſpot appointed for their interview.'—The bare relation of the facts is pathetic; and no wonder that a drama founded upon it has made its way to the ſtage. A young lady who has loſt her ſenſes, and retains nothing but the memory of her lover, and of the place where ſhe was to meet him, cannot fail to awaken the tendereſt ſympathy. That, day after day, ſhe ſtills expects to ſee him, is a circumſtance that goes directly to the heart. That a piece, repreſenting a calamity like this, ſhould be intended for the Engliſh ſtage, there can be no wonder. It has an intrinſic value that ſets it far above the pantomime plays which have been lately imported from France. It is to be regretted that the race which a number of tranſlators have been running *with Lady W*——, did not leave ſufficient

ficient time for any one to prepare this little drama, in a fit manner, for the ſtage. Though the original ſucceeded at Paris, the plot is too thin and meagre. There was ample room for invention; and we are of opinion, that a well-conducted fable, on ſo intereſting a ſtory, would not only meet with great ſucceſs, but do credit to the writer. The madneſs of NINA is in many places happily touched: even in the bare peruſal of it, a tear is often ready to ſtart. From the ſtrict truth of the facts, the ſtage required ſome deviation. This is a liberty always allowed to fictitious diſtreſs. GERMEUIL, in the drama, is ſtill alive: in the original he returns too abruptly, without due preparation. The Engliſh piece ſeems to have aimed at correcting this defect, but, we think, without ſufficient improvement. There is another circumſtance that required the utmoſt management. NINA, in the interview with her lover, recovers her reaſon. This ſurely ought to proceed by ſlow degrees; but it is too much hurried, and probability is ſcarcely preſerved. The tranſlator, however, ought not to be cenſured. To make a drama, like this, perfect in its kind, time and conſideration were neceſſary. Our modern writers are galloping their ſpur-galled Pegaſus to come in firſt at the winning-poſt, and the laurel falls to the ſhare of none.

Art. 16. *Diamond cut Diamond:* a Comedy in Two Acts, tranſlated from the French of *Guerre ouverte, ou Ruſe contre Ruſe.* By Lady Wallace. 8vo. 1s. Debrett. 1787.

may paſs for a man; and finally, how a trunk may be brought into a houſe with a man concealed in it. It is from ſuch incidents that the mirth of the audience muſt ariſe. It has been long ſince obſerved, that men in general can ſee better than they underſtand; and if ſuch productions continue to be in favour with the Managers of our theatres, it may be apprehended, that the public will owe them very little obligation.

POETRY.

Art. 28. *The Riddle.* By the late unhappy George Robert Fitzgerald, Eſq. With Notes, by W. Bingley, formerly of London, Bookſeller. 4to. 1s. Jameſon. 1787.

When we peruſed this ſingular compoſition, we thought it ſo very indecent, that it would be impoſſible for us to praiſe it, whatever might be its poetical merit; but the Editor informs us in his Preface, 'that the Author's *ſecret* bears a name as delicate as any in the Engliſh language; notwithſtanding the few looſe verſes which the Author has introduced under the denomination of "arch entendre double." —On a ſecond conſideration, however, by a gueſs at the *ſecret*, we were inclined to believe the Editor; who offers a premium of 'not leſs than 5 guineas for the moſt appoſite *poetical* interpretation of, or anſwer to it.' The Riddle ſhews that the unhappy Author was a man of abilities. Yet, although we allow the ingenuity of the 'looſe verſes' being applied ſo fully to two different ideas, we think them improper to be read by a modeſt female *.

N. B. Mr. Fitzgerald is the perſon who was executed with the noted Brecknock, and others, for the murder of Mr. M'Donnel, in Ireland.

NOVELS.

Art. 29. *Henrietta of Gerſtenfeld*; a German Story. 12mo. 2s. 6d. ſewed. Lane. 1787.

The German Noveliſt may be ſaid to paint according to Nature,—but it is not Nature 'trickt' and 'frounct,' or as the French expreſs it, *La Nature fardée*, which he is fond of exhibiting:—no, he rather chuſes to repreſent her plain and unadorned. In a word, the characteriſtic of his romances is ſimplicity.

In the hiſtory of Henrietta of Gerſtenfeld all the ſimplicity we have hinted at is to be found; and on the ſcore of morality it is truly excellent.—But it is greatly wanting in thoſe delicate and pathetic *touches*, which ſo particularly diſtinguiſh the writings of a Geſner, and a Klopſtock; and which, indeed, we have ſometimes diſcovered in thoſe of *Mr. Wieland*, by whom the preſent performance is aſſerted to be written. The truth of this aſſertion, however, we are not a little inclined to doubt.

The incidents appear to be borrowed, with ſome variation, from the "Memoirs of a French Nobleman," whoſe ſtory is likewiſe related in the Guardian, N° 150.

* Some part of the Author's wit appears to have been levelled at certain eminent law characters, in Ireland; a circumſtance which, the Editor ſeems to apprehend, might poſſibly tend, in ſome degree, to accelerate the wretched fate of the ſatiriſt: but this, ſurely, was impoſſible.

Art.

Art. 30. *The History of Henrietta Mortimer.* 12mo. 2 Vols. 5s. sewed. Hookham. 1787.

Were the merits of a novel to lie in its *intrigo*, as Mr. Bayes expresses it, in the heaping of incident on incident, and that in defiance of established rules, the history of Henrietta Mortimer would be a capital performance indeed! The plot of it is as extravagant as that of a Spanish comedy, in which there is usually such a multiplicity of events, that the mind is kept continually and painfully on the stretch, in order to retain or retrace them. Such a composition has little to recommend it to notice. There can be no delineation of character—there can be no display of sentiment. The pages are taken up in twisting, and then endeavouring to untie a knot, which, after all, the ingenious *twister* is generally obliged to cut.

From the style of this novel, we suppose it to be the production of a female pen. 'Mr. Selby is a gentleman of a *pretty* fortune.'—'Lady Sophia is never *down* till nine o'clock;' and so forth.

Art. 31. *The History of Miss Greville.* By the Author of 'Interesting Memoirs *.' 3 Vols. 12mo. 7s. 6d. sewed. Cadell. 1787.

We have seldom perused a novel with which we have been better pleased, or more affected, than with the present; and we regret that the limits of our Review will not permit us to expatiate so much upon the merits of this production as we could wish. Many and beautiful are the passages we could select for the gratification of our readers, did not this reason prevent us. Some of the scenes are drawn with exquisite tenderness and pathos, the sentiments are pure and virtuous, and the language in which they are clothed is for the most part elegant. We are not of opinion that the Author has altogether proved what she was desirous of illustrating—the possibility of overcoming a first attachment. After frequent and great struggles in the mind of the heroine to acquire a victory over her unhappily-placed affections, many and deep regrets appear to disturb her happiness and interrupt her tranquillity. Mrs. Keir holds a distinguished place among the novelists of the present age; and what age has abounded more in this species of writers? It is beyond the power of any one, endued with the smallest share of 'divine sensibility,' to rise from the perusal of these volumes without feeling his heart meliorated, his affections expanded, and directed to their proper objects, and his virtuous inclinations confirmed.

Art. 32. *The Minor*; or History of George O'Nial, Esq. 12mo. 2 Vols. 5s. sewed. Lane.

In this ill-written book, the Author has represented human nature in the most ugly and unseemly shapes. His persons can only be compared, in filthiness, with the fauns and satyrs of poetic days.

EDUCATION, SCHOOL BOOKS, *&c.*

Art. 33. *The Looking Glass for the Mind; or intellectual Mirror.* Being a Collection of Stories and Tales, chiefly translated from *L'Ami des Enfans.* 12mo. 2s. 6d. bound. Newbery. 1787.

As M. Berquin's *Children's Friend* has gained such universal applause, this selection from that work will meet with general appro-

* See Rev. vol. lxxiv. p. 307.

bation.

bation. The ſtories are told in eaſy, flowing language, and are well calculated for the entertainment and inſtruction of young readers.

Art. 34. *The Rational Dame*; or, Hints towards ſupplying Prattle for Children. 12mo. 1s. 6d. ſewed. Marſhall. 1786.

A very 'rational' compilation for young perſons of both ſexes, containing deſcriptions and plates of quadrupeds, reptiles, inſects, &c. The deſcriptions are ſhort and clear; but they would, perhaps, be more ſuitable to young underſtandings, if the language were leſs technical; few children, for inſtance, can tell what is meant by '*digitated* animals, the *larvæ* of gnats, the *pupæ* of butterflies," &c. &c.

Art. 35. *La Bonne Mère. Contenant de petites Pieces Dramatiques*, &c. *i. e.* The Good Mother. Containing little Dramatic Pieces, each preceded by the Definition and followed by the Moral, between the Good Mother and her two Daughters, &c. By M. Perrin. 12mo. 3s. 6d. bound. Law, &c. 1786.

Books of education in our own language have lately encreaſed in an extraordinary degree, and *French* collections "*à l'uſage de la jeuneſſe*," and "*à l'uſage des écoles*," are coming out very frequently. The preſent is on a plan, which, we think, has not yet been adopted. It conſiſts of little dramas, each preceded by a definition (in a converſation between the *Good Mother* and her two daughters) of the leading title of the play: for inſtance, in the drama of 'The Benevolent Young Lady,' the *Good Mother* aſks her children what benevolence is? and if their anſwers do not quite agree with her ideas, ſhe explains them farther. Theſe are followed by the moral of the play, which is, in our opinion, a good thought, and, as well as the definitions, executed in a commendable manner. After this are given hiſtorical ſketches and anecdotes ſuitable to the preceding drama; but many of the anecdotes, &c. have been already publiſhed in productions ſimilar to *La Bonne Mère*.

In a word, this compilement is well adapted for the entertainment and improvement of young ladies, in particular, who are learning the French language; yet it may alſo be read with advantage by youth of both ſexes. We wiſh, indeed, it had been more correctly printed.

LAW.

Art. 36. *The ſuperintending Power of the Magiſtrate*, and the diſcretionary Power of Pariſh Officers, in the apprenticing of Pariſh Children, conſidered. With a ſhort Addreſs to Thomas Gilbert, Eſq. relative to the Repeal of the Poor Laws. 8vo. 1s. Whieldon. 1787.

This pamphlet originated on the following occaſion:

One of the churchwardens, and one of the overſeers of a pariſh, refuſing to concur in executing indentures for putting out two pariſh children as apprentices, the other overſeer complained of this conduct, and the parties perſiſting in their refuſal, the juſtices levied a fine of twenty ſhillings upon each of them for negligence of office.

An action of treſpaſs was brought by the overſeer who had been fined, againſt two of the juſtices for levying the penalty without juriſ-

diction; and the cauſe being tried at the Summer aſſizes 1786, at Huntingdon, a verdict was given for the plaintiff, ſubject nevertheleſs to the opinion of the court of Common Pleas, in matters of law ariſing on the trial. At Michaelmas term, this court, without having the caſe fully argued before them (as it is repreſented), ordered the verdict to be confirmed.

The defendants now appeal to the public, and ſtate, that by 43 Eliz. ſec. 5. "It *ſhall be lawful* for the churchwardens and overſeers, or the *greater part* of them, *by the aſſent* of any two juſtices of the peace aforeſaid, to bind any ſuch children as aforeſaid to be apprentices, *where they ſhall ſee convenient.*" It was argued againſt them at Huntingdon, that the *greater part* required by the act was wanting; two officers being for binding, and two againſt it: that the required aſſent of the juſtices is *ſubſequent* to the application of ſuch officers; ſo that their interference previous to an application was extra-judicial: that the application muſt be voluntary, not compulſive; for the officers may refuſe to bind ſuch children apprentices with impunity: and that therefore the proſecution muſt be deemed oppreſſive and malicious.

The defendants now reply, that the ſeveral ſections of a ſtatute are to be compared together to obtain the complete meaning of them; for that the moment the will of the ſubject can impede the will of the legiſlature with impunity, that moment the will of the legiſlature ceaſes to be a law: that though the law veſts a diſcre-

houſebreaker, or highwayman; and ruffians are furniſhed with the means of tearing him from his wife and family, at a moment's notice.

No friend to liberty can conſiſtently argue for an extenſion of exciſe laws, nor can any friend to his country wiſh that ſmuggling ſhould be carried on with impunity: ſmuggling being not only, as it is tenderly extenuated, cheating the king, but a fraud upon every honeſt man who is taxed for the ſupport of government. When, therefore, we ſee the *poſſible abuſe* of the powers directed to ſuppreſs ſmuggling, held out in a tremendous light, it is but natural to turn back to ſuch revenue laws as have exiſted for a ſeries of years, to ſee how they have operated upon thoſe who have been ſubject to them. In ſuch a retroſpect we ſhall perceive, that to give them due effect, they are not to be rendered vexatious; and that the complaints of them have not been ſo often made by ſufferers under them, as by unconcerned theoriſts, who preſerve no meaſure when it ſuits them to raiſe an alarm. Let any temperate man judge whether an enemy to exciſe laws does not defeat his own purpoſe, by ſtarting the following objection to this act: 'In time of war it may be uſed as a political engine to ruin the nation; and is attended with this convenience to your enemy, that the perſon who chuſes to make uſe of the ſtatute may employ it without ſuſpicion and without detection. The wiſeſt ſchemes may be fruſtrated, the beſt plans the beſt of miniſters can form, rendered uſeleſs by it. An hour may be of the moſt important conſequence to the ſalvation of this nation, and yet by this act you have armed your enemies with a power of ſeizing every naval and military officer at that very critical moment when their country calls for their aſſiſtance. God knows, many of thoſe brave fellows are not always in the moſt affluent circumſtances. Where then are they to find bail for 500*l.* 1000*l.* or 1,000*l.* if arreſted?'

Happy then was it for the nation that this ſtatute was not in being at the time of the late memorable bombardment of Gibraltar, when foreign wines ſcarcely waited for formal permits. And if martial law in a garriſon had ſet a civil arreſt at defiance, the remedy might have been ſtated as worſe than the diſeaſe.

MISCELLANEOUS.

Art. 38. *The Memoirs of Mrs. Sophia Baddeley, late of Drury-Lane Theatre.* By Mrs. Elizabeth Steele. 12mo. 6 Vols. 18*s.* ſewed. Hookham. 1787.

The ſucceſs of Mrs. Bellamy's memoirs hath, no doubt, paved the way for theſe relative to her *profeſſional* ſiſter; and here too, as in the former publication, many are the *names* introduced, and many the reputations that are "hack'd and hew'd," paſt all mending.—But, Ladies, you ſhould conſider that if this practice continues, the cauſe of *pleaſure*, your *ſacred* cauſe! muſt, in conſequence, greatly ſuffer. Ye prieſteſſes of Cyprus, who will then dare to ſacrifice at your altars? "Gallants, beware! look ſharp! take care!" For, ſooner or later, *all will out*; and then, brothers, uncles, fathers, aye and grandfathers too, will ſtand expoſed, as in theſe

volumes, and pointed out by the finger of ſcorn, and the eye of ridicule.

Spectatum admiſſi riſum teneatis?

Adad! even REVIEWERS themſelves may not be ſafe!

Art. 39. *The complete Inſtructor of Short-Hand.* Upon Principles applicable to the European Languages, and alſo to the technical Terms uſed by Anatomiſts; and more comprehenſive and eaſy to write and read than any other Syſtem hitherto publiſhed. By W. J. Blanchard, near twenty Years Practiſer of the Art in Weſtminſter-hall. 4to. 1l. 1s. Author.

We have repeatedly given our ſentiments on ſhort-hand ſyſtems. This performance confirms us in our former opinions. Mr. Blanchard's ſhort-hand may doubtleſs be eaſily and expeditiouſly written by an adept in the art; and as to its ambiguity, our Readers may form their own thoughts, when we apprize them, that in the courſe of four hours from our firſt taking up the book, though totally unacquainted with Mr. Blanchard's ſyſtem, which is materially different from all others that we know, we were enabled to read a quarto page of writing in ſmall characters, and to diſcover that the Author, intentionally we ſuppoſe, has omitted to inſert in the explication which is placed on the oppoſite page in letter preſs, ſeveral words and ſentences occurring in the engraved page. Thus the explication of near the third part of the ſeventh line of the plate, at p. 39, is omitted in the eleventh line of the printed page; the words wanting are, 'and indeed if we conſider the common puniſhments.' Not to mention others in the ſame page, which we ſuppoſe were left to be ſupplied by the diligent learner.

Art. 40. *The Poſt Chaiſe Companion: or, Traveller's Directory through Ireland*, &c. By W. Wilſon, Dublin. 8vo. 1786.

This very uſeful compilation, for all travellers in Ireland, contains a deſcription and ſhort hiſtory of Dublin; a detail of all the roads in that kingdom, with their diſtances, &c. deſcriptions of cities, towns, noblemen's and gentlemen's ſeats, public buildings, caſtles, ruins, churches, rivers, harbours, mountains, lakes, &c. &c. liſts of judges, circuits, poſt office, expreſs table, and rates of poſtage: tables of the diſtances of the cities, boroughs, market and ſea-port towns, from each other, with indexes, &c. The work is adorned with engravings of the *Giant's Cauſeway*, the water-fall of *Poll a-Phuca*, and a neat map ſhewing the Iriſh roads, &c. &c.

Art. 41. *A Panegyric on Frederick III. King of Pruſſia*, &c. &c. &c. Tranſlated from the French (which is annexed) of M. Laureau, Hiſtoriographer to the Count D'Artois. By Henry Charles Chriſtian Newman, A. B. of Trinity Col. Camb. 4to. 3s. Kearſley, &c. 1787.

Panegyrics on great men, and worthy characters, ought to be written in an animated ſtyle, and their language ſhould be ornamental, ſublime, and perſpicuous. Such we find the French of M. Laureau: we wiſh we could ſay the ſame of the tranſlator's Engliſh. The fact is, that Mr. Newman has affected a grandeur of expreſſion, but unfortunately he has not ſucceeded; he has followed the French idiom

idiom ſo cloſely, that he frequently obſcures the Engliſh expreſſion. Would our limits permit, we could preſent our readers with ſufficient extracts in confirmation of our opinion.

Art. 42. *A Letter to the Proprietors of the Undertaking for recovering and preſerving the Navigation of the River Dee.* By John Manley, Eſq. 4to. 6d. Owen. 1786.

Relates to a diſpute between the proprietors and the committee who are in the preſent management, concerning a due ſtatement of the accounts of the undertaking; which ſeem by no means to anſwer their expectations. We need only remark that there are ſecrets in all adminiſtrations, which naturally generate oppoſitions; and thus men are held to their duty.

POLICE.

Art. 43. *The Reports of the Commiſſioners appointed to examine, take, and ſtate the public Accounts of the Kingdom*, preſented to his Majeſty, and to both Houſes of Parliament; with Appendixes complete. By John Lane, Secretary to the Commiſſioners. Vol. 3*. 4to. 1l. 10s. Boards. Cadell. 1787.

We are glad to find, by the appearance of this third volume, that the gentlemen, who undertook the execution of the important truſt of examining into the ſtate of the national accounts, have ſteadily proſecuted their labours. The public are here preſented with three reports, relative to the manner of paſſing the accounts of the cuſtoms in the office of auditors of the impreſt,—to the charges of the management of the cuſtom duties in the port of London for 1784,—and to the payments of the officers of the cuſtoms at the out-ports, and to other charges of management incurred on account of the cuſtom revenue for 1784.

THEOLOGY.

Art. 44. *Ember Days Exerciſe:* or, the true and falſe Miniſter delineated; in a Diſſertation on the Importance of the Miniſtry. 8vo 6d. Buckland.

Myſtical cant, puritanical ſeverity, and methodiſtical uncharitableneſs are here mixed up by the hands of ignorance and ſpiritual pride into a potion, which cannot but be highly offenſive to a *ſound mind.*

Art. 45. *Obſervations on the Rev. Andrew Fuller's late Pamphlet*, entitled, The Goſpel of Chriſt worthy of all Acceptation. In which it is attempted farther to confirm his leading Idea, viz. that Faith in Chriſt is the Duty of ALL Men who hear the Sound of the Goſpel; by proving, that the univerſal Calls and Invitations of the Goſpel are founded on the Univerſality of Divine Love to ſinful Man, and on the Death of Jeſus Chriſt as a Propitiation for the Sins of the whole World. By a Lover of all Mankind. 12mo. 9d. Buckland, &c.

This pamphlet may be of ſome uſe, in enlarging the conceptions of thoſe narrow-minded Chriſtians, who think the kingdom of heaven no larger than the ſynagogue of their own little flock.

* For the firſt volume, ſee Review, vol. lxxii.—for the ſecond volume, ſee Review, vol. lxxiv.

Art. 46. *Sermons on ſeveral important Subjects*; adapted both to the Family and the Cloſet. By the late Rev. James Webb. 8vo. 3s. 6d. ſewed. Buckland. 1785.

Although theſe ſermons will not *bear* criticiſm, they do not deſerve to undergo the moſt rigorous teſt. They were not intended for publication by the Author; and are now printed from notes that were taken by one of his hearers at the time they were firſt delivered from the pulpit. They appear to have been extemporaneous effuſions, though there is a regular plan purſued through all; and the Author never loſes ſight of the darling objects of his ſyſtem—which is Calviniſm of the ſtricteſt ſort.

Between thoſe who are too wiſe in their own conceits to become fools in the ſcripture ſenſe, and thoſe who are too fooliſh to become wiſe in any ſenſe, religion is expoſed to a ſtruggle which its better friends cannot avoid lamenting, though it is to be feared that their efforts to prevent it will always prove ineffectual.

SERMONS.

I. Delivered in Chriſt Church, Philadelphia, June 21, 1786, at opening the Convention of the Proteſtant Epiſcopal Church, in the States of New-York, New-Jerſey, Pennſylvania, Delaware, Maryland, Virginia, and South-Carolina. By the Right Reverend Father in God William White, D. D. (then Rector of Chriſt-Church and St. Peter's) now Biſhop of Pennſylvania. 8vo.

are admirable; and we will add in favour of this preacher, that he ſeems to have an acquaintance with the *ſpirit* of Chriſtianity, and a zeal for *real* religion, diſtinct from thoſe forms, and articles, and other appendages, which are merely of *human* contrivance. Conformably to this, he expreſſes a wiſh for a 'review of the eccleſiaſtical offices.' Again he ſays, 'God forbid that we ſhould contend for an invariable adherence to any thing confeſſedly reſting on man's authority;' and farther obſerves, 'that the mild grace of charity will do more for the edification of the church, than *the underſtanding of all myſteries and all knowledge*.' This is liberal and Chriſtian! If ſuch ſentiments are heartily cheriſhed and acted on, it will not only prevent much oppreſſion and miſchief, but greatly contribute to the advancement of virtue and happineſs.

II. *Mauſoleum Sacrum:* or, the Redeemer's Sepulchre. Preached at St. Thomas's Square, Hackney, on the opening of a new Burying Ground in an adjoining Garden. By Samuel Palmer. 8vo. 6d. Buckland.

In the preface to this diſcourſe, the Author endeavours 'to vindicate thoſe Proteſtant Diſſenters who have burying-places of their own, and to recommend *it* to ſuch as have not.' One principal argument, employed for this purpoſe, has been loſing its ſtrength for ſeveral years, and we truſt is ſtill gradually weakening. The eſtabliſhed clergy, for the greater part at leaſt, are now too candid and liberal, we apprehend, to oppoſe the interment of diſſenters in their burying grounds. Other reaſons are here mentioned which will differently affect different minds. A few parts of the burial-ſervice (though on the whole excellent) are no doubt exceptionable, and pity it is, that no attempt is made for a little alteration, which would, we ſuppoſe, be acceptable to all conſiderate people, as the paſſages referred to have rather a deceitful and dangerous tendency. Mr. Palmer conſiders it as hardly conſiſtent with the principles of non-conformity, that diſſenters ſhould countenance their uſe by uniting in that ſervice. But we enter not farther into the debate. The ſermon before us is plain, ſerious, and ſtriking; contraſting the ideas of the ſepulchre and the garden, and directing to the right improvement of that frailty and uncertainty which attends human life and all its enjoyments. The text, John xix. 41.

III. *The Tabernacle of God with Men.* Preached at the opening of a Meeting-Houſe at Walthamſtow, June 6, 1787. By Henry Hunter, D. D. 8vo. 1s. Murray.

A diffuſe, popular, but not inelegant paraphraſe on the text, Rev. xxi. 3, 4. with ſomething ſubjoined on the *occaſion*. We have that opinion of Dr. Hunter's good ſenſe, that we believe he would have been as well pleaſed with Mr. Fletcher (the perſon to whom it is dedicated), had that gentleman not ſolicited its publication; though rather than be fatigued with repeated importunities, the preacher ſubmitted to it, well knowing that a man can neither get nor loſe much reputation by printing a ſingle diſcourſe.

It is impoſſible, he ſays, *for any one to think more humbly of this ſermon than the Author*; whence we may infer, that, as a compoſition, he does not expect it to be greatly applauded.

N. B.

N. B. We have long thought that the Diſſenters have choſen a very awkward name for their places of worſhip by ſtiling them *Meeting houſes*.

CORRESPONDENCE.

THE *Marquis de Caſaux*'s obliging letter is received, and we are ſorry that it is inconſiſtent with our plan, and incompatible with our narrow limits, to inſert it in our journal, or, to give thoſe farther elucidations that might be agreeable to him. At his deſire, we have reviſed the articles to which he is pleaſed to refer, but do not think we could make the alteration he wiſhes. Were it not on account of the great length into which the diſcuſſion would draw us, we think we could ſatisfy the liberal-minded Marquis himſelf of the propriety of this determination. We readily however admit, that an author is in all caſes the beſt judge of the meaning of his book, and that a reader may ſometimes miſunderſtand a paſſage, from his own deficiency of perception, and not from any inaccuracy in the expreſſions of the author. This may poſſibly have been our caſe; we are bound however, in juſtice to the Publice, in all caſes to adhere to what *appears to us* to be juſt and right, after having conſidered the matter with candour. At the ſame time, we muſt beg leave to remark, that in a work of ſo much originality, and of ſuch nice diſquiſition as that which has been publiſhed by the Marquis, an author may very naturally make uſe of an expreſſion without perceiving it

THE
MONTHLY REVIEW,
For AUGUST, 1787.

ART. I. *The Rural Oeconomy of Norfolk*; comprising the Management of Landed Eſtates, and the preſent Practice of Huſbandry in that County. By Mr. Marſhall (Author of Minutes of Agriculture, &c.), reſident upwards of two Years in Norfolk. 2 Vols. 8vo. 12s. Boards. Cadell. 1787.

SENSIBLE men, who have applied to the ſtudy of agriculture, have often regretted that the knowledge which individuals have acquired by long and attentive practice, is ſuffered to die with them. They yet more regret that the knowledge of certain uſeful modes of practice, which have been long adopted in a particular diſtrict, ſhould remain, even for ages, entirely unknown in other diſtricts, where they could have been adopted with great ſucceſs, had they been known. Several plans have been deviſed for remedying this inconvenience, none of which have hitherto proved entirely ſucceſsful. The ingenious Author of the treatiſe now before us, who, at his firſt outſet in his agricultural career, ſeverely felt the want of that knowledge which might have been drawn from ſuch ſources, could they have been acceſſible to him, deviſed, with his uſual ingenuity, a plan that bids fair for proving more effectual for theſe purpoſes (eſpecially the laſt) than any other that has come to our knowledge; and we are now well pleaſed to find that he has been enabled, in a certain degree, to carry his plan into practice,—of which the preſent volumes will afford a very advantageous ſpecimen.

Mr. Marſhall, eager to acquire knowledge, not in that ſuperficial way which ſatisfies theoretical ſpeculators, but in that accurate manner, which alone can anſwer the purpoſe of thoſe who are to depend on actual practice in agriculture, for the means of ſubſiſtence, very ſoon perceived, that no man, were he poſſeſſed of the brighteſt talents, could poſſibly acquire a knowledge of all the particulars neceſſary to direct the practical farmer, by the courſe of a haſty viſit to the different diſtricts where the beſt modes of practice were adopted; and that if his apprehenſion was ſlow, his imagination lively, or his judgment imperfect,

error, inſtead of truth, might thus be widely propagated, and well-meaning individuals greatly miſled.

To guard againſt theſe evils, our Author, in the year 1780, ſubmitted to the London Society of Arts, &c. a plan for obtaining a very accurate knowledge of provincial practice in agriculture, and offered himſelf to carry it into execution. His propoſal was, firſt, to fix a diſtrict that was known to poſſeſs ſome peculiar and valuable mode of practice—to place himſelf in ſome centrical farmer's houſe in that diſtrict, where he ſhould remain for the ſpace of *two* years at leaſt, attentively obſerving the practice during all that time, converſing with the moſt intelligent farmers, and exerciſing himſelf in the actual performance of the different operations; at the ſame time minuting every thing that ſeemed worthy attention. In this way, he hoped to be able, at length, to delineate the peculiar practices in that diſtrict, with ſuch accuracy as that it might be relied upon by others who had not the ſame means of information, without fear of being miſled. This done in one place, he propoſed to move to another—and ſo on, till he had thus made the round of the whole iſland. Theſe are the outlines of his plan: and an excellent plan it doubtleſs was, in the hands of ſuch an acute and attentive obſerver. But though it was approved of by the reſpectable ſociety above named, no meaſures were adopted by them for facilitating the execution of this great national enterprize; and we feared the propoſal would be no farther attended to: but we are now happy to be informed, that private circumſtances have ſo far fortunately concurred with our Author's public-ſpirited views, as to enable him to carry his plan into practice, with regard to the county of Norfolk; and this has given riſe to the preſent work; which, we are ſatisfied, will long occupy a diſtinguiſhed place in the annals of Engliſh agriculture.

The work is divided into two parts, each of which forms a ſeparate volume. The firſt volume contains a ſatisfactory account of the Norfolk practice of huſbandry, which, for the ſake of diſtinctneſs, he has arranged under the following heads; *viz.*

A general Deſcription, with particular Obſervations on

1. The Diſtricts.
2. Eſtates.
3. Farms.
4. Soils.
5. Manures.
6. Farmers.
7. Workmen.
8. Horſes.
9. Implements.
10. Taxes.
11. General Management of Eſtates.
12. Buildings.
13. Gates.
14. Hedges.
15. Incloſures.
16. Planting and general Management of Timber.

17. Ge-

17. General Management of Farms.

18. Laying out.
19. Succeſſion.
20. Soil proceſs.
21. Manure proceſs *.
22. Seed proceſs.
23. Vegetating proceſs.
24. Harveſt proceſs.
25. Farm-yard management.
26. Markets.

27. Wheat.
28. Barley.
29. Oats.
30. Peaſe.
31. Vetches.
32. Buck.
33. Turnips.
34. Culture of Graſſes.
35. Natural Graſſes.
36. Cattle.
37. Sheep.
38. Rabbits.
39. Swine.
40. Poultry.
41. Decoys.
42. Bees.

The ſecond volume conſiſts of *minutes* made by the Author, containing particular remarks on facts and circumſtances as they occurred. Theſe, in general, tend to illuſtrate particulars mentioned in the firſt volume; and they form a body of important obſervations, relative to a vaſt variety of ſubjects, which have a tendency not only to correct ſuch defects in practice as our Author thinks imperfect, but to ſuggeſt new views to the experimental farmer, leading to important improvements: and as the characteriſtic peculiarity of this writer, is a laudable deſire to attain accuracy in practice, and to guard againſt being miſled himſelf, or miſleading others, by unguarded ſpeculations, theſe *minutes* form a moſt uſeful, as well as highly entertaining part of the preſent publication. Ever attentive alſo to the reader, and conſidering that this work is to be occaſionally conſulted for information on particular points, care has been taken, in the printing, ſo to number the minutes and diſtinguiſh the particulars, in the margin, as to admit of being conſulted with the greateſt eaſe. Such *minutes* as have a particular relation to the ſubjects of the different diviſions of the firſt volume, are always referred to at the end of each article, ſo that an attentive reader can find all that occurs relative to each ſubject without trouble; and by turning to the places referred to, may ſee the whole at one view, if he ſo inclines. To the whole is added an Index, and a Gloſſary of Norfolk provincial words, which we think a very uſeful appendage, not only for the ſtudent of agriculture, who could not without it underſtand a great many terms that occur in treating that ſubject, but we alſo think it a valuable

* By *ſoil proceſs*, Mr. Marſhall means the operations performed on the ſoil, for fitting it to produce the different crops to be reared on it; in other words, the management of the ſoil. *Manure proceſs* is, in like manner, the mode of managing manures. *Seed proceſs*, the various modes of ſowing and preparing the ſeed. *Vegetating proceſs*, the natural management of the crop while growing; and ſo of others.

addition to the lexicography of our language conſidered in a general view. Were ſuch a Gloſſary of the provincialiſms of all the diſtricts of Britain compiled, it would be the means, in future times, of elucidating many points which muſt otherwiſe ever remain doubtful and obſcure; and would prevent much error at preſent.

In a work, every page of which contains original matter, of importance to the rational ſtudent of agriculture, we cannot pretend to give our readers an adequate idea of every part. We muſt, therefore, content ourſelves with ſelecting only a few particulars; referring, for farther ſatisfaction, to the work, which, we imagine, will ſoon be in the hands of almoſt every perſon who is keenly engaged in the improvement of agriculture.

The ſoil in *Eaſt* Norfolk (the diſtrict where our Author reſided) conſiſts, we are told, of a ſandy loam, varying a little in point of fertility, and ſome other peculiarities. This ſoil lies above a ſandy, abſorbing ſubſtratum, from which it is ſeparated by a thin cruſt, called in Norfolk the *Pan*, which, if broken, tends infallibly to render the ſoil leſs fertile than before.—The diſtrict is all arable (a few ſmall meadows, and fenny patches, excepted) and incloſed. The crops reared to the greateſt perfection, in this diſtrict, are turnips and barley; and with regard to the rotation, Mr. Marſhall obſerves, 'It is highly probable that a principal part of the lands in this diſtrict have been kept invariably, for at leaſt a century paſt, under the following courſe of cultivation:

Wheat [with manure].
Barley.
Turnips [with dung, conſumed by fattening bullocks].
Barley.
Clover [with ſome ryegraſs].
Ryegraſs, broken up about Midſummer, and followed by wheat in rotation.'

By which it appears, that one third part of the land is annually in barley—one third in graſs—and the remaining third part divided equally between turnips and wheat. This may be conſidered as the true Norfolk ſyſtem of huſbandry; but we cannot ſuppoſe it to be adhered to invariably. Other crops are occaſionally introduced, ſuch as oats, peaſe, vetches, and buck,—uſually called buck wheat [Fagopyrum], which are the only crops mentioned by our Author as ever cultivated in this diſtrict.

'The whole ſyſtem of the Norfolk management,' Mr. Marſhall remarks, 'hinges on the turnip crop; and this depends in a great meaſure on the quantity of *dung* that can be ſpared to it.—No dung—no turnips—no bullocks—no barley—no clover, nor teathe upon the ſecond year's lay for wheat.'—Turnips, therefore, are in this diſtrict invariably dunged; and the remark of

Mr.

Mr. Marſhall, on the importance of this article, is extremely judicious: but he himſelf does not ſeem to be ſufficiently aware how much of the ſucceſs of that crop depends upon the manure here employed being *dung* properly ſo called, or what the Norfolk farmers call *muck*; nor do even the Norfolk farmers themſelves ſeem as yet to have adverted to the very great conſequence of having that *muck* freſh, and as little rotted as poſſible, for this particular crop. From experience we know, that this circumſtance is of much greater conſequence in the culture of turnips than is in general apprehended, and therefore recommend it to the attention of our Author, and others, who are anxious about the culture of this valuable crop. By dung, properly ſo called, we muſt be underſtood to mean animal excrementitious matter, mixed with litter, or dead vegetable ſubſtances, of any kind.

As Norfolk farmers peculiarly excel in the culture of turnips and barley, we ſhall endeavour to give our Readers a tolerably diſtinct idea of their practice in cultivating theſe two crops.

For turnips—Firſt plowing about Chriſtmas*,—Second plowing uſually in April,—Third plowing in May. After the laſt plowing, it is well harrowed, and the root-weeds, if there are any, are picked off; the ground is then dunged,—the dung ſpread as evenly upon it as poſſible; and then it is immediately plowed a fourth time, and harrowed thoroughly. In this ſtate it remains till the ſeaſon ſeems favourable for ſowing, when it gets a fifth plowing, uſually about Midſummer. This is inſtantly followed by the harrow, and the ſeed ſown directly, broad caſt (quantity about two pints *per* acre), and covered with a pair of light harrows uſually drawn backwards. Turnips are in this diſtrict invariably twice hoed. The price in Norfolk for both hoeings about ſix ſhillings *per* acre—conſumed by bullocks—in the management of which kind of ſtock, the Norfolk farmers are well known to have attained an uncommon degree of ſkill. But, for particulars, we muſt refer the curious reader to Mr. Marſhall's work.

The above, we are told, is the general practice in this diſtrict, though circumſtances and ſeaſons ſometimes oblige even the beſt farmers to deviate from it. The moſt uſual deviation, is, to omit the fourth plowing; though this is ſeldom done but in very unfavourable ſeaſons. Our Readers will eaſily perceive that with a culture ſo excellent as this is, on a light ſoil, like that of Norfolk, the land muſt be remarkably clean and fine at ſowing; and that, if a proper quantity of freſh dung be in the ſoil, it muſt make the plants puſh forward with vigour, ſo as to produce abundance, and leave the land in fine condition for a barley crop.

* This preparatory operation, they call *ſcaling in*.—It goes but a little depth; and is chiefly intended to bury the ſtubble, &c. *Edit.*

But, notwithſtanding all this care, even the ſkill of a Norfolk farmer is found inſufficient to guard againſt accidents to which this crop is liable, ſo that it often fails, and blaſts his moſt promiſing hopes. The turnip fly, to which, by our Author's account, the coaſt of Norfolk is ſo peculiarly expoſed, frequently deſtroys them when in the ſeed leaf. But the danger is perhaps yet greater, if the caterpillars afterwards attack the vigorous plants, which they devour with the rapacity peculiar to that claſs of animals, and totally deſtroy. The various expedients that have been deviſed to get the better of theſe deſtructive vermin, are deſcribed with all requiſite attention by Mr. Marſhall, and what he ſays ought to be read by every attentive farmer, as replete with much uſeful information. But ſince no care has hitherto been found ſufficient to ſecure a turnip crop, on many occaſions, would it not be prudent in the Norfolk farmer, inſtead of invariably adhering to the culture of this precarious article, to try to diſcover ſome other crop that might be ſubſtituted, in part at leaſt, for his turnips, and thus render his ſituation leſs inſecure than it is at preſent? When we contemplated the ſubject in this light, we could not help remarking with ſome degree of ſurpriſe, that neither potatoes, parſnips, nor carrots, are ſo much as once mentioned, as a crop that is ever on any occaſion cultivated in the fields of Norfolk—though theſe vegetables are well ſuited to the ſoil, and might be reared there to great perfection. Should the ſoil be found to be too ſhallow for admitting carrots, or parſnips, to grow to their full depth, that objection does not lie againſt the potatoe, which by a ſkilful culture might be reared to perfection. We therefore cannot help thinking it would be a very great improvement, to introduce the culture of that truly uſeful plant more generally into that diſtrict than it hitherto has been *. The potatoe itſelf is an excellent food for cattle; and the ſtems, if properly ſecured from wet, anſwer for litter extremely well, and augment the quantity of farm-yard dung—an article evidently much wanted in that part of the country.

For barley after turnips, 'The ſoil is generally broken up as faſt as the turnips are got off; if early in winter, by rice balking; if late, by plain plowing. The general practice, if time will permit, is to plow three times; the firſt, fleet [ſhallow], the ſecond, full pitch, the laſt, a mean depth, with which laſt the ſeed is plowed in.

'But when it is late before the turnips are got off, different ways of management are followed according to the ſtate of the ſoil, and the ſeaſon, and the judgment of the farmer. Sometimes the ground is only plowed once, and the ſeed ſown above; but more frequently

* The great labour of *digging* theſe roots may, after all, be deemed an inſurmountable objection to their culture, as food for cattle; and give a decided preference of the turnip,—with all its hazard. *Edit.*

it

it is broken by three plowings as above; notwithſtanding perhaps the farmer has not more than a week to perform them in.

'This,' continues our Author, 'at firſt ſight, appears injudicious management, the plowings being ſo quick upon each other, neither the root weeds have time to wither, nor the ſeed weeds to vegetate; yet a principal part of the moiſture of the ſoil (a thing peculiarly valuable in Norfolk at that time of the year) is neceſſarily exhauſted. But this being a frequent practice of ſome of the beſt farmers in the diſtrict, we may reſt aſſured that two plowings and harrowings are not wantonly thrown away. The Norfolk farmers in general are maſters in the art of cultivating barley. They ſeem fully aware of the tenderneſs of this plant in its infant ſtate, and of its *rootlings* being unable to make the proper progreſs in a compact or a cold ſoil: they, therefore, ſtrive by every means in their power, to render the ſoil open and pulverous. To this intent, it is ſometimes *two-ſorrowed*, and ſometimes a fourth earth is given, eſpecially in a cold and wet ſeaſon.'

After each plowing, the ground is harrowed. Before ſowing, it is uſually ſmoothed by drawing a light wooden roller after the harrows. The ſeed ſown broad-caſt; and plowed under (ſometimes, though ſeldom, it is ſowed above) the furrow. It is harrowed directly after plowing, and very ſoon after rolled. The ſeed is never ſteeped, or otherwiſe prepared. Time of ſowing, from the middle of April to the end of May—or, by adhering to a more infallible calendar, they cloſe their ſowing with the firſt leafing of the oak; agreeable to the following vulgar rhime,

"When the oak puts on his goſling grey,
'Tis time to ſow barley night and day."

On ſome occaſions the ground is plowed once more, when the ſeed is juſt beginning to vegetate, and, as uſual in this diſtrict, is immediately harrowed, and ſmoothed with a light roller. This practice, though not general, ſeems to be extremely judicious, where the ground is full of annual weeds, which ſpring up quicker than the barley, on a ſoil that is finely pulverized. When thus plowed over, theſe are entirely deſtroyed; and as the barley in this ſtate of its progreſs is not at all injured by being turned over, but ſtrikes its root rather more freely than before in this newly looſened ſoil, it ſprings up ſo quickly after this plowing, as to get the ſtart of all annual weeds, which keeps them effectually under during the remaining part of the ſeaſon. This, therefore, we look upon to be a practice in the higheſt degree beneficial on ſuch ſoils as abound with ſpurrey, wild charlock, corn poppy, or others of the ſame kind,—the firſt and laſt eſpecially,—as theſe grow ſo low, and cloſe at the root, as not to be deſtroyed by any other means than hoeing.

What Mr. Marſhall, in the foregoing extract, calls *two-ſorrowed*, is, we believe, a practice peculiar to Norfolk, which he thus deſcribes: One plough is ſo ſet, that inſtead of turning over at once the whole thickneſs of the furrow, it takes

only a thin ſlice off the ſurface. Another plough follows in the ſame track, and takes up the bottom part of the furrow, which is laid above the other parts. In this caſe, the ſeedſman goes between the two ploughs, and ſprinkles the ſeed upon the upper part of the newly made furrow, ſo that it is immediately covered by the plough that follows.

In moſt parts of Britain, ſuch frequent plowings and harrowings could not be performed, becauſe the ſtate of the ſoil will in few caſes admit of them; and if this difficulty ſhould be got over, it is but ſeldom that the expence of ſuch operations could be afforded by the crops. In Norfolk however, from a peculiarity of circumſtances that will be more readily praiſed than imitated by others, this laſt difficulty is much leſs felt than elſewhere. 'The price of plowing,' we are told, 'with a plain clean furrow, is TWO SHILLINGS AND SIX PENCE *per* acre! which is the current price of the country, and the rate which, I believe, is almoſt invariably adopted by referees between outgoing and incoming tenants.' This unuſual lowneſs of price is occaſioned by the extraordinary activity of the men and horſes, and the cheapneſs of *keep* of the latter. Plowing is performed invariably by two horſes abreaſt, without a driver. 'And the univerſal practice, I

however, our attentive Author does not leave unſolved; but thus accounts for it, in a very ſatisfactory manner:

'The *keep* of horſes in Norfolk, notwithſtanding the work they go through, is leſs expenſive than that of other places, where large unwieldy horſes ſeem to be kept for ſtate rather than for labour.... The preſent breed (of horſes) in Norfolk, ſtill retaining a conſiderable proportion of the original blood, are kept at half the expence at which many farm horſes in different parts of the kingdom are ſupported.... In the leiſure months of winter, barley-ſtraw is, in general, their only rack meat; and through winter and ſpring they are ſuppered up with it; except perhaps in the hurry of barley ſeed time, againſt which a reſerve of clover hay is made..... With reſpect to corn, a buſhel each horſe a week is, in the buſieſt ſeaſon, conſidered as an ample allowance; in more leiſure times, a much leſs quantity ſuffices.... Chaff is univerſally mixed with horſes corn. The chaff, or rather the acorns of barley, which in ſome places are thrown away as uſeleſs, are here in good eſteem as horſes provender.'

The ſame attention to œconomy is remarkable in regard to the implements of huſbandry and harneſs—articles of exceeding expence in ſome diſtricts. Nor are the men, it ſhould ſeem, leſs remarkable for their good qualities than the horſes.

With reſpect to day labourers, ſays our attentive obſerver, 'two remarkable circumſtances are united, hard work and low wages! A Norfolk farm-labourer will do as much work for one ſhilling, as ſome two men, in many other places, will do for eighteen pence each. There is an honeſty, I had almoſt ſaid an honour, about them when working by the day, which I have not been able to diſcover in the day-labourers of any other country.' This practical activity in the men, he ſuppoſes, originates in thoſe habits of alertneſs which they are here accuſtomed to in all their motions, from their earlieſt infancy.

To men who practiſe agriculture *as a buſineſs*, theſe are intereſting particulars, and Mr. Marſhall with great propriety points out the importance of them on ſeveral occaſions.

'Land,' ſays he, in one place, 'which lets here for fifteen ſhillings *per* acre, would not, in Surry or Kent (at twenty miles diſtance from London) let for more than half that money. The lowneſs of day-wages, the quick diſpatch of buſineſs, and moſt eſpecially the practice of plowing with two horſes,' [ought he not to have ſaid, light hardy horſes?] 'and going two journies a day, account in a great meaſure for this diſparity.'

The Norfolk farmer enjoys ſeveral other advantages, above thoſe in different parts of the kingdom, which contribute to enable him to pay a higher rent for his grounds than they could afford. This is a corn country, in which agriculture has been practiſed on a great ſcale, for centuries. Hence it is that every thing reſpecting markets, the diſpoſal of produce of every kind, the regular performance of labour by *the piece*, is reduced to a ſyſtem, and brought to its loweſt rate; ſo that the farmer who goes regularly forward in the *eſtabliſhed ſyſtem*, is never at a loſs for any

one

one thing. The fields too, on account of the flatneſs of ſurface, and the general abſorbency of the ſubſoil, admit of being divided into more regular cloſes than in moſt countries, which greatly reduces the price of plowing and other operations, by rendering them more eaſy.

But thoſe very circumſtances which render the *ordinary* operations of the Norfolk farmer eaſy, tend to make proportionally troubleſome any thing that is attempted there out of the common track; ſo that here we meet with fewer new modes of practice, than perhaps in any other diſtrict of equal extent in England; and the farmers, when their operations are deranged by bad ſeaſons, or other accidents, ſeem more at a loſs to accommodate themſelves to new ſituations. We do not obſerve, in the courſe of the preſent work, any modern improvement that has been introduced there, unleſs the *ſetting*, as they call it, of wheat, may be termed ſuch; and whether this deſerves the name of an improvement, we will not ſay; but it is doubtleſs an *innovation* lately introduced. As many obſcure hints reſpecting that practice have appeared in different performances; and as we believe it is little underſtood in moſt other places, we ſhall give our Readers a general idea of the nature of that practice.

For time immemorial it has been a practice in Norfolk to plant *peaſe*, by means of the dibble, at three or four inches diſtance, plant from plant. This ſeems to have been introduced with a view to get a crop of peaſe, after ley, with only one furrow, but has come, in time, to be practiſed upon other grounds. The ſame method has been of late extended to the culture of wheat; and this is what they call *ſetting* wheat. Two rows of holes are made at once by a perſon holding a round-pointed dibble in each hand, walking backward, and one or two ſeeds are afterwards dropped in each hole by another perſon called a dropper, and covered up with a buſh harrow, and gently rolled. Such is the practice; and on clean ground, free from annual weeds, a crop of wheat may no doubt be thus got with one plowing from ley, very good: but in other caſes, where a drill could be made to go, the dibbling is evidently a more expenſive, and a much worſe practice than drilling either for peaſe or wheat would be; as the ſame quantity of ſeed could be more equally diſtributed by the drill, than by hand, and the diſtances be ſo regulated as to admit the hoe, and effectually deſtroy all annual weeds; which would ſtrengthen the crop, and leave the ground in much better order than it can be where dibbling only is uſed.

Through the whole of the work, our Author's attention is chiefly directed to pointing out *uſeful* particulars, like thoſe above ſpecified; and ſeldom does he loſe ſight of them, to go in ſearch

ſearch of the brilliant, though unimportant, objects of mere curioſity. In recording the practice of a body of men, who have become reſpectable for their ſucceſs in buſineſs, he regiſters their tranſactions with a ſcrupulous fidelity, and reſpectful punctuality. He ſometimes, indeed, ventures on reprehenſion, but without aſperity, particularly with reſpect to the management of meadows and the dairy; but he more frequently, we think, treats even their theoretical opinions, with a degree of reſpect to which they are not juſtly entitled, and thus runs a riſk of ſometimes giving a ſanction, as we ſhould ſuſpect, even to prejudice and error. Had the following deciſive opinion been given by any other ſet of men whatever, we are perſuaded, he would have thought that ſomething like a fair and experimental proof of the fact aſſumed ſhould have been produced, before he had implicitly acquieſced in the concluſion:

Speaking of dung, he obſerves, 'That of the ſtable, made from horſes fed on corn and hay, is the beſt; that from *fatting* cattle the next; while that of *lean* cattle, and of *cows* in particular, is reckoned of a very inferior quality, even though turnips make a part of the food. The dung of *ſuch* cattle fed upon ſtraw alone, is eſteemed of little or no value; and what may appear extraordinary to many [doubtleſs], the muck from the ſtraw which is trodden only, is by ſome thought to be better than that from the ſtraw which is eaten by lean ſtock.' What would Mr. Bakewell of Diſhley ſay on this head? We, however, are not ſurpriſed to hear ſuch an opinion ſeriouſly advanced even by a whole body of farmers, who have probably got it from their fathers before they knew their right hand from their left, and never conceived it was neceſſary to verify it by experiment. *We* know another diſtrict where the farmers believe with equal confidence, and poſſibly with equal juſtneſs too, that the dung of cattle, even lean cattle, is on all occaſions of much greater value than that of horſes. Men of enlarged minds know, that in certain circumſtances, and for particular purpoſes, the one or the other may be beſt; and it ſhould be our buſineſs, by accurate experiment, to diſcriminate theſe circumſtances; but above all, to require *proofs* that the facts are as alleged, before they can be admitted.

The following we conſider as equally doubtful, at leaſt, with the foregoing, though it is aſſerted with much ſeeming certainty, and ſupported by a ſpecies of reaſoning which we have not room to quote: 'It is a fact,' ſays he, 'well underſtood by every farmer here, that if the ſeed [*i. e.* turnip ſeed] be gathered repeatedly from *untranſplanted* roots, the plants from this ſeed will become *coarſe necked*, and *foul rooted*; and the fleſh of the root itſelf will become rigid and unpalatable. On the contrary, if it be gathered year after year from *tranſplanted* roots, the necks will become

too

too fine, and the fibres too few; the entire plant acquiring a delicate habit, and the produce, though ſweet, will be ſmall.'

We venture, however, boldly to aſſert, from an experiment continued for upwards of twenty years, that no ſuch effect *neceſſarily* reſults from employing tranſplanted turnips for ſeed; for we have found that the plants may be thus preſerved without the ſmalleſt diminution in the thickneſs of the neck, or ſize of the bulb, or any other ſenſible variation whatever in the qualities and habitudes of the plant. We, nevertheleſs, have not a doubt but the fact may happen as it is ſaid to take place *in Norfolk*; for if their turnip crop be of a mixed ſort, which ſeems evidently to be the caſe, and if the farmer in picking out plants for ſeed, chuſes a particular kind (the ſmall necked kind, we ſhall ſuppoſe) in preference to others, there can be no doubt but the ſucceeding crops will approach more to the nature of that kind, than if they had been ſuffered to run up altogether promiſcuouſly to ſeed. Many obſervations occur on this ſubject which we muſt paſs over for want of room.

Some other particulars of the ſame nature might be picked out, with which a captious critic might be diſſatisfied; but theſe are few, and of ſmall importance. In ſome particulars, the attentive ſtudent of agriculture would wiſh for farther elucidations than our Author has given; but what author can entirely adapt himſelf to the views of every claſs of readers? One very uncommon kind of manure is mentioned as of great value in this diſtrict. In the neighbourhood of Yarmouth, we are told, ſtraw for horſe-litter is ſcarce, and neceſſity has introduced a practice of ſupplying the defect by covering the floor of the ſtables, &c. with ſea ſand, which is afterwards wheeled out to the dunghill, impregnated with the dung and urine of the beaſts. This compoſt, he ſays, forms a manure that is eſteemed above all others, and is ſo much coveted by the farmers, as to be bought by them, and carried to their grounds to a great diſtance.—It would have been very deſirable to know if there is any peculiarity in the nature of the ſand of Yarmouth, which could account for its being poſſeſſed of any uncommon fertilizing power. Should it be of a calcareous nature, the effect would not be extremely ſurpriſing, but if be it mere cryſtalline ſand, we ſhould ſuſpect that ſome part of the value of this manure muſt be imaginary; for though ſea ſalt doubtleſs improves the quality of dung, if mixed in a dunghill, the quantity here can at beſt be ſo inconſiderable, as not to be ſufficient, we ſhould think, to counterbalance the weight of the rubbiſh with which it is mixed.

But though, among the multiplicity of objects that claimed the attention of Mr. Marſhall, a few may not have obtained quite ſo much of his notice as they ſeem to require; he has illuſtrated many

many particulars with a degree of minuteness and perspicuity that is highly satisfactory. Though no professed naturalist, his observations on the turnip caterpillar, and fly, are new, and highly important. Though no professed chemist, his analyses of the marles of Norfolk are accurate, and would do no discredit to one eminently skilled in that science. Though no experienced manager of cows, his remarks on the dairy discover a high degree of acuteness and sagacity. Though not an adept in the management of meadow ground, his remarks on the meadows of Norfolk deserve much to be attended to by the farmers of that district. Though he is not as yet fully instructed himself in the culture of timber trees, and the management of woods, his hints on that subject deserve consideration, as they naturally lead to greater knowledge of the subject. In short, to whatever particular, our Author's attention is called, his remarks discover an acuteness of mind and a soundness of judgment, which in many cases supplies the want even of experience itself, and points toward important conclusions. We could not read without emotion, his observations on the damage done to the crops in Norfolk, by the multitudes of game there preserved in *kept* covers, and the mischiefs, considered in a moral and political light, that are thus occasioned in the community, by the increase of *poachers* that these necessarily produce. The passage is too long for us to extract, but our Readers, we presume, will be surprised when they are told, that, from a calculation which we believe to be all, he supposes there are destroyed, annually, in the single county of Norfolk by pheasants, and hares, from kept covers, at least a thousand acres of wheat—one thousand acres of turnips —one thousand acres of barley, and one thousand acres of clover; the value of which he estimates at no less than TWENTY-THREE THOUSAND POUNDS, besides the disorders produced by driving many hundred persons annually to destruction, and reducing their families to misery. What dreadful havock for the indulgence of a mere childish gratification to a few wealthy individuals! After all, what is that gratification? for doubtless our Author's remark is well founded, 'That in point of real diversion, kept covers are utter enemies. What hounds can hunt in a cover with a thousand hares in them? And the diversion of shooting pheasants in a kept cover, is just equivalent to that of shooting small birds in a rick yard, or poultry at a barn door.' Men of sense laugh at the childishness of the favourite amusement of the present monarch of a great kingdom, who daily shoots with his own hand some hundreds of chickens, kept on purpose in a poultry yard. Is not the sport of our *great* men almost as childish, though not equally harmless?

We cannot take our leave of this work, without returning our thanks to the ingenious Author for the pleasure and instruc-

tion

tion it has afforded us; and we sincerely wish he may be enabled to prosecute his plan with alacrity: for nothing, we think, could more tend to promote the improvement of agriculture. We have no reason to be partial to this Author, beyond others who daily pass under our review, having no farther knowledge of him than his works afford; but it is our real opinion, that Britain possesses in him a jewel of great value, if she knows properly how to avail herself of it. A man of learning, activity, caution, acuteness, solidity of judgment, and unabating ardour in the pursuit and improvement of agriculture, is a phenomenon that may require many ages to produce. To a man of genius, the walk of agriculture is by no means the most inviting; because his task is not to invent, but to ponder, to sift, and investigate particulars, which though important to the prosperity of individuals, are by no means productive of *eclat* to the investigator. The task is laborious, the progress necessarily slow, the emoluments—we are afraid to speak on that head—and the honour, unless it be from the discerning *few*, very inconsiderable. When, therefore, we meet with one who is evidently in every respect qualified for the undertaking, willingly offering his services in that line, we bend with reverence before him, and wish it were in our power to contribute effectually to the prosecution of the plans he may form for the public weal.

When Mr. Marshall first entered on his agricultural career, we admired the excentric boldness of his undertaking, and felt for the disappointments we saw he must encounter. With a spirit and intrepid perseverance that do him the highest honour, he met these difficulties, but did not succumb. Experience, instead of disgusting, only checked the ungovernable ardour of enterprize. The additional knowledge he has now acquired, has produced its usual effect. That petulant forwardness which was at first disgusting, is entirely done away; we now behold only the candid enquirer after truth, and the judicious observer of men and things: and though our Author is as yet evidently a stranger to many important particulars in the practice of agriculture, yet should he be permitted to go on in his career, the improvement he will daily make, must in time enable him to lay before the Public a body of agricultural knowledge which never yet was equalled in any age or country. Under this conviction of mind, we cannot but most heartily wish him all possible success.

Though our Author has now, in a great measure, laid aside his fondness for new coined words, we still meet with a few, such as *rootling*, *feed process*, &c. By misprinting, perhaps, we find *luxurious*, instead of *luxuriant*; and once or twice, *laying* and *laid*, for *lying* and *lay*. We wish him to avoid such blemishes in future.

We observe that the word *flot*, which, in the Scottish dialect, means a young castrated male of the cattle tribe, is invariably printed

ted *Scot*; a Highland *Scot*, Galloway *Scot*, Isle of Skye *Scot*,
It is easy to see, that Englishmen, not knowing the mean-
of the word *flot*, and thinking they perceived a certain
ning, by converting it into *Scot*, have been induced to adopt
faulty phrase; and having once adopted it, they will gra-
ly apply it to females (heifers) as well as males, which is
r, to our certain knowledge, done by the Scotch drovers.—
thus that languages are corrupted, and rendered obscure.

. II. *The Modern Part of Universal History*, from the earliest
ccounts to the present Time: compiled from original Authors.
y the Authors of the Ancient Part. 38 Vols. 8vo. With a
pplement in 4 Vols. 8vo; and the Plates and Maps, 1 Volume
olio. Payne, &c. For the Price, see our Account of the *Ancient*
art, in our last Month's Review.

S this part of the Universal History has been amply de-
scribed by us *, when it first appeared, we think it un-
ssary to trouble our Readers with any farther account of its
ents, or the plan on which it is executed: it may be suf-
nt, for the present, to examine into the merits of this new
on, and to point out the alterations that have been made in
We are told, that 'the whole work has undergone a labo-
s and attentive examination; that the plan has been metho-
d; that superfluities have been retrenched; that parts which
been left imperfect, are rendered complete; and that inac-
cies are corrected: on the whole, that the work has now
ired such extent, in point of subject, and such essential im-
ements in regard to execution, as will not only obtain the
obation, but secure the encouragement of the Public, to an
rtaking which has been accompanied with almost unprece-
ed expence.'

he former edition consisted of 44 volumes; this is com-
ed in 38; beside 4, which are called the Supplement, con-
ng an abridgment of the histories of England, Scotland, and
nd, 'compiled from the most approved authorities.' From
considerable reduction of bulk, which the work has suffered,
pears that many circumstances are omitted which were in
original publication; and although the editors profess to
made several additions, it does not seem that much room
been left for them. We could have wished, however, that,
naking their retrenchments, the Editors had not expunged
any passages which we highly commended in our former ac-
t, and which, besides affording the intelligent reader much
sure, were of great consequence to the learned and more cu-

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* See Review, vol. xxiii. xxv. xxvi. &c. to xxxviii. where this
k was noticed, with peculiar attention, as it was published.

rious enquirer. For inſtance; the diſquiſition into the origin of the Chineſe, we are ſorry to find is ſo much abridged, that it becomes very imperfect and obſcure. The opinion that Noah and Fohi, the ſuppoſed founder of that empire, were the ſame perſon, was ſtrenuouſly and ably ſupported; the arguments for it were ingenious, and the reaſoning, uſed to eſtabliſh it, was cogent. On theſe accounts, we approved of this part of the work, and lamented that our limits would not ſuffer us to lay it before our Readers, ſince the force of the arguments would have ſuffered by an abſtract. There may, indeed, be many excuſes made for this omiſſion; ſuch as, that it is not ſufficiently ſupported by written authorities or records; that it is unintereſting to the generality of readers, for whom this publication was principally intended, &c. Yet in the peruſal of a work of this kind, where there muſt unavoidably be a great ſameneſs, and tedious uniformity, any ingenious enquiry that may either exerciſe the capacity of the reader, or afford him room to admire the learning of the writer, diverſifies the ſcene, and refreſhes the wearied attention.

The omiſſion of theſe more curious and philoſophical parts of the preſent performance, is the more regretted when we are detained, for ſeveral volumes together, with numerous and minute deſcriptions of the inhuman rites and ſavage cuſtoms of the barbarous nations that inhabit the greateſt part of Africa. And what is worſe, the ſame ſavage nation is deſcribed in different places; the Giagas, for inſtance, whoſe horrid manners are in the higheſt degree ſhocking to humanity, are repeatedly introduced, together with all their abominable rites and ceremonies, the bare recital of which is enough to make even cruelty itſelf ſhudder.

The language in the former edition was by no means ſuch as the importance of the work demanded: it was unequal, owing to the variety of authors concerned in the compilation, and in many places, as we formerly obſerved, jejune, puerile, and, ſometimes, not ſtrictly grammatical. In its preſent form, it is greatly altered in theſe reſpects; the faults which we then pointed out have been duly attended to, and the inaccuracies we mentioned are rectified; the *who* and the *which* are not confounded, nor have we any account of the Chineſes or Japaneſes: yet we often meet with inelegancies, to call them no worſe, as, 'the king returned without having *ſtruck* a *ſtroke*, or done any harm to *any**:' 'the carpenters ſhops conſiſt *in* a mis-ſhapen axe, &c. †:' 'both *her*'s and his relations ‡,' with others of a ſimilar kind, in abundance. What ſhall we ſay of the title of

* Vol. xiii. p. 73. † xiii. p. 80. ‡ xiii. p. 85.

the

§. of chapter lxxvii. ‘ The hiſtory of the reign of Guſ-
› his death ?’
rians and travellers cannot always be contradicted in their
ıs. We are told, that ‘ ſome of their [the Japaneſe] ſcy-
will cut through an iron bar at one blow, without break-
blunting*.’
ı theſe and ſeveral other paſſages of a ſimilar kind, it is
, that the preſent edition might have been much im-
; and though juſtice obliges us to acknowledge, that the
ıas received many emendations, yet much more might
:en expected. It is a production of great conſequence;
refore we are ſorry to ſee ſo uſeful a performance make
:arance in an unſuitable dreſs.
diviſion of the book is, in its preſent form, not the ſame
he laſt edition; this being only divided into chapters
lions, the whole containing 99 chapters, beſide the con-
, wherein the geography of the globe of the earth is con-
in a new light, with a view to future diſcoveries. In
g concluſion, we expected to have found ſome account
late diſcoveries in the South Seas, eſpecially as there is a
relation of moſt of the early circumnavigators. It is
he buſineſs of editors, in compilements of this kind, to
ate the diſcoveries that have been made ſince the appear-
former editions, in order to render the book perfect, to
: in which it is republiſhed. If the original authors had
: down their accounts to the lateſt dates, or, as the title
', ‘ to the preſent time,’ the Editors ought to have added
s of tranſactions ſubſequent to the firſt publication of the
ontinuing the original, making the performance as com-
the nature of it would admit, and fulfilling the promiſe
itle-page, of giving an account of all nations, down to
ent time. This, however, has not been done; for few
empires and ſtates have their hiſtory continued lower
: year 1700, and none later than 1750. The whole of
ıcluſion might have been very well ſpared, for it con-
:tle that was not mentioned in the former part of the
A geographical deſcription of the country generally em-
e firſt ſection of the chapter allotted to the hiſtory of it;
;ive another geographical account of the ſame country,
early in the ſame terms, is a repetition totally unneceſ-
d tending only to increaſe the bulk of a work already too
ous.
conſiderable addition has been made to the original work,
ıpplement conſiſting of four volumes, containing a hiſtory
t Britain and Ireland. What materials the Editors have

* Vol. vii. p. 347.

employed in this compilation, or what authorities they have followed, we are not informed; but from the attentive peruſal we have given it, we do not heſitate to pronounce it a tolerable abridgment of the hiſtory of theſe kingdoms. The hiſtory of England is brought down to the death of his late Majeſty George II. that of Scotland to the year 1707, and that of Ireland to 1691; from which periods, the hiſtories of theſe two kingdoms are naturally blended with that of England. To a general and univerſal hiſtory, ſuch an addition may by many be thought neceſſary; but to Engliſh readers, for whom principally this work is intended, it is the leſs neceſſary, ſince we have ſo many good abridgments already publiſhed, and ſince the hiſtory of his own country is ſuppoſed to be known before any reader proceeds to that of foreign kingdoms.

The plates and maps accompanying this Part of the Univerſal Hiſtory are not inſerted in the places to which they belong, as in the Ancient Part, but are publiſhed ſeparately, in a folio volume. This is much more convenient, as moſt of them are on large paper, and the folding into an octavo form is both troubleſome, and deſtructive to the cuts. They are 26 in number, among which one is a general Chart of the World, according to Mercator's

udge Blackſtone, in the firſt volume of his excellent
aries on the Laws of England," has given us much
ormation on this important topic; but ſtill in the
l way in which the above-mentioned author pro-
has ſatisfied himſelf with telling us in what ſitua-
and explaining the nature of the rights we enjoy;
e point is the beginning and end of his labours; for,
he detail would have been, he has neglected to relate
ved at the one, or by what means we procured the
Hume, whoſe name, as an hiſtorian, will ever be
rith a conſiderable degree of reſpect, has not paid
attention to the *earlier* that he has to the *later* pe-
hiſtory. He probably conſidered them as immate-
prehended that a diligent inveſtigation of them would
amuſing to the writer, than entertaining to the
this inſtance, however, though ſupported by the re-
ithority of Sir William Temple, and many others,
ture to affirm that he was miſtaken; he ſhould have
, that in the Saxon period, a period he has paſſed
curſory a-manner, thoſe foundations were laid which
d to the ſuperſtructure that future hands were to
hich ſucceeding ages have concurred in admiring.
iod, with ſuch circumſtances attending it, could
fruitful; there muſt be in it many pleaſing and agree-
diverſify the attention, and many prolific ſpots to
aſte of the reader.
account of the Saxon times has long been much

'The great ſeries of events in the hiſtory of England may be divided into three parts: the firſt, extending from the ſettlement of the Saxons in Britain to the Norman conqueſt; the ſecond, from the reign of William the Conqueror to the acceſſion of the houſe of Stewart; the third, from the reign of James the Firſt to the preſent time. The important changes exhibited in the ſtate of the country, and in the ſituation of its inhabitants, appear like a ſort of natural boundaries, to mark out theſe different periods, and to recommend them as objects of diſtinct and ſeparate examination.

'The firſt period contains the conqueſt of England by the northern barbarians, the diviſion of the country under the different chiefs by whom that people were conducted, the ſubſequent union of thoſe principalities under one ſovereign, and the courſe of public tranſactions under the Saxon and Daniſh monarchs.

'The reign of William the Conqueror, while it put an end to the ancient line of kings, introduced into England a multitude of foreigners, who obtained extenſive landed poſſeſſions, and ſpread with great rapidity the manners and cuſtoms of a nation more civilized and improved than the Engliſh. The inhabitants were thus excited to a quicker advancement in the common arts of life, at the ſame time that the nation, by acquiring continental connections, was involved in more extenſive military operations.

'By the union of the crowns of England and Scotland, upon the

of the Plantagenet and Tudor families, continued to riſe in ſplendour and authority.

'About the commencement of the reign of James the Firſt, great alterations began to appear in the political ſtate of the nation. Commerce and manufactures, by diffuſing a ſpirit of liberty among the great body of the people, by changing the ſyſtem of national defence, and by encreaſing the neceſſary expences of government, gave riſe to thoſe diſputes, which, after various turns of fortune, were at laſt happily terminated by the eſtabliſhment of a popular government.

'With reference to that diſtribution of property, in the early part of our hiſtory, which goes under the name of the feudal ſyſtem, the conſtitution eſtabliſhed in the firſt of theſe periods, may be called the *feudal ariſtocracy*; that in the ſecond, the *feudal monarchy*; and that which took place in the third, may be called the *commercial government*.

'Similar periods to thoſe which have now been pointed out in the Engliſh hiſtory, may alſo be diſtinguiſhed in the hiſtory of all thoſe kingdoms on the continent of Europe, which were eſtabliſhed upon the ruins of the Roman Empire, and in which the people have ſince become opulent and poliſhed. Thus the reign of Hugh Capet in France, and of Otho the Great in Germany, correſpond to that of William the Conqueror in England; as thoſe of Lewis XIII. and Ferdinand II. in the two former countries, were analogous to that of James the Firſt, in the latter.

'In the following treatiſe, it is propoſed to take a ſeparate view of theſe periods of the Engliſh hiſtory, and to examine the chief differences of the political ſyſtem in each of them. As the government which we enjoy at preſent has not been formed at once, but has grown to maturity in a courſe of ages, it is neceſſary, in order to have a full view of the circumſtances from which it has proceeded, that we ſhould ſurvey with attention the ſucceſſive changes through which it has paſſed. In a diſquiſition of this nature, it is hoped, that, by conſidering events in the order in which they happened, the cauſes of every change will be more eaſily unfolded, and may be pointed out with greater ſimplicity. As the ſubject, however, is of great extent, I ſhall endeavour to avoid prolixity, either from quoting authorities and adducing proofs in matters ſufficiently evident, or from intermixing any detail of facts not intimately connected with the hiſtory of our conſtitution.'

Mr. Millar propoſes, in the courſe of his work, opinions different from thoſe entertained by many of his predeceſſors, who have written on the ſame ſubject; and, in our judgment, he ſupports them with ſo much ingenuity and ability, that, notwithſtanding the weight of authority againſt him, we are inclined to favour his deciſions. It has long been an article of popular belief, that the ſyſtem of feudal tenures was introduced into England at the Conqueſt. Spelman, in his Gloſſary, *in verbo* "*Feudum*," expreſsly ſays, that William brought it from Normandy, and incorporated it with the body of the Engliſh law then ſubſiſting. His words are, "*Feudorum ſervitutes in Britanniam*

tanniam noſtram primus invexit Gulielmus Senior, Conqueſtor nuncupatus; qui lege eâ e Normaniâ traductâ, Angliam totam ſuis diviſit commilitibus."

It cannot be denied that ſome authors, before Mr. Millar, entertained different ſentiments on this ſubject; and among them appear the reſpectable names of Lord Coke and Mr. Selden, who clearly were of opinion that the exiſtence of feuds was prior to the Norman Conqueſt. The manner in which this poſition is, in the preſent inſtance, illuſtrated, appears to us ingenious, new, and ſatisfactory. It is an attempt to ſhew, that the ſituation of the Anglo-Saxons being ſimilar to that of the other barbarous nations who over-ran the Roman Empire, it was natural to expect that their forms of government would bear a great reſemblance.

'As the original manners and cuſtoms of all theſe nations were extremely analogous to thoſe of the Saxons in England, and as their conqueſt and ſettlement in the Weſtern empire were completed nearly in the ſame manner, it was to be expected that they would fall under a ſimilar government. It has happened, accordingly, that their political inſtitutions are manifeſtly formed upon the ſame plan, and preſent, to the moſt careleſs obſerver, the ſame aſpect and leading features, from which, as in the children of a family, their common origin may clearly be diſcovered. They differ, no leſs remarkably, from all the other ſyſtems of policy that have been recorded in an-

reater extent than are uſually to be found among people
lly rude and barbarous.

The diſpoſition to theft and rapine, ſo prevalent among rude
ns, makes it neceſſary that the members of every family ſhould
a watchful eye upon the conduct of all their neighbours, and
d be conſtantly upon their guard to preſerve their perſons from
ge, and their property from depredation. The firſt efforts of
government are intended to ſuperſede this neceſſity, by puniſh-
ach offences, and enabling the individuals of the ſame commu-
to live together in peace and tranquillity. But theſe efforts, it
dent, are likely to be more effectual in a ſmall ſtate than in a
one; and the public magiſtrate finds it much more difficult to
d and ſupport his authority over a multitude of individuals,
rſed through a wide country, than over a ſmall number, con-
to a narrow diſtrict. It is for this reaſon that government has
nonly been ſooner eſtabliſhed, as well as better modelled, in
nunities of a moderate ſize, than in thoſe which comprehend the
itants of an extenſive region.

In proportion to the great number of people, and the great ex-
of territory, in each of the modern European kingdoms the ad-
s of authority in the public were ſlow, and its capacity of re-
ing violence and diſorder was limited. The different families
kingdom, though they acknowledged the ſame ſovereign, and
directed by him in their foreign military enterprizes, were not,
ordinary occaſions, in a ſituation to feel much dependence upon

Acquiring great landed poſſeſſions, and reſiding at a diſtance
the capital, as well as in places of difficult acceſs, they were
in a condition to ſet the whole power of the crown at defiance;
liſdaining to ſubmit their quarrels to the determination of the
magiſtrate, they aſſumed a privilege of revenging with their
hands the injuries or indignities which they pretended to have
ed. When not employed, therefore, in expeditions againſt a
c enemy, they were commonly engaged in private hoſtilities
g themſelves; from the frequent repetition of which there
animoſities and feuds, that were only to be extinguiſhed with
ſe of the combatants, and that, in many caſes, were even ren-
hereditary. In ſuch a ſtate of anarchy and confuſion, the
; were permitted to oppreſs the weak; and thoſe who had moſt
r of hurting their neighbours, were the moſt completely ſecured
the puniſhment due to their offences.

ls the individuals of a nation were thus deſtitute of protection
government, they were under the neceſſity of defending them-
, or of ſeeking protection from one another; and the little ſo-
s compoſed of near relations, or formed accidentally by neigh-
ood and acquaintance, were obliged to unite in the moſt inti-
manner, to repel the attacks of their numerous enemies. The
were forced to ſhelter themſelves under the influence and power
: rich; and the latter found it convenient to employ a great
f their wealth, in order to obtain the conſtant aid and ſupport
former. The head of every family was commonly ſurrounded
great a number of kindred and dependents as he was capable
intaining; theſe were accuſtomed to follow him in war, and in

time of peace to ſhare in the rural ſports to which he was addicted; it was their duty to eſpouſe his quarrel on every occaſion, as it was incumbent on him to defend them from injuries. In a family ſo ſmall, that all its members could be maintained about the ſame houſe, a mutual obligation of this kind was naturally underſtood from the ſituation of the parties; but in larger ſocieties it was rendered more clear and definite by an expreſs agreement. A man of great opulence diſtributed part of his demeſne among his retainers, upon condition of their performing military ſervices; as, on the other hand, the ſmall proprietors in his neighbourhood, being incapable of maintaining their independence, were glad to purchaſe his protection, by agreeing to hold their land upon the ſame terms. Hence the origin of vaſſalage in Europe, the nature of which will be more particularly explained hereafter. Every conſiderable proprietor of land had thus a number of military ſervants, who, inſtead of pay, enjoyed a part of his eſtate, as the reward of their ſervices. By this diſtribution and arrangement of landed poſſeſſions, the moſt natural remedy was provided for the evils ariſing from the weakneſs of government. Men of inferior ſtation, who ſingly were incapable of defending their perſons or their property, obtained more ſecurity, as as well as conſideration, under their reſpective ſuperiors; and the inhabitants of a large territory, being combined in ſocieties, who had each of them a common intereſt, were in a better condition to reſiſt the general tide of violence and oppreſſion.

is many have imagined, owing to the poſitive inſtitution of
ne man; ſome attributing the merit of their origin, and of
thing elſe remarkable in the Engliſh Conſtitution, to the
ior abilities of Alfred; but he proves that they were the
al reſult of the peculiar ſituation and manners of the Anglo-
ns.

e cannot deny ourſelves the pleaſure of tranſcribing a paſ-
from the chapter in which this ſubject is conſidered, where
gulation, obliging the members of every tything to become
ſible for the conduct of each other, is ſhewn to be founded
e common notions of juſtice entertained by a rude nation.
Among barbarians in all parts of the world, perſons who belong
ſame family are underſtood to enjoy a community of goods,
o be all jointly ſubjected to the ſame obligations. In thoſe
ages, when men are in a great meaſure ſtrangers to commerce,
alienation of commodities, the *right* of *property* is hardly diſ-
iſhed from the privilege of *uſing* or *poſſeſſing*; and thoſe perſons
have acquired the joint poſſeſſion of any ſubject are apt to be
led as the joint proprietors of it. At the ſame time, when a
s contracted by one of ſeveral perſons who have a perfect com-
y of goods, it muſt of neceſſity be diſcharged from the common
; and the obligation of every individual becomes therefore a
n upon the whole ſociety.
After a family has been enlarged, and ſubdivided into different
hes, their poſſeſſions are not upon this account entirely ſepa-
nor their notions of common property altogether effaced.
gh the different families, who are thus formed into a tribe or
e, reſide in different houſes, their neighbourhood allows them
o maintain a promiſcuous intercourſe; and their ſituation diſ-
them to act in concert with each other in all their important
yments and purſuits. As, in their expeditions of war and
ig, they go out in a body, ſo, according to the primitive ſtate
iculture, they labour in the field, and gather in the harveſt in
on; and what has been acquired by their united exertions, be-
is divided among them by conſent, is naturally conceived to
joint property of all.
is no hardſhip, that perſons connected in ſo intimate a manner
l be liable *for* the obligations of one another; and when an
dual has become bound to a ſtranger, who cannot eaſily know
oſe benefit the debt was incurred, it ſeems reaſonable that the
ors ſhould be allowed to demand payment from the community,
lone have acceſs to diſtinguiſh the rights of their particular
ers.
ut the greater part of the debts contracted in a barbarous age
from injuries and hoſtilities; for which it it uſual to make
nent by pecuniary compoſitions; and as in ſuch caſes it com-
happens, either that the offence was originally committed
whole village, or, if it aroſe from a ſingle individual, that the
l was afterwards adopted and proſecuted by the other members
community, this appears a ſufficient reaſon for ſubjecting
to a ſhare of the puniſhment.

 Thus,

'Thus, by the general cuſtom of rude nations, the vengeance of the injured party for murder and other atrocious crimes is not confined to the guilty perſon, but is extended to his family, and even to the whole village or tribe of which he is a member. The proſecution of claims, founded upon this general cuſtom, makes a conſiderable part of the hiſtory of mankind in the early periods of ſociety. Traces of this primitive law of nations may be diſcovered even in ſome civilized countries; where, upon account of enormous offences, the criminal, together with his innocent children and other relations, have been condemned to the ſame common puniſhment.

'Among the Jews, when a perſon was found murdered in the neighbourhood of a city, and the murderer was unknown, it ſeems to have been thought that the puniſhment might with juſtice be extended to all the inhabitants; who are, upon that account, directed to perform an expiatory ſacrifice. "And all the elders of the city that is next unto the ſlain man, ſhall waſh their hands over the heifer that is beheaded in the valley. And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen it. Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people Iſrael's charge. And the blood ſhall be forgiven them."

'When it is cuſtomary to demand ſatisfaction from a whole village for the higheſt perſonal injuries committed by an individual, it cannot appear ſurpriſing that the ſame privilege ſhould be claimed

:e inhabitants of the ſame foreign country happening, at any
ıe, to reſide in London, were formerly viewed in the ſame
ınd any one of them might be proſecuted for the debts con-
by his countrymen. In a treaty between Edward the ſecond
phonſo King of the two Caſtiles, it is agreed, that the mer-
of Bilboa, and the other towns of Biſcay, ſhall not for the
be arreſted, nor have their goods diſtrained, for the debts of
aniard, for whom they have not become perſonally bound. It
able that the ſmall number of Spaniſh merchants reſiding in
ı, and the diſtance of their native country, made them ap-
much connected as if they had been members of a ſingle rude
or tribe.

ıis noted regulation concerning the Saxon tythings is there-
be regarded as the remains of extreme ſimplicity and bar-
, rather than the effect of uncommon refinement or policy;
this view, it may be obſerved that, in conſequence of ſome
ement in the manners of the people, the original obligation
d upon every tything, to repair the injuries committed by any
ıembers, was, in a period ſubſequent to that which we are at
examining, ſubjected to certain limitations. By a law which
ın aſcribed to William the Conqueror, but which is probably
arlier date, we find it enacted, that, if a crime is committed
member of a decennary, who eſcapes from juſtice, his tything-
rith two others of the ſame tything, together with the reſpec-
:hingmen, and two others, out of the three neigbouring tyth-
ıall aſſemble to examine the ſtate of the fact, and if the tything
:h the criminal belongs is purged by the oath of theſe twelve
ı, it ſhall be freed from the obligation to pay the damage.
ogreſs of government, by enlarging the general intercourſe of
, contributed to diminiſh the peculiar connection among the
:ants of the ſame village, and made it appear an intolerable
ip, that they ſhould, without diſtinction, be accountable for the

of the Author,—who purſues his ſubject with the ſame diligence of inveſtigation, and accounts for further difficulties with ſimilar acuteneſs and ſoundneſs of argument. We have peruſed his volume with ſatisfaction, we thank him for the pleaſure we have received from his labours, and hope he will meet with encouragement ſufficient to induce him to perſevere in his undertaking.

ART. IV. *Idées ſur la Météorologie*, &c. i. e. *Thoughts on Meteorology*. By J. A. de Luc, Reader to the Queen, Member of the Royal Societies of London, Dublin, &c. &c. Vol. II. 8vo. 6s. Elmſley. 1787.

THE firſt volume of this work, of which we gave an account in our Review for April, is employed in unfolding the general principles of meteorology; the conſtitution, the modifications, and diſtinctive characters, of the different ſubſtances which exiſt in the atmoſphere; on the inceſſant decompoſitions and recompoſitions of which, all the atmoſpheric phenomena appear to depend. In this ſecond volume, the Author proceeds to conſider the phenomena themſelves, particularly the grand one of RAIN, and the numerous circumſtances connected with it. He examines the received hypotheſes

[redacted]

f heat, the humidity, as ſhewn by the hygrometer, ſe; and on an increaſe of the heat, the humidity muſt -and the introduction of other hygroſcopic ſubſtances, the air, muſt have the ſame effect as an augmentation Theſe are the properties of watery vapour, on every of evaporation; and therefore all the water that exiſts ſphere without poſſeſſing theſe properties, is no longer t muſt have changed its nature. M. de Luc ſhews, ter which forms rain, though it has ever been con- reaſoned upon as producing humidity, does not poſſeſs rties, and muſt therefore have paſſed into another

doubts on this ſubject aroſe from a circumſtance which s in a memoir communicated to the Royal Society in that the upper regions of the atmoſphere, notwith- e continual aſcent of vapours thither, and the dimi- heat at the ſame time, are *dryer* than the lower: on high mountains, a degree of dryneſs prevails un- the plains. Repeated obſervations, with hygrometers t than he was then in poſſeſſion of, have confirmed able fact; and he mentions a ruder, though not leſs tom of this increaſed dryneſs, that the ferrule of his ed off in aſcending one of the Alps, and did the ſame g the journey two years afterwards, though it had found looſe on the plains.

another remarkable circumſtance of the air on moun- it is a little *dryer* in the night than in the day. As, in ted ſituations, the heat diminiſhes but little in the humidity ſhould not increaſe much, but it ſhould ra- iſe than diminiſh. M. de Luc ſeems to ſuſpect that iſtance alſo may be connected with a ſtill latent cauſe, own part, we are perfectly ſatisfied with the expla- ch he has himſelf given of it; *viz.* that the air on being condenſed into leſs bulk by the conſiderable di- f heat which takes place there, the ſuperior air muſt d the air on the mountains is of courſe replaced by ir above them; *dryer* both as coming from a greater d as being free from the immediate vapours of the

not appear certain, whether this *increaſed* dryneſs in s ſo conſtant as the dryneſs in the day. The Author rrived at the tops of mountains before ſun-riſe, and found the graſs covered with *dew*; but having at thoſe grometer with him, he could not aſcertain the ſtate

There might have been clouds in the night, though n-riſe, for this is frequently the caſe. Nor is dew *ables* any ſure ſign of humidity in the air, as there are

grounds

grounds to believe that it has a dependence on the mechaniſm of vegetation; for he found graſs, when covered with glaſs plates, to become moiſt as well as the uncovered parts, and the plates themſelves became moiſt on the lower ſurface as well as the upper; though the ſame plates, ſuſpended a foot above the earth, were bedewed on the upper ſide only.

This dryneſs of the air on mountains, in the night-time at leaſt, was obſerved alſo by M. de Sauſſure; and though he does not make it ſo great, probably from the imperfection of his hygrometer, as it appears to be from M. de Luc's obſervations, yet he fully eſtabliſhes the fact. On *Mont Blanc*, where he paſſed a night at the height of 1200 fathoms, he examined his hygrometer frequently, and found that from ſix in the evening to half paſt five the next morning, it moved 21 degrees (of which the whole ſcale contains 100) towards dryneſs. He does not, however, ſeem at all ſtruck with this circumſtance, but thinks it conſiſtent with his own theory, and refers to a part of his firſt volume, where he had even predicted it. He had there ſaid, that from ſun-riſe to three or four in the afternoon, the quantity of vapours in the neighbourhood of the earth is continually diminiſhing, becauſe they *aſcend* in the atmoſphere, either in virtue of their own levity, or by means of a vertical wind which he ſuppoſes to be produced by the heat of the ſun; that from that time till next morning, their quantity increaſes in the lower ſtrata, becauſe the upper ones *re-deſcend* in proportion as they condenſe; and that in the higher regions of the atmoſphere, the reverſe ought to be the caſe, the deſcent of the vapours in the night leaving the upper ſtrata then dryer. Specious as this reaſoning appears, M. de Luc ſhews it to be wholly groundleſs: it is inconſiſtent with what M. de Sauſſure himſelf ſays in another part of the ſame volume, that in the middle of the ſcorching heat of the day, the air [in the neighbourhood of the earth] contains really *more water* than it does at the moment when a refreſhing dew falls, being enabled by the heat to load itſelf with a greater quantity.

Vapours doubtleſs aſcend in the day-time, but without the aid of a vertical wind; for M. de Luc proves that no ſuch wind can be produced by the heat of the ſun. He proves alſo, at ſome length, that very little can re-deſcend in the night on any hypotheſis of vapour, particularly on Sauſſure's, who conſiders vapour as being a chemical ſolution of water in air, and who finds, from his own experiments, that air ſaturated with water does not differ ſenſibly, in its expanſion by heat or condenſation by cold, from dry air. On theſe principles, the watery part cannot deſcend, without being accompanied by all the air it is combined with; and no part of it can deſcend till the air becomes ſuperſaturated, that is, according to M. Sauſſure, till it received more than it can hold in ſolution in its then exiſting

mperature; in which caſe the ſurplus would ſeparate, and
e a viſible cloud or miſt, and *extreme humidity* would be
:ed, whereas it is *dryneſs* that is to be accounted for.
every hypotheſis of the formation of rain from vapour, as
eat that produces the evaporation, ſo it is a diminution of
iat occaſions the return of the vapour into water again;
ierefore rain ſhould happen only in the night, or at the
t times of the day, whereas experience ſhews that it has
inection with heat or cold. And whatever the degree of
e, as the air can part with only ſo much of its water as it
ble to retain in that degree of heat, no rain ſhould be
l unleſs the air was ſaturated, or at extreme humidity;
ow contrary this is to fact will appear from M. de Luc's
it of a ſtorm in which he was caught on one of the Alps:
iough the hygrometer was within $33\frac{1}{2}$ degrees of extreme dry-
or $66\frac{1}{2}$ from extreme humidity, thick clouds formed round us,
obliged us to think of retreating: in a little time, the ſummit
mountain was ſurrounded by them: they ſpread, and covered
ole horizon: a premature night ſurpriſed us in a very dan-
road, and we ſuffered one of the moſt violent tempeſts I ever
:nced, of wind, rain, hail, and thunder. The ſtorm laſted
part of the night, and extended over all the neighbouring
ains and plains; and after it ceaſed, the rain continued, with
few intermiſſions, till next day at noon. In one of theſe in-
I examined the hygrometer, on the outſide of our cabin: it
only $1° \frac{6}{10}$ more humidity than before, and even this increaſe
other than what the difference of heat was ſufficient for pro-
. Nevertheleſs, new clouds rolled around us, and the rain,
preſently begun again, accompanied us, as it were by fits, to
ttom of the mountain. When arrived there, we ſaw the clouds
e entirely. I obſerved the hygrometer again in the open air;
ough the earth was all drenched with water, and the heat of
n much leſs, the hygrometer was $1\frac{3}{10}$ dryer than it had been
ys before, after a courſe of fine weather. Where was all this
and all the ingredients of the ſtorm, while the hygrometer
ſuch a degree of *dryneſs* in the very ſtratum where it was
?'

de Luc, in refuting M. de Sauſſure's reaſonings and ſup-
ns, has given many curious obſervations reſpecting the
; all tending to confirm his general propoſition, that they
: ariſe from watery vapour exiſting as ſuch in the atmo-
, but that they are formed in dry air, and that the air in
they have evaporated or diſperſed is likewiſe dry; though
themſelves are neceſſarily of extreme humidity, being in
te of vapour that has rapidly paſſed its maximum, or to a
f decompoſition. He conceives them to conſiſt of bubbles
elaſtic vapour, each coated with a watery film, like the
s in ſoap water; and hence with De Sauſſure, he calls
veſicular vapour. The particles may be diſtinguiſhed by
the

the eye, when placed at a proper elevation, with a dark ground of mountains or woods behind the cloud. The evaporation of the clouds is alſo very ſenſible, ſome parts continually becoming detached, and gradually diminiſhing and diſappearing, while new ones are formed, ſo that the clouds do not continue the ſame for two moments together; and the evaporation goes on ſo faſt, that a cloud could not ſubſiſt without conſtant and large ſupplies. Theſe phenomena appear to be independent of heat and cold; for ſometimes clouds form ſuddenly in the middle of a hot day, and after they have poured down their water, all is clear again; and ſometimes they evaporate after ſun-ſet, gradually vaniſhing, in the calmeſt weather, without change of place. The appearances are ſuch as would be produced by a large maſs of water, in violent ebullition, ſuſpended inviſibly in the atmoſphere; and the ſimilarity in the effect naturally points out an analogy in the cauſe, that is, a ſource of vapour in the atmoſphere itſelf. It is only when the vapour is produced too abundantly and too rapidly to be diſperſed by evaporation, that rain is formed; the veſicles in this caſe running together, and the water falling to the lower part, as it does in ſoap bubbles, till they become thin enough to burſt.

Having fully ſhewn, from the phenomena of clouds and ſtorms, that the water which riſes in vapour muſt, in the interval between evaporation and its falling again in rain, paſs into a ſtate in which it is not ſenſible to the hygrometer, and conſequently that the laws of hygrology are inſufficient for explaining the formation of rain, M. de Luc conſiders the phenomena of *fair weather*, and finds that theſe alſo concur in eſtabliſhing the ſame truth. Continued evaporation, from that inexhauſtible ſource of vapour, the ocean, and from the earth after it has been thoroughly ſoaked with rain, would, if the vapour did not change its nature in the atmoſphere, render the air more and more humid, and bring it at length to the *maximum* of humidity, as it does under a glaſs bell. But experience ſhews, that though evaporation continues for ſeveral months together, on vaſt extents both of ſeas and continents, the air does not become moiſter, but on the contrary more and more *dry*. The diminution of heat in the night produces dew, but this ſymptom of humidity diminiſhes from day to day, and ſometimes ceaſes altogether.

In climates where the air retains ſo much heat in the night, that the vapour paſſes its *maximum* ſlowly, the formation of dew is accompanied with little alteration in the tranſparency of the air. In colder climates, a miſt is frequently produced, and the height of this miſt may be looked upon as a mark of the height at which the vapours ſubſiſt, in any conſiderable quantity, their unchanged ſtate. It was natural to ſuppoſe, when vapours are known to be formed ſo abundantly, though no ſymptoms of any

nit on the late discovery of the mutual convertibility
d air; a principle undoubtedly of most extensive in-
he œconomy of nature, and which the Author has
the present object with equal judgment and inge-
gives a history, from his own knowledge, of the
teps through which this interesting discovery ad-
s final completion, and a view of the results of the
periments that have been made on the subject, with
rvations of his own, respecting the constitution of
t kinds of aeriform fluids, the proportions of latent
they contain, the changes and decompositions pro-
mbustion, and the effects of Argand's lamp, in addi-
at he had said thereon, in the first volume of this

t object of enquiry is, the particular species of aeri-
nto which the watery vapours in the atmosphere are
and by what means this change, and the sudden and
onversion into water, are effected.
ifier has found, that from any quantity of atmo-
one fourth of what is called dephlogisticated or vital
ee fourths of fixed or mephitic air, are producible;
are of these two airs, in those proportions, has the
, in supporting animal life, &c. as atmospheric air;
concludes that the atmosphere actually contains the
airs, which we believe is now the received opinion.
Luc observes, very justly we think, that two fluids,
in gravity, can hardly be supposed to mingle uni-

ture of vital and mephitic air produces many of the effects of atmoſpheric air, we cannot thence conclude their abſolute identity: the one may ſuffer a decompoſition in order to the production of thoſe effects, while the other produces them immediately. The mixture may ſupport life for a time, but will it equally maintain health alſo? Though mephitic air, by the mixture of one third of vital air, is prevented from being immediately fatal to animals, we are not authoriſed to conclude that it is altogether innocent.

On the whole, then, if it is not in the immediate product of evaporation that rain has its ſource; if the vapours change their nature in the atmoſphere, ſo as no longer to be ſenſible to the hygrometer, or to the eye; if they do not become vapour again till clouds appear; and if, when the clouds are formed, no alteration is perceived in the quality of the air; we muſt acknowledge it to be very probable that the intermediate ſtate of vapour is no other than air, and that the clouds do not proceed from any diſtinct fluid contained in the atmoſphere, but from a decompoſition of a part of the air itſelf, perfectly ſimilar to the reſt.

Water appears, from the late experiments, to conſiſt of dephlogiſticated air and inflammable air, or rather of their baſes or gravitating ſubſtances, deprived of great part of the latent fire

clearly ſhews that they afford no foundation for that
's hypotheſis, of the rays of the ſun being, in them-

auſſure ſuppoſes that the cold on the prominent tops
ins is owing to the air that ſurrounds them being in-
receiving much heat from the rays of the ſun, on ac-
s own tranſparency, or from the earth, on account of
. To try whether the direct rays of the ſun would
ame influence there, as on the plains, on a body de-
n the air, he made a wooden box, half an inch thick,
plates of blackened cork, an inch thick, and covered
three ſliders of plate glaſs above one another, at diſ-
n inch and a half. On the top of Cramont, July 16th,
eing gradually warmed in the ſun, a thermometer in
roſe to 50°: being then kept with the glaſs ſide ex-
ly to the ſun for an exact hour, from 12 minutes
12 minutes paſt 3, the thermometer roſe to 70°: ano-
ometer, laid on blackened cork on the outſide of the
nly to 21°, while a third, with its bulb naked, ex-
e open air to the ſun's rays, four feet from the ground,
t 5. Next day, which happily was a fine one, per-
as the preceding, the experiment was repeated on the
particular attention that every circumſtance ſhould
e: when the box was warmed in the ſun, the thermo-
roſe as before to 50: by direct expoſure to the ſun,
9, or 1 ſhort of what it had been on the top of the
though the thermometer on the outſide roſe 6, and
e open air 14, higher than they did in the other
Thus an elevation of 777 fathoms produced a dimi-
4 degrees in the heat which the rays of the ſun are
communicating to a body entirely expoſed to the air,
n of 6 only in a body partly ſheltered from the air,
reaſe of one degree in a body entirely ſheltered.
ve moſt of our Readers would be apt to conclude
experiments, as M. de Sauſſure has done, that it was
r on the mountain which diminiſhed the effect of the
on the thermometer expoſed to it; but M. de Luc
em in a different light, and, inſtead of being incon-
his theory, finds that they confirm it. The bulb of
thermometer is not affected at all by the rays of the
e it reflects them: it ſhews only the temperature of
ontiguous bodies, a fact which M. de Sauſſure him-
l as M. de Luc, have eſtabliſhed in ſome of their
s. The air on the mountain is leaſt heated by the
ſe it is rareſt and contains leaſt of that matter which
rith the light: the cork contains much of that mat-
rt of the fire formed in it paſſed to the thermometer

in contact with it. The coldneſs of the air on the mountain occaſioned this fire to be diſſipated faſter; though the quantity produced was ſomewhat greater, on account of the greater denſity of the rays of the ſun, as being leſs intercepted by a purer or rarer air.

M. de Sauſſure obſerves, that the rays of the ſun, in paſſing through a rare and pure air, heat it but little, and that they produce greater and greater heat in proportion as the air is more denſe and loaded with vapours. Now this very circumſtance may be conſidered as a proof that light is not fire, for fire would follow a very different progreſſion: if a globe of metal, very hot but not luminous, was ſuſpended in the upper part of the atmoſphere, it would heat the parts neareſt to it moſt, and the earth could receive no greater heat than that of the ſtratum of air contiguous to it.

M. de Sauſſure endeavours to prove likewiſe, that the greater heat of the air on the plains is owing to the heat communicated to it by the earth. But M. de Luc has ſhewn, from the curious experiments of M. Pictet, that, in the night, to the height of 50 feet, which is as far as theſe experiments went, there is no ſtratum of air leſs hot than that which reſts immediately on the

y inſurmountable deſire of ſleep, which made them give enterprize: they were all incommoded exceſſively by thing aſtoniſhing at that height; their appetite left ney loathed their wine and proviſions." In another place " the moſt inſurmountable obſtacle met with by thoſe mpted to reach the top of Mont Blanc, has always been of the ſun. I ſhould have been tempted to doubt an ſo ſtrange, and ſo contrary to the received ideas of the of thoſe elevated regions, if the relations had not borne naracters of truth, and if I had not myſelf experienced ſenſations. During an hour which we paſſed at the 1900 fathoms, the ſun incommoded us to ſuch a de- appear inſupportable when his rays ſtruck directly on of the body; we could not bear to be out of the ſhade mbrellas *. Yet theſe rays, ſo unſupportable to our roduced an effect on the ball of the thermometer equi- ly to 2 degrees."

extraordinary ſenſation of heat, while there was ſo little in the air, and while a fire, lighted in the ſhade of jecting rock, would probably have been comfortable, is y moſt favourable to the theory of M. de Luc. M. de attributes it to the relaxation and weakneſs of the ani- e, in the rare atmoſphere, from the diminution of ex- ſſure; but though it doubtleſs depends on the animal y, its ſource muſt be of another kind, connected alſo e *local* circumſtance as yet unknown. M. de Luc and ve aſcended to equal heights without perceiving any in- nce of this kind. So far are the mountaineers from ny uneaſy ſenſations at great heights, that they find all ertions, walking in particular, to be eaſier and more the higher they aſcend; and to this, principally, the attributes ' their delight in hunting the chamois, a ife in appearance ſo laborious, and attended with ſo little ut they are content with little on the mountains, be- y *feel* themſelves happy there.'

the whole of the obſervations on aereal heat, M. de Luc s, that the greater heat which the ſun's rays produce in r part of the atmoſphere is owing, not to the greater f the air, but to the greater quantity of *watery vapours* ns. As it is in that part of the day in which the ſun greateſt *heat* in the lower ſtrata, that the watery vapours here, yet without reaching the upper ones, it is natural ide, that the two effects are connected with one another, it is the ſun's rays which produce the transformation of

* e of our aeronauts alſo, if we remember right, experienced heat from the *direct* action of the ſun's rays at great heights.

the vapours into air. And as in this caſe a ſufficiency of fire muſt be formed, not only for ſupplying what is neceſſary to the conſtitution of the new air, but likewiſe for producing an increaſe in the quantity of free fire; it will follow, that the *water*, which then diſappears, contained the *matter of fire*, and that the ſun's rays, in producing fire with that matter, produce alſo the ſubſtance which diſtinguiſhes the nitrous acid.

That water is transformable into air by the ſun's light, appears directly, from an experiment of Dr. Prieſtley's. Of two equal receivers, containing the ſame quantity of water, one was expoſed to the ſun, and the other kept in the ſhade: a quantity of air was collected in the upper part of the former, and on ſhaking the water, a multitude of air bubbles appeared through its whole maſs; but nothing of this kind took place in the ſhaded receiver, though the heat was the ſame in both.

The Author is hence led to conſider the *electricity* of the atmoſphere; and from the numerous obſervations of M. de Sauſſure, and the general laws of aereal electricity deduced from them, of which he has here given an abſtract, he ſhews the production of the electrical fluid to correſpond remarkably with the two above mentioned diurnal phenomena of heat and vapours; and concludes, that this fluid alſo, like fire and air, is generated

and inflammable air is converted into water by the ſpark, an *exploſion* happens, that is, in becoming va- expands into a larger volume; and this vapour being (inſtantaneouſly in our ſmall experiments) into water, is left. It will therefore readily occur to the reader, ations muſt happen in the atmoſphere, from the ex- hich accompanies the formation of a cloud, and from up of the immenſe vacuity produced by rain.

rk concludes with ſome general remarks on the nature and effects in the atmoſphere; pointing out the neceſ- the foundation which the late philoſophical diſcoveries analogy, for admitting the exiſtence of ſubſtances as wn to us. Wherever we ſee phyſical actions, there hyſical agents; and moſt of theſe agents are, in their uded ſtate, ſo utterly imperceptible to our ſenſes, that have the leaſt intimation of them any otherwiſe than induction from the phenomena.

ve the pleaſure of finding at the end of the volume, uthor is continuing his ingenious labours, and that on expect from him two other works, one directly on y, the other on miſcellaneous philoſophical ſubjects. us hygrometers have been made by Nairne and Blunt, Hurter, and found to correſpond ſufficiently with one ut to differ exceedingly from thoſe of M. de Sauſſure, being apparently erroneous.

Seconde Suite, &c. A Second Continuation of Conſidera- the Mechaniſm of Societies. By the Marquis de Caſaux. . Elmſley. 1787.

TH the zeal of a writer altogether convinced, himſelf, f the rectitude of thoſe principles on which his ſyſtem d, the Marquis de Caſaux endeavours, in this *ſeconde* xplain the principal doctrines contained in his original a more familiar, and, to us, in many caſes, a more y manner than before; and we doubt not but it will th pleaſure by many who found leſs entertainment in erformance. Many poſitions, which, as they were inced, had too much of a paradoxical appearance, are ſatisfactorily explained. When we firſt peruſed his *ns on the Mechaniſm of Societies*, we thought it a per- remarkably calculated for rouſing the mind from that thargy into which it is apt to fall, by the deference are naturally diſpoſed to pay to received opinions; ve now no reaſon to alter our judgment in this reſpect. ve cannot always aſſent to the juſtneſs of his princi- he will be found to be an attentive obſerver, and an ner, on all occaſions; ſo that his poſitions deſerve to

be weighed with care, and never rejected but upon very mature deliberation.

Readers who have not formed a ſyſtem which they wiſh not to be forced to abandon, but who are deſirous of diſcovering truth in this intricate ſcience, will here find many ſuggeſtions, that lead to concluſions extremely different from what they expected, though by thoſe whoſe reaſoning faculties are ſtrong, and whoſe imagination is leſs lively than our Author's, the concluſions will, we doubt not, be very different, in many caſes, from thoſe he has drawn. We cannot deny ourſelves the pleaſure of tranſcribing the following explanation which the ingenious Author gives of the principles of that work which is here continued, as it exhibits at leaſt a very agreeable picture of the ſtate of his own mind.

'*Tout le bien ſe fait de lui même dans la ſociété; tout le mal qui produit l'ignorance ſe répare naturellement;—et de quelque point qu'on parte aujourd'hui,—avec le degré de lumière actuellement exiſtant en* Europe,—*le choc des interêts particuliers conduiroit ſeul au bien générale par la voie la plus courte, ſi les conducteurs actuels vouloient bien ſe porter à écarter à chaque occaſion qui s'en préſenteroit, les obſtacles que leurs prédéceſſeurs ont jette ſur la route.——Voilà mon principe; ou plutôt, voila le réſultat de tous les faits ſur leſquels j'ai réfléchi, de toutes les hypothèſes que mon imagination m'a ſuggerées, & de toutes les opérations ſociales dont j'ai tenté l'analyſe.*'

A ſyſtem which ſtrikes the mind with ſo grand an idea of concord in nature, muſt doubtleſs make a powerful impreſſion on one of a warm imagination, and benevolent heart,—for ſuch muſt have been the man who firſt was ſtruck with the idea of ſuch a concord.—And can it be ſurpriſing that he ſhould ſeem ſolicitous to impreſs others with conviction, in regard to the ſame pleaſing opinions? Nor can there be a doubt that, in many caſes, our benevolent Author has fully ſucceeded in proving this much more clearly than others have done. We ourſelves had lately occaſion to reprehend a very ingenious author for endeavouring to eſtabliſh a doctrine that had a very contrary tendency [Monthly Review, Feb. 1787, Vol. LXXVI. p. 107.]; and every man who has beſtowed a moderate ſhare of attention on the conſtitution of ſocieties, muſt have occaſion to remark, that, in innumerable inſtances, the evils produced in ſocieties, by the brutality, or ignorance, of governors, have been ſilently and ſpeedily repaired when the ſcourge of ſuch oppreſſors was withdrawn, by the exertion of this hidden principle, which, like the vegetative power in plants, can only be traced by its effects. We ſhall conclude this article in the energetic words of our Author, who, after tracing the little diſorder that can be produced in ſociety by a difference of ranks and riches, thus addreſſes his reader:

'*N'êtes-vous pas tenté de croire qu'un pouvoir ſupérieur, une main inviſible, a fixé les bornes de tout dans la ſociété, comme elle y a tout enchaîné, tout balancé? N'êtes-vous pas même tenté de conclure que l'homme inconſidéré, ou plutôt l'audacieux, qui porteroit la main à ces barnes quand elles ſeront reconnues, meriteroit le ſort de celui qui la poſa ſur l'arche?*'

Can any perſon, who attentively examines the conſtitution of the univerſe, avoid remarking the perpetual influence of this healing power? a power pervading all nature, and by whoſe means thoſe partial diſorders which ſeem calculated to deſtroy, produce changes that are in general (or perhaps, could we obſerve it, univerſally) ſalutary. We do not, however, mean to aſſert that the efforts of man can in no caſe co-operate in forwarding theſe beneficial influences; though it is an undoubted truth that in many caſes, his efforts tend to produce effects directly the reverſe of thoſe he wiſhed or intended.

Art. VI. *Diſcours ſur le Commerce exterieur*, &c. A Diſcouſe on the external Commerce of European Nations. By Mr. Herrenſchwand. 8vo. 2s. 6d. Hookham. 1787.

IN reviewing Mr. Herrenſchwand's Diſcourſe on Population, we gave a general ſketch of his idea of the comparative effects of *internal* and *external* commerce (Review, Febr. 1787, p. 104.). In the preſent diſcourſe, he repeats the illuſtration he there gave, as the foundation of all his further obſervations on the ſubject, and of courſe ſtrongly contends that the proſperity of Britain has been greatly retarded by the attention which, for ſome time paſt, has been beſtowed on external commerce. A nation, he argues, which undertakes to promote its proſperity by means of *external* commerce, compared with a nation which relies upon *internal* commerce for promoting its proſperity, is like a man who undertakes a long journey, under the conduct of an unfaithful guide, compared to a man who (with the compaſs in his hand) undertakes, by himſelf, to proſecute his voyage. In the firſt caſe, the nation and the man are continually in danger of being left alone in an unknown ſituation, and to wander without advancing in their courſe, or to return to the place whence they departed.—In the ſecond caſe, nothing can prevent the nation and the man from arriving at the place of original deſtination. 'For an age paſt', Mr. H. ſays, 'England has boaſted of her external commerce. Her miniſters in the ſenate, and her authors in their writings, have never ceaſed to magnify the nation's grandeur, &c. &c. But what do the Britannic iſles definitively owe to this prodigious commerce? what has it added to their true proſperity?'—He then endeavours to ſhew, by calculation, that our real proſperity has been very little augmented. It is not, he elſewhere remarks, for want of capitals in England, and

and in France, that theſe two nations are ſo conſiderably behind in their agriculture, but becauſe, in the employment of their capitals, they have departed from the natural order in appropriating capitals to *external commerce*, and he might have added *external agriculture*, by our cultivating Weſt-Indian eſtates before they were ripe for ſuch enterpriſes; and in thus neceſſarily impeding as much agriculture, as they diminiſhed *in*ternal commerce.

But, continues he, in appropriating their capitals prematurely to external commerce, the nations of Europe have not only diminiſhed, without ceaſing, their national induſtry, but they have made it participate, continually, in all thoſe viciſſitudes to which this kind of commerce is naturally ſubjected; and it is chiefly in theſe two circumſtances that we ought to look for the reaſon why theſe nations have advanced ſo ſlowly, with ſo much deficiency, and with ſuch irregularity, in their proſperity. Hence it is, that the territory of Europe does not produce half the ſubſiſtence, and does not contain half the men, it was capable of producing or maintaining. In a word, this is the reaſon why the nations of Europe have hitherto only been able to mount and deſcend again, or to ſtagnate in their degree of proſperity, without ever being able to riſe above mediocrity. China, he thinks, is the only nation, which, by employing their whole attention in promoting *in*ternal commerce, has cultivated every inch of land, and has augmented population, and general proſperity, to the higheſt poſſible degree.

In eſtimating the proſperity of Britain, he counts for nothing the money ſhe may have accumulated by her gainful balances of trade. Seeing that theſe have done nothing toward augmenting her population (this he aſſumes on very doubtful data), and ſo little for agriculture, they muſt have performed their functions very improperly; and the true proſperity of England, he thinks, cannot have been thereby promoted. To that influx of money, he alleges that ſhe owes her corruption of manners, and by the corruption of manners, her conſtitution is endangered. By that ſhe has been enabled to contract a monſtrous debt; to pay and maintain mercenary armies; to equip formidable fleets; and to brave other nations, in all the ſeas of the globe.

'But the power to do ſuch things is not proſperity in its true principles, becauſe they do not reſt on the foundations of a true proſperity. It is a tree, whoſe roots are placed only on the ſurface of the ground, which croſs accidents may eaſily overturn. It is that kind of proſperity and power which Venice once had, and poſſeſſes no more; it is that kind of proſperity and power which Holland once had, and no longer enjoys.—And thus ſhall diſappear all that proſperity and power, which has no other baſis than external commerce.'

Our

Our Readers will obſerve, from theſe few extracts, that the Author's reaſoning is not altogether ſo cloſe as could be wiſhed on a ſubject of ſo much importance; and though we are convinced of the rectitude of the general principle he wiſhes to eſtabliſh, we are by no means ſatisfied with the validity of many of his arguments. He admits, however, that external trade is uſeful as contributing to the ſtrength and defenſive power of the ſtate, and in this view only ſhould be attended to.

In this diſcourſe, is introduced a long diſſertation, very much out of its place, on the circulation of money, which contains many pertinent obſervations [ſome of them are inſerted in his former work], which we ſhall take no farther notice of at preſent, as we chuſe to reſerve the whole of what we mean to ſay on the ſubject, till he has publiſhed his promiſed diſſertation on the circulation of money. We cannot however help remarking that this deſultory manner of writing, ſubjects the purchaſers of his works to more expence than ordinary, in buying the ſame thing again and again, as it is repeated in different performances, as well as to a conſiderable degree of embarraſſment, by announcing a few obſtruſe opinions on an intricate ſubject, and then abruptly departing from it. Even in this eſſay, we are referred to another for the principles of *internal* commerce. We could wiſh the Author would publiſh his diſſertations in a more complete ſtate; for theſe imperfect notices have ſomewhat a queſtionable appearance, which may raiſe a prejudice againſt him in the reader's mind. He takes occaſion alſo, in this ſmall work, ſtrongly to diſapprove of the treaty of commerce with France, which he imagines muſt be productive of very ſerious bad conſequences to Britain.—But we muſt not enlarge.

N. B. We have juſt ſeen, by the ſame Author, a Diſcourſe on Public Credit, which we have not yet had time to review.

Art. VII. *Hawkins's Edition of Dr. Samuel Johnſon's Works*, concluded. See our laſt, p. 56.

THE life of this eminent writer, together with the miſcellaneous compilation of Sir John Hawkins, has already occaſioned a ſeries of articles in our Reviews for April, May, and July laſt. We now come to Johnſon's works. In this edition, we expected to find his tranſlation of *Father Lobo's Voyage to Abyſſinia, from the French of Monſieur Le Grand*; and we therefore promiſed a review of a piece, upon which Dr. Johnſon had laid out part of his time. The work, for reaſons good or bad, is with-held by the Editor. We have, however, now before us, *in the Literary Magazine, or Hiſtory of the Works of the Learned* for March 1735, an account of the book, by which it appears to have been publiſhed by *Bettesworth* and *Hitch*, of *Paternoſter Row*. There can be no doubt but this is

Johnſon's

Johnſon's tranſlation. The ſubſtance of it is as follows: Father Jerome Lobo, a Portugueſe Jeſuit, embarked, in 1622, in the ſame fleet with the Count *Vidigueira*, who was then, by the King of Portugal, appointed Viceroy of the Indies. They arrived at *Goa*; and on January 26th, 1624, Father Lobo ſet out for *Abyſſinia*. The miſſion, he knew, was extremely dangerous, two of the Fathers, appointed at the ſame time with himſelf, having been murdered in their attempt to get into that empire. *Lobo* had better ſucceſs; after undergoing great toils, he got with ſafety into that country, ſo much talked of, and ſo little known. Then follows a deſcription of *Abyſſinia:* it formerly extended from the *Red Sea* to the kingdom of *Congo*, and from Egypt to the Indian Sea, containing at the time of *Lobo*'s miſſion forty provinces. The inhabitants are *Moors*, *Pagans*, *Jews*, and *Chriſtians*. The laſt was then the reigning and eſtabliſhed religion. This diverſity of people and religion is the reaſon that the kingdom, in different parts, is under different forms of government, and that their laws and cuſtoms are extremely various. Some of the people neither ſow their lands nor improve them, living on milk and fleſh, and encamping like the Arabs, without any ſettled habitation. In ſome places they practiſe no rites of worſhip, though they believe that there dwells in the regions above, a BEING who governs the world. This Deity they call *Oul*. The Chriſtianity profeſſed by the Abyſſinians is ſo corrupted with ſuperſtitious errors, and ſo mingled with ceremonies borrowed from the Jews, that little beſide the name of Chriſtianity is to be found among them. They live in tents, or cottages made of ſtraw and clay, very rarely building with ſtone. Ethiopia produces very near the ſame kind of proviſions as Portugal, but, by the lazineſs of the inhabitants, in a much leſs quantity. What the ancients imagined of the torrid zone is ſo far from being true, that the climate is very temperate. The blacks have better features than in other countries. They have two harveſts in the year, one in winter, which begins in May, and laſts, with great rigour, through the months of July, Auguſt, and September; and the other in ſpring. Lent is kept by the *Abyſſins* with great ſtrictneſs.

Among the animals of the country are, the lion, the elephant, the rhinoceros, the unicorn, horſes, and cows. Every man who has a thouſand cows ſaves once a-year a day's milk, and makes a bath for his friends; ſo that to give an idea of a man's wealth, their common expreſſion is, *he bathes ſo many times a-year*. Their males marry about ten years old, and their females younger. Their marriage tie is ſo looſe, that they part whenever they find that they cannot live agreeably together. Their money is an iron coin, and ſalt is a general barter for other commodities.

Of

Of the river *Nile*, which has furniſhed ſo much controverſy, we have a full and clear deſcription, on the authority of Father Lobo, who ſpeaks from his own knowledge. This mighty river is called by the natives *Abavi*, the *Father of Waters*. It riſes in *Sacola*, a province of the kingdom of *Goiana*, one of the moſt fruitful in all the *Abyſſinian* dominions. On the declivity of a mountain, in the eaſtern part of this kingdom, the ſource of the *Nile* has been diſcovered. It ſprings from two holes, each about two feet diameter, and diſtant a ſtone's caſt from each other. One of them is about five feet and a half in depth, *Lobo* not being able to ſink his line farther: a line of ten feet did not reach the bottom of the other. Theſe ſprings are ſuppoſed to be the vents of a great ſubterraneous lake. As to the courſe of the Nile, its waters, after their firſt riſe, run to the eaſtward, about the length of a muſket-ſhot; then turning to the north, they continue hidden in the graſs and weeds for about a quarter of a league, where they again diſcover themſelves among ſome rocks. The Nile receives large increaſe from other rivers, and in the plain of *Boad*, which is not above three days journey from its ſource, it is ſo broad, that a muſket-ball will ſcarce fly from one bank to another. Here it begins to run northward, deflecting a little towards the eaſt, for the ſpace of nine or ten leagues; it then enters the ſo much talked of lake of *Dambia*, and flows with ſo violent a rapidity, that its waters may be diſtinguiſhed through the whole paſſage, which is no leſs than ſix leagues. Here begins the greatneſs of the *Nile*. At a place called *Alata*, fifteen miles farther, it ruſhes precipitately from the top of a rock, and forms one of the moſt beautiful waterfalls in the world. *Lobo* ſays, he paſſed under it without being wet, and reſting himſelf for the ſake of the coolneſs, was charmed with a thouſand delightful rainbows, which the ſunbeams painted on the water in all their ſhining and lively colours. After this cataract, the Nile collects its ſcattered ſtream among the rocks. A ſtone bridge of one arch was here built over the river by *Sultan Segued*. At this place the Nile alters its courſe, and viſits various provinces. To purſue it through all its mazes, and accompany it round the kingdom of *Goiama*, is a journey of twenty-nine days. From *Abyſſinia* it paſſes into the countries of *Faculo* and *Ombarca*. Of theſe vaſt regions, Lobo ſays, we have little knowledge. In the year 1615, *Raſſila** *Chriſtos*, Lieutenant General to *Sultan Segued*, entered theſe regions with his army, but not being able to get intelligence, returned, without daring to attempt any thing.

* From this officer, Johnſon, it is probable, took the name of *Raſſelas*, for his philoſophical romance.

As

As Abyſſinia terminates at theſe deſerts, *Lobo* adds, that 'he followed the courſe of the *Nile* no farther. Here, ſays he, I leave it to range over barbarous kingdoms, and convey wealth and plenty into Egypt, which owes to the annual inundations of this river its envied fertility. I know not any thing of the reſt of its paſſage, but that it receives great increaſe from many other rivers; that it has ſeveral cataracts like that already deſcribed; and that few fiſh are to be found in it; which ſcarcity, doubtleſs, is to be attributed to the *river horſes* and *crocodiles*, that deſtroy the weaker inhabitants of theſe waters. Something, likewiſe, may be imputed to the *cataracts*, where fiſh cannot fall far without being killed.'

As to the cauſes of the inundation of the *Nile*, *Lobo* ſays, 'ſome theoriſts have been of opinion, that they are occaſioned by high winds, which ſtop the current, and force the water above its banks. Others pretend a ſubterraneous communication between the ocean and the *Nile*, and that the ſea, being violently agitated, ſwells the river. Many aſcribe it to the melting of ſnow on the mountains of Ethiopia; but I never ſaw ſnow in Abyſſinia, except on mount *Semen* in the kingdom of *Tigre*, very remote from the Nile, and on *Namera*, which is indeed not far diſtant; but there never falls ſnow enough to wet the foot of the mountain, when it is melted. To the immenſe labours of the *Portugueſe*, mankind is indebted for the knowledge of the real cauſe of theſe inundations. Their obſervations inform us, that Abyſſinia, where the *Nile* takes its riſe, is full of mountains, and, in its natural ſituation, is much higher than *Egypt*; that all the winter, from *June* to *September*, no day is without rain; that the Nile receives, in its courſe, all the rivers, brooks, and torrents that fall from thoſe mountains; theſe neceſſarily ſwell the *Nile* above its banks, and fill the plains of Egypt with inundations. This,' ſays Lobo, 'is all I have to inform the reader of concerning the *Nile*; which the *Egyptians* adored as the Deity, in whoſe choice it was to bleſs them with abundance, or deprive them of the neceſſaries of life.'

With this curious account of the *Nile*, and its inundations, we imagine the Reader will not be diſpleaſed. We find it in the *Literary Magazine, or the Works of the Learned*, for March 1735. Father Lobo gives a copious account of the progreſs of the Catholic religion, to the time of the expulſion of the Jeſuits, which happened on the death of *Sultan Segued*. *Le Grand*, the French tranſlator, has added a curious ſequel to *Lobo*'s hiſtory, wherein we are informed of the many fruitleſs attempts which have been made to introduce again the *Jeſuit* miſſionaries into the *Abyſſinian* empire, in order to bring the Emperor and his ſubjects under obedience to the See of *Rome*. There are many other

other curious diſſertations added by M. *Le Grand.* It is to be regretted, that Sir *John Hawkins* did not reduce the life of Johnſon to one fourth of its preſent quantity, and fill the reſt of his volume with a tract which teems with important matter.

Of the tragedy of Irene, which has been long in every body's hands, we intended to give a full and critical analyſis; but this we find has been already done in the Gentleman's Magazine for February 1749. By this account it appears, that the tragedy was firſt acted at Drury-Lane on Monday, February the 6th, 1749, and from that time repreſented without interruption to Monday February 20th, being in all thirteen nights; ſince that time it has not, as we believe, been exhibited on any ſtage. The cauſe of this failure may be imputed to the bad contrivance of the fable. The action is cold and languid. There is not, throughout the piece, a ſingle ſituation to alarm the paſſions of terror or pity. *Irene* may be added to ſome other plays in our language, which have loſt their place in the theatre, but continue to pleaſe in the cloſet. Johnſon's diction is, at once, nervous, rich, and elegant. The verſification is harmonious throughout; but ſplendid language, and melodious numbers, though they may form a fine poem, will not conſtitute a tragedy. The ſentiments are beautiful, always happily expreſſed, and often with a full comprehenſive brevity. As it is the drama of an eminent writer, we ſhould wiſh to ſee it revived. For this purpoſe the opportunity is fair. No monument is erected in Weſtminſter Abbey to a writer, whoſe genius and learning are held in the higheſt eſteem. The managers of our theatres would do themſelves honour, if they would order *Irene* to be prepared for repreſentation, and appropriate the receipts of the night to the erecting of a monument to this great Author.

The Vanity of human Wiſhes, was publiſhed January 9, 1749, a few months before the commencement of our Review. Sir John Hawkins ſays, it was after *Irene*, and therefore he concludes, that the profits ariſing from that tragedy were inconſiderable. This inference is not warranted. The Gentleman's Magazine calls it "*a ſatire long wiſhed for, being an imitation of Juvenal, by the author of London*;" and at the ſame time adds, "We *hope to be able ſoon to give our readers a ſpecimen of a tragedy, intitled Irene, by the ſame ingenious author, Mr. Garrick having it now in rehearſal.*" The poem of London, we find from this account, was univerſally admired, ſince it whetted the public curioſity for another by the ſame hand. The *Vanity of human Wiſhes* was therefore publiſhed, and, as it ſhould ſeem, ſent forth as a percurſor to diſpoſe the minds of the public in favour of the tragedy of *Irene*, which followed in leſs than a month. The tenth ſatire of Juvenal has been always juſtly admired; and though tranſlated by *Dryden*, *Johnſon*'s imitation approaches

neareſt to the ſpirit of the original. The ſubject is taken f
the ſecond Alcibiades of Plato, with an intermixture of
ſentiments of *Socrates* concerning the object of prayers offered
to the Deity. The general propoſition is, that the fav
prayed for by mankind are, when granted, ruinous and deſtr
tive. This is exemplified in a variety of inſtances, ſuch
riches, the honours of ſtate pre-eminence, the powers of
quence, military glory, long life, and the advantages of bea
Juvenal's concluſion is admirable! Let us, he ſays, "leav
to the Gods to judge what is fitteſt for us: Man is dearer
his Creator than to himſelf. If we muſt pray for any ſpe
grace, let it be for a ſound mind in a ſound body. Let us p
for fortitude, that we may think the labours of Hercules,
all his ſufferings, preferable to a life of luxury, diſſipation,
the ſoft repoſe of Sardanapalus. This is a bleſſing within
reach of every man; this we can give ourſelves. It is virt
and virtue only, that can make us happy." Johnſon has ſ
ceeded wonderfully in giving to his imitation the air of
original. The Chriſtian had to ſtruggle with the Heath
poet, and though we cannot ſay that he has ſurpaſſed him,
has, at leaſt, entered into a noble competition. For the c
racters, which *Juvenal* has choſen, to illuſtrate his doctri
Johnſon ſubſtituted others from modern hiſtory: for *Sejanus*,
gives Cardinal *Wolſey*, the *Duke of Buckingham* ſtabbed by Felt
Lord Strafford, and *Lord Clarendon:* for *Tully* and *Demoſthe*
Lydiat *, *Galileo*, and *Archbiſhop Laud:* for *Hannibal*, *Cha*
XIIth of *Sweden*; and to ſhew the conſequences of long l
he ſays,

"From Marlb'rough's eyes the ſtreams of dotage flow,
And Swift expires a driv'ler and a ſhow."

The whole of the Engliſh poem is in a ſtyle that rivals the vig
and the harmony of *Pope*.

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* LYDIAT was a very learned divine, and mathematician, fel
of New College, Oxon, and rector of Okerton near Banbury.
wrote, among other things, a Latin treatiſe, *De natura cæli*, &c.
which he attacked the ſentiments of *Scaliger* and *Ariſtotle*, not b
ing to hear it urged, *that ſome things are true in philoſophy and f
in divinity*. He made above ſix hundred ſermons on the harm
of the evangeliſts. Being unſucceſsful in publiſhing his works,
lay in the priſon of *Bocardo* at *Oxford*, and in the *King's Bench*,
Biſhop Uſher, *Dr. Laud*, *Sir William Boſwell*, and *Dr. Pink* relea
him, by paying his debts. He petitioned King Charles I. to be
to Ethiopia, &c. to procure MSS. Having ſpoken in favour
monarchy and biſhops, he was plundered by the parliament
forces, and twice carried away priſoner from his rectory; and af
wards had not a ſecond ſhirt in three months, unleſs he borro
one. He died very poor, in 1646.

ſhall now proceed to give, as ſuccinctly as we can, the
of *Johnſon*, as they are arranged in the edition before us.
ſecond and third volumes, and one half of the fourth,
the Lives of the Poets, in the ſame order as in the edi-
1781. Theſe biographical pieces were originally pub-
n 1779, as prefaces to the works of the Engliſh poets,
were printed in ſixty volumes ſmall 8vo. Our Readers
d a particular account of that work, in ſeveral detached
, in the 61ſt, 65th, and 66th volumes of our Review.
ſohn has added ſeveral notes to theſe lives, conſiſting of
bout characters and perſons, wholly foreign to the life
oet.
remaining half of the fourth volume contains the lives of
eminent men. 1ſt, *Father Paul Sarpi*, author of the
of the Council of Trent, from the Gentleman's Maga-
r 1738, p. 581.—2d, *Boerhaave*, from ditto for 1739,
—3d, *Admiral Blake*, from ditto for 1740, p. 301.—
r *Francis Drake*, ib. p. 389.—5th, *Baratier*, ib. p. 612.
Morin, for 1741, p. 375.—7th, *Burman*, for 1742,
—8th, *Sydenham*, prefixed to a tranſlation of Sydenham's
by Dr. Swan, publiſhed in 1742.—9th, *Cheynel*, firſt pub-
n the *Student*, 1751.—10th, *Cave*, 'This life,' as we are
d in a note, 'firſt appeared in the Gentleman's Mag.
4, and is now printed from a copy reviſed by the author,
requeſt of Mr. Nicholls, in 1781;' we find it the ſame
e Mag. for 1754, p. 55. with no other alteration than
ition of a note, containing the epitaph on Cave, and a
ſcription of his monument.—11th, *The King of Pruſſia*,
inted in the Literary Magazine, 1756.—12th, *Sir T.*
, prefixed to the ſecond edition of Sir Thomas's *Chriſtian*
ſee Monthly Review, vol. xiv. p. 448.—13th, *Aſcham*,
nted with Aſcham's works in 4to, of which we gave an
t in our Review, vol. xxxviii. p. 147.
5th, 6th, and 7th volumes contain the Rambler, and
the Idler. Theſe works are ſo well known, that we
t here add a ſyllable in their praiſe.
9th volume contains the eſſays written by Johnſon in
venturer; and a collection of tracts, chiefly philological.
are the *plan* of, and *preface* to, his Engliſh Dictionary.—
ls for printing Shakeſpeare's works.—The *preface* to
peare, and *notes* on his plays.—An *account of the Harleian*
; this diſſertation was noticed in our Rev. vol. l. p. 147.
ſſay on the origin and importance of ſmall tracts.—*Some ac-*
a book called the life of Benvenuto Cellini *.—*A view of the*

* this work we alſo gave an account, from Nugent's tranſla-
See Rev. vol. xlv. p. 148.

 contro-

controverſy between M. Crouſaz and Mr. Warburton, conce
Pope's Eſſay on Man; firſt publiſhed in the Gentleman's Mag
for 1743, p. 152.—*Preliminary diſcourſe to the London Chr*
—*Introduction to the World Diſplayed.* The World Diſp
was a collection of voyages and travels, from writers of ſe
nations, in four volumes, publiſhed by Newbery, 'to c
whom,' ſays Sir John Hawkins, 'it is conjectured that J
ſon drew up this curious and learned paper.' It contains,
pleaſing ſtyle, the hiſtory of navigation, and the diſcove
America and the iſlands of the Weſt Indies.—*The preface*
Preceptor.—*The preface to Rolt's Dictionary*; ſee an accou
this work in our Review, vol. xvi. p. 243.—*Preface to the*
lation of Father Lobo's voyage.—*An eſſay on epitaphs.*

The 10th volume contains, the *Falſe alarm*; ſee Rev. vol.
p. 62.—*Thoughts on the tranſactions reſpecting Falkland's i*
ſee Rev. vol. xliv. p. 330.—*The Patriot*; ſee Rev. vol. li. p.
—*Taxation no tyranny*; ſee Rev. vol. lii. p. 253.—*Obſerv*
on the ſtate of affairs in 1756.—*Introduction to the political ſt*
Great Britain. Then follow, ſome reviews of books and
ginal eſſays * from the Literary Magazine, and other perio
papers, in which Johnſon was known to have been enga

' Let ſuch raiſe palaces, and manors buy,
Collect a tax, or farm a lottery;
With warbling eunuchs fill our *ſilenc'd* ſtage,
And lull to ſervitude a thoughtleſs age.'

ſenſe requires that it ſhould be *licenſed* ſtage.

e *vanity of human wiſhes* is the next in order.

ıeſe three larger poems are followed by prologues, odes,
phs, Latin poetical tranſlations, imitations, impromptus,
:hiefly collected from the Gentleman's Magazine for the
between 1747 and 1750, incluſive. By looking at the
zines, about that period, we obſerved many poems, which
analogy we think were Johnſon's productions: we again re-
the obſervation, that it is an indiſpenſable part of an editor's
eſpecially in collecting ſmall and fugitive pieces, to ſhew
authenticity. If Sir John thought ſeveral eſſays, reviews of
, odes, &c. which Dr. Johnſon, in the earlier part of his
furniſhed for periodical publications, worthy of a place in
dition of his works, why did he not ſelect the debates in
enate of Lilliput? they are excellent, both in ſtyle and
nent, and ought by all means to have been preſerved.
omiſſion, however, is not much to be lamented, as theſe
es have been collected into two volumes, publiſhed as a
ement to Johnſon's works, by Mr. Stockdale.

ch is the collection given to the Public by Sir John
kins. Beſide ſome inſertions, which did not belong to
ſon, we imagine there are ſome omiſſions. The table of
, in the Preceptor, we have been told, was the work of
ſon. The tranſlation of P. Brumoy's eſſay on the Greek
dy, publiſhed in Mr. *Lenox*'s Greek Theatre, was alſo his;
ve recollect beſide, Remarks upon the tragedy of *Macbeth*,
ſhed about 1746, as a ſpecimen of an intended edition of
eſpeare. Why theſe pieces are not reprinted in this edition,
o not know. They ought at leaſt to have been mentioned
catalogue of Johnſon's works. Of the Latin poetry, we
given no critical account, having run already into great
h. That ſubject may be reſumed upon ſome future oc-
n.

e have only to add, that in what we have ſaid of *Lobo*'s
ge to Abyſſinia, we were obliged to truſt to the abſtract
n we found in the hiſtory of the works of the learned.
ıave ſince been able to obtain the entire volume, publiſhed
ttteſworth and Hitch, 1735. The preface agrees with that
ited in this edition. In the ſtyle there are evident marks
hnſon's manner. We ſee the infant *Hercules*: the tranſla-
ıas numberleſs inaccuracies, but if it be true that *Johnſon*,
diary, claims it as his own, we think, if no better evi-
: ſhould throw new light on the matter, that it muſt be

conſidered as the firſt work of an eminent writer. How it came into the hands of *Betteſworth and Hitch* cannot, perhaps, now be known. It might be through the means of a Birmingham bookſeller.

To conclude; the works before us will remain a laſting monument of the genius and the learning of Dr. Samuel Johnſon. Had he written nothing elſe, there is here a quantity that marks a life ſpent in ſtudy and meditation. When to this we add the labours that attended his Dictionary, we may allow, as he was uſed to ſay of himſelf, that he *has written his ſhare.* From the volumes [illegible] great improvement may be derived. With our [illegible]n may learn to give to their ſtyle preciſion and [illegible]ay be taught to think with depth and perſpicui[illegible] theſe books may advance in virtue.

ART. VIII. *The Sixth and [illegible] following Chapters of Geneſis,* tranſlated from the original Heorew; with marginal Illuſtrations and Notes. By Abraham Dawſon, M. A. Rector of Ringſfield, Suffolk. 4to. 3s. 6d. ſewed. Baldwin. 1786.

A VERY conſiderable interval has paſſed ſince this Author preſented to the world his laſt publication of this kind. We muſt direct our readers back to the Review for July 1772, p. 1. where they will find an account of his remarks and criticiſms on the fourth and fifth chapters of Geneſis. The title of the preſent performance is given according to Mr. Dawſon's own diviſion of the chapters, for it begins, he obſerves, with the ninth verſe of the ſixth, and ends with the fourteenth chapter of our Engliſh tranſlation.

This Author proceeds on the plan he had before laid down; and we are inclined to credit him when he tells us, 'I can truly ſay that I have given all the attention to my ſubject, and taken all the pains in my power.' As ſome little ſpecimen of the work, the Reader will accept the few following extracts:

Chap. vi. 4. 'Make thee an ark of bulruſhes; of reeds ſhalt thou make the ark, and ſhalt [1] pitch it within and without with pitch: and thus ſhalt thou make it; three hundred cubits the length of the ark, AND fifty cubits its breadth, and thirty cubits its *higth*: [2] Sloping ſhalt thou make the ark, even to a cubit ſhalt thou finiſh it above; and [3] the door of the ark in its ſide ſhalt thou ſet, with lower, ſecond, and third ſtories ſhalt thou make it.'

[1] Smear it within and without with ſlime, pitch, or ſome glutinous matter, to ſecure the veſſel from leaking.

[2] A ſloping roof ſhalt thou make to the ark, &c. the better to carry off the water

[3] A door—doors

In ſupport of the firſt difference from our common tranſlation, *viz.* '*of bulruſhes*; *of reeds*,'—Mr. Dawſon, among other things, rema-

remarks, that Syr. hath tranſlated *ātſi gphr* in the ſame manner as *gma* in Exod. ii. 3. 'Will not this,' he aſks, 'in ſome meaſure juſtify our ſuppoſing the original reading to have been—*ātſi gma knim*—and rendering them—of bulruſhes; of reeds—?' He obſerves, that the word *knim* is never uſed to denote *rooms* that he knows of, except by a ſtrong poetical figure: he might have added, that though the word *kn* ſignifies properly *a neſt*, the word *knh* ſignifies *arundo*, a reed; and to this our Author certainly refers, though, for ſome readers, it would have been yet better to have expreſſed it more explicitly. But our limits forbid the inſerting all he ſays in his notes:—To thoſe who object that *bulruſhes* and *reeds* muſt be very improper materials for conſtructing ſo bulky a veſſel, he replies, that boats and ſhips were anciently built of theſe materials; and farther, that the hiſtory of the deluge cannot be ſupported without having recourſe to miracles.

'*Sloping*,'—'*tſer*—Engl. and commentators—a window—but *tſer* never denotes this; and the word ſo rendered (chap. viii. 2.) is not *tſer*, but *ēhoun* "Poſſibly (ſaith Bp. Kidder) of ſome diaphanous ſtone, to give light into the ark." How fanciful and unauthorized is this? Sept. much better επισυναγων—*tſour*, *tſer*,—*colligo*, *coarcto*, to narrow, ſtraiten, ſlope, &c.—*tſer* for *tſour*, *tſr*, *tſre*, by changing, inſerting, or merely tranſpoſing the letter *e*. This ſeems to be the true ſenſe.—Narrowing or ſloping ſhalt thou make the ark, even to a cubit, &c. that ſo the cover of it might better carry off the waters falling on it; Syr. *ouzouidna āba*—tranſlated, *Et ſpeculas fac.*—But doth this word ever denote *ſpecula?* I find in Schindler, *Ziade*, an Arabic word, denoting *Additio*, *Incrementum*, &c. Might not the idea of Syr. be, that when the ark was built up to the *higth* of thirty cubits, an Addition was to be made of a roof or covering, which was to be ſloped to a cubit, &c.? If ſo, it falls in exactly with Sept.'

Chap. ix. 3. '*And* every thing that [1] moveth on the ground, and all the fiſhes of the ſea, into your hands have I given: *Even* every moving thing that liveth ſhall be to you for food; as the green herb have I given to you [2] all things: except that [3] fleſh in its life's blood ye ſhall not eat;'——

[1] The ground produceth.

[2] Viz. all living things.

[3] Raw, live fleſh.

Some of the variations in the above verſes from the Engliſh verſion in general uſe may appear doubtful. Mr. Dawſon contends with the commentators, who ſuppoſe the grant of animal food to have been firſt made to Noah: This paſſage, ſays he, is plainly no more than a recital and confirmation to Noah and his ſons of the original grant to Adam, with a view to introduce the exception immediately ſubjoined: *this* exception he refers to raw

flesh; and farther remarks, on the expression—*saath*—"except that"—Engl. *and surely*—'there doth not seem to be any necessity for varying the translation of *ach* from that just above,—except that—the clause may perhaps denote a prohibition from killing and eating human flesh.'

Chap. xii. 1. 'Come on, let us build for ourselves [2] a city and a tower, and let its top be in heaven, and let us make to ourselves a high conspicuous monument, lest we be scattered abroad on [illegible] he whole earth.'

[2] A city with a high tower—a city with a number of high towers.

"A high conspic[illegible]"—'*Shm*, according to Schultens, denotes a mark [illegible]d up and conspicuous; and the Arab. word *shm* [illegible]nifies—to be high, elevated, eminent, &c.—Th[illegible]e for erecting a city with a lofty tower, or, it m[illegible]umber of such towers, which might be seen at a great distance, whenever for the sake of pasturage, or from other causes, they might find themselves obliged or disposed to remove to a considerable distance, and be separated a while from each other; and which would be a mark and sign for them to resort to, and bring them together again, and to prevent their wandering too far and being dispersed over the earth.—Engl. *let us make us a name, lest we be scattered*, &c.—Can we suppose the historian to represent the whole earth as instigated to this attempt merely by a principle of vanity? or how would making themselves a name prevent their being scattered abroad?——I shall only add, that one sense of *shm* is well known to be—*There*—and it is not impossible but it may have this meaning here—Let us build a city with a lofty, magnificent tower, and let us make it—*There*;—setting out, and pointing to, as we may suppose, the particular spot of ground on which to erect it. I own myself inclined to this interpretation, preferably to that of Engl.—making a name.'

Chap xiv. 1. 'And I will make of thee a great nation, and I will bless thee, and I will make great thy name, and it shall be [2] blessed; and I will bless them that bless thee, and them that curse thee I will curse; and [3] in thee shall be blessed all the families of the earth.'

[2] A blessing—thy name shall be used proverbially in blessing.

[3] Thou shalt be proclaimed blessed by all nations around thee—all the families of the earth shall bless themselves in thee—shall wish themselves and their friends like prosperity with thee.

We have inserted the above extract, on account of the ex cation which Mr. Dawson proposes of the last passage, *a thee shall be blessed all the families of the earth.* His transl agrees with our common version; but the meaning which

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in the margin is very different from the interpretation
s generally obtained, and which the learned have without
on acknowledged and ſupported. 'It ſeems,' he ſays, 'to
eſſive merely of the many and great bleſſings to be con-
n Abram in a numerous poſterity which was to be put in
n of the land of Canaan, and to become a great and
nation; without any relation to the coming of the Meſ-
bleſs the world.' He produces other paſſages of Scrip-
at may, he imagines, vindicate his account, and takes
of the uſe which is made of the text by St. Paul, Gal.
and ſeems to ſuppoſe (for he hardly expreſſes himſelf with
ent and determinate perſpicuity), that the apoſtle's me-
reasoning concerning it was in conformity to the manner
ing from and interpreting the Hebrew Scriptures which
evailed among the Jews. Now it muſt be allowed, that
ons from the Old Teſtament appear ſometimes to be ap-
the New to particular circumſtances and events only in
of illuſtration or accommodation: yet concluſions of
nd ought not to be haſtily admitted, and good reaſons
be produced for their ſupport. In the preſent caſe, when
nſidered, that, even according to Mr Dawſon's *tranſla-*
e words imply ſome bleſſing which ſhould be intereſting
eople; that St. Paul has explained them as ſignifying the
diſpenſation, and that Abraham, as we are expreſsly told
her place, foreſaw the coming of the Meſſiah; on ſuch
s we muſt deem our commentator miſtaken, and perhaps
re eccentric in his attempt to divert this paſſage from that
hich has been allotted it, ſo univerſally, and with ſo much
h truth and juſtice.

) xviii. 7. (or according to the
n verſion, chap. xiv. 17.) 'Now
z of [1] Salem went out to meet
ter he returned from ſmiting
homer and the kings that were
im, at the valley of Shaveh,
is the king's dale: and [2] Melchi-
king of Salem brought forth
and wine; and being a prie-
of the moſt High God, and [3] bleſſ-
im, and ſaid, Bleſſed be Abram of
t High God, Creator of heaven
rth, and [4] bleſſed be the moſt
God, who hath delivered thine
into thine hand!'

[1] Engl. Sodom—ſo Heb.—but ſee the notes.

[2] The merciful, compaſſionate king, the king of Salem brought—

[3] Proviſions and neceſſaries, as a mark of his reſpect for Abram, and for the accommodation and refreſhment of him and his companions;

[4] Congratulated Abram on the victory obtained—

[5] Praiſed.

exchange which is made in the firſt clauſe of this paſ-
r interting *king of Salem*, inſtead of *king of Sodom*, appears
and proper, though not juſtified by any MSS. or ancient

verſion. Mr. Dawſon apprehends 'the text to be corrupt: the word *ſdm*, both here and to the end of the chapter.' A other remarks which we cannot lay before the reader, he how the king of Sodom's meeting Abram can be reconciled its having been ſaid in the former verſes, that he with o fell or periſhed in the battle?'

Several of our Author's notes are merely hints, ſuch as a dent might be ſuppoſed to enter into his memorandum-b they anſwer the end in the preſent form, yet a little enlarge might have rendered them to the generality of readers more and acceptable: others are long, and ſome very conſiderabl among which is the note that conſiders and defends an altera in the *latter part* of the above paſſage, where, inſtead of word *prieſt*, according to the common verſion, he reads *a ſhipper*, of the moſt High God. 'Where do we read,' he aſks, the king of Salem offering animal-ſacrifices, or indeed any terial ſacrifices; any other than the ſacrifice of praiſe and tha giving to God for the victory which he had granted to Abra The proper and primary ſenſe of *chen*, he apprehends, is a m ſter, or perſon principally confided in, and honoured by perſon whoſe miniſter (or ſervant) he is.—But the reaſonin here employs is too long for us to allow a more partic

the tenth part of the riches which he brought along with him. Will it be ſaid that the king of Salem was prieſt of the moſt High God, and that Abram gave the tenth to him as ſuch? But we have ſeen that *chen* is not neceſſarily to be reſtricted to that ſenſe. Beſides, may not Abram be deemed a prieſt with as great propriety as the king of Salem? Do we not read of Abram building an altar to Jehovah, who appeared to him, and there calling on the name of Jehovah? Abram is indeed no where called *chen lal ālioun*. Is he not, however, expreſsly called, "the friend of God?"——Will it be ſaid that Abram gave the tenth to Melchizedeck as king of Salem, in acknowledgment of his dignity and his own inferiority? But was not Abram more than the king of a petty diſtrict? Was he not at this very time the conqueror of four ſuch kings, and, for aught I know, much greater ones than this king of Salem?—On the whole, the ſenſe which I have given to the paſſage under conſideration appears to me to be the true one—that the king of Salem would greatly have enriched Abram—'

Did the limits of this work allow, we might eaſily preſent other extracts to the reader: but we muſt ſatisfy ourſelves with ſome general obſervations. The notes concerning Noah and his ſons are of ſome length: we ſhall only inſert the following lines; 'Noah, to expreſs the greatneſs of his diſpleaſure at the undutiful and indecent behaviour of his young ſon Canaan towards him, his apprehenſion that ſome curſe would befal him on account of it, and his high approbation of the different treatment which he had received from his ſons Shem and Japhet, prayeth that God would be the God of Shem—would honourably diſtinguiſh Japhet—humble his young ſon Canaan, and make him a ſervant of, much inferior and ſubject to, his brethren.—What is there now prophetical in this ſpeech of Noah?—What evidence is brought to prove, that it was dictated by the ſpirit of God, and delivered by Noah juſt before his death?—Surpriſing as it may appear—no divines or commentators, as far as I know, have ever attempted a proof of this ſpeech being prophetical, which ſurely was fundamentally neceſſary to their laying ſo mighty a ſtreſs, and raiſing ſo many wonderful theories, on it as they have done. But as they have no firm ground to ſtand on, no ſolid foundation firſt laid, all the ſuperſtructure muſt fall.'

Thus our Author is inclined to diſcard in ſome inſtances explications long eſtabliſhed; and, in the preſent caſe, may probably have truth and juſtice on his ſide, as he undoubtedly has when he diſmiſſes, without any particular inſertion of them, the many typical ſignifications and myſteries to be met with in Auguſtine, Ambroſe, and other writers ancient and modern; they are, as he ſays, to be looked on as the iſſue of a wild and luxu-

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riant imagination; too whimſical and extravagant to ſtand in need of a confutation, or indeed to merit any attention. At the ſame time, we are not to rank with theſe, all thoſe interpretations and remarks which have been advanced by men of underſtanding, and ſupported by ſenſe and learning; to depart from and ſurrender which, is not to be done without caution and mature reflection.

Mr. Dawſon, after enumerating ſome of the remarks made by Shuckford, Heidegger, Patrick, &c. on the diſperſion of mankind, obſerves,—'Here is certainly miracle, vengeance, confuſion enough. But can all this be collected from the words of Scripture? Can it be called explaining? is it not rather, I do not mean to ſay wilfully, burleſquing Scripture? If in commenting on this ancient memoir, as containing a literal hiſtorical narration of a fact, recourſe muſt be had to numberleſs extravagant opinions and wild fancies, would it not be much better to content ourſelves with tranſlating it faithfully as an ancient mythological account of the firſt peopling of the earth, the diſperſion of mankind over the face of it, and of the origin and diverſity of languages in the world?' Commentators, it muſt be owned, have given too much occaſion for reflections of this kind: yet ſurely the word *mythological* (fabulous) is ſtronger than this

there would be much leſs danger of committing any material faults, and which, ſays he, in my opinion, would be of much greater, becauſe of more general utility; and that is, A reviſal of our Book of Articles and Liturgy.' This he ſtrenuouſly recommends in the words of the late Dr. Durell and his own. Hence he paſſes to obſerve the neceſſity there is that miniſters ſhould make the books of the Old and New Teſtament their principal ſtudy and employment. With which remark we ſhall take our leave of this Writer.

ART. IX. *Sermons on different Subjects.* By the Rev. John Hewlett, of Magdalene College, Cambridge, and Lecturer of the United Pariſhes of St. Vedaſt, Foſter-lane, and St. Michael le Querne. 8vo. 6s. Boards. Rivington. 1786.

THERE is ſcarcely a ſermon in this collection from which we might not eaſily make copious extracts for the ſatiſfaction of our readers, and to the advantage of the author's reputation; but we muſt content ourſelves with only enumerating the ſubjects of the different diſcourſes, at the ſame time referring our readers, for farther gratification, to the ſermons themſelves; from the peruſal of which, we doubt not, they will receive pleaſure, as well on account of the elegant ſimplicity of the ſtyle, as the liberality of the ſentiments.

The firſt ſermon treats on the benefits of experience and reflection. Sermon II. On the charity and forbearance of Chriſt, contraſted with the manners of the world. The ſubject is ingeniouſly treated from 'A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench.' III. and IV. On devotion, in which the author diſcovers a ſtrong underſtanding, and a liberality of mind which is rendered more pleaſing by his uſual eloquence and addreſs. V. Is an admirable charity ſermon. VI. and VII. On the reſurrection and immortality of the ſoul. VIII. and IX. On chriſtian humility, illuſtrated from the conduct of the phariſee and the publican, recorded by Luke xviii. 10. The following extract from the former of theſe diſcourſes will ſerve as a ſpecimen.

'By humility we are not to underſtand that grovelling diſpoſition, or ſlaviſh turn of mind, which often characterizes the moſt worthleſs of the human ſpecies, and which is always aſſociated with the meaner vices. Chriſtian humility is ſo far from being an abject ſubmiſſion, that it is in reality the higheſt exaltation of the ſoul. It ſhould ſpring from the two great ſources of every mental excellence, our reverence of God, and our love of man. It is equally remote from pride and meanneſs: it is a habit of mind ariſing from internal ſentiment, rather than from the obſervance of any poſitive precept; a diſpoſition that teaches

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us to conſider all mankind as brethren, and is never found inconſiſtent with true dignity, except when it is miſconceived by the ignorant, affected by hypocrites, or aſſumed by knaves.

'Study humility in this ſenſe therefore as the true ſource of ſocial love; and ſhould you ever be inclined to think unjuſtly of the world, before you cheriſh the hateful principles of miſanthropy, carefully examine your own boſom, and aſk if no phariſaical pride lurks there, which fills you with ideas only of your own merit, and makes you deſpiſe others; conſider if no ſenſe of guilt ſeeks for juſtification from the worſt examples; no ſelf-love, or erroneous opinions, that make you view men with unprejudiced eyes.'

Sermon X. is on the frailty of human virtue and the neceſſity of guarding againſt temptation. The text is, 'Lord, is it I?' XI. On unanimity: here our author inveighs againſt 'the ribaldry of Voltaire, and the froſty ſcepticiſm of Hume.' XII. On the parable of the good Samaritan. XIII. On death. XIV. On the government of the temper; an excellent diſcourſe. XV. The cauſes conſidered, that made our Lord's 'word with power.' XVI. On the ſufferings of Chriſt. XVII. On the birth of Chriſt; ſhewing how that event was calculated to promote 'on earth peace, good-will toward men.' XVIII. On the duties of

: letter to the Archbiſhop of Canterbury, the point which
hor [Mr. James Gifford] labours, is, to obtain ſuch an
n of the public forms of religion as ſhall remove out of
e controverſies concerning Jeſus Chriſt, by ſpeaking of
re and offices in the LANGUAGE OF SCRIPTURE. The
g extract contains ſentiments which merit the ſerious at-
of thoſe who are diſinclined to liſten to any propoſals for
eformation.

confining ourſelves within the narrow pale of our forefathers,
in inexcuſable indolence, and a manifeſt lukewarmneſs for
er propagation of the goſpel. It may be conſidered as a cer-
, that the wiſe and benevolent Author of nature, plainly in-
ɔtwithſtanding ſome partial exceptions), that the rational part
reation ſhall not ultimately decline; ſhall not become leſs
ied; more ignorant and depraved; but ſhall aſſuredly move
by gradual ſteps, in the paths of uſeful knowledge and im-
nt. If this be granted, how contradictory to theſe gracious
loth it appear, that we ſhould implicitly rely on our remote
for our preſent opinions and practice, and by obſtinately or
continuing on the ſame ground, contract all our ideas within
: of their knowledge?

lieve, however, that this laſt is far from being now the pre-
nclination. The neceſſary diſtinction between ſound faith
ghtleſs credulity, is no longer *heretical*. I greatly rejoice
effect, that no inconſiderable number of our moſt reſpectable
ıot only conceive themſelves to be bound in their profeſſion,
very hard and illiberal engagements of human conſtruction,
y of them are alſo ſenſible, that ſome further amendments in
logies, and forms of worſhip, are become abſolutely neceſ-
ey juſtly think, that theſe may be rendered more generally
ionable and ſafe, *by reducing them to a more direct congruity*
e of the ſcriptures. Were this meaſure ſtrictly adopted, it muſt
ıll controverſy and uneaſineſs, on the point in queſtion (at
ıng the reaſonable part of mankind), ſo long as our holy re-
: conſidered as the inconteſtable rules of our faith. It would
njurious to ſuppoſe, that theſe reverend gentlemen who are
or ſo deſirable a reform, have not the welfare of Chriſtianity
at heart as their oppoſers. Their wiſhes can proceed from
but a watchful and conſcientious attention to religion, and a
ve of it; with a conviction of its infinite importance to the
ten rightly underſtood: and they well diſcern, that if ſuch a
e taken, it would at once free the *rebels* from a weight of
ınd vexation, which every honeſt man would be happy to ſee
ly rid of.'

s paſſage, and indeed through the whole work, the writer
himſelf like an honeſt and candid inquirer, and a good

[1] For our former accounts of Mr. Gifford's publications, ſee
vol. lxxxii. p. 93, *Reflections on the Unity of God*; vol.
lxxxiii. p. 79; and vol. lxxxiii. p. 93, *Letter to the Archbiſhop*
of Canterbury, &c.

ART.

ART. XI. *Letters to Dr. Horne, Dean of Canterbury*; to the Young Men who are in a Courſe of Education for the Chriſtian Miniſtry at the Univerſities of Oxford and Cambridge; to Dr. Price; and to Mr. Parkhurſt; on the Subject of the Perſon of Chriſt. By Joſeph Prieſtley, LL.D. F.R.S. Ac. Imp. Petrop. R. Paris. Holm. Taurin. Aurel. Med. Paris. Harlem. Cantab. Americ. et Philad. Socius. 8vo. 3s. ſewed. Johnſon. 1787.

THIS publication, though miſcellaneous in appearance, is not without unity of deſign. Its great object is that which Dr. Prieſtley, in all his theological writings, purſues with indefatigable perſeverance, the ſupport of the Unitarian doctrine.

In the Letters to Dr. Horne, the Author exculpates himſelf from the charge of having reflected upon the learning and integrity of the advocates for Athanaſianiſm, and his brethren from that of intolerant principles and intentions: he invites Dr. Horne to give the argument for the doctrine of the Trinity taken from antiquity a farther examination; aſſuring him, that, after all that has been done by Dr. Horſley and others, the ſubject is by no means exhauſted: he inſiſts upon the neceſſity of conſidering in what *manner* three perſons are one God, upon the general principle, that every propoſition, before it can be believed, muſt be underſtood in ſome ſenſe or other: and laſtly, he

fire with great numbers, both of clergy and laity, in the eſtabliſhed church.

Theſe Letters alſo contain animadverſions on Dr. Purkis's Sermon before the Univerſity of Cambridge on Commencement Sunday, 1786, and on a work recommended to young ſtudents by Dr. Horne, "*Jones's Catholic Doctrine of the Trinity.*" The former, he cenſures for miſrepreſenting the tenets and conduct of the Unitarians; and the latter, he convicts of weak and abſurd explanations of Scripture.

Our Author treats Dr. Price with great tenderneſs, as a friend. At the ſame time he endeavours to convince him of the improbability of the Arian hypotheſis that a created Being was the creator of the world; and to ſhew, that all the paſſages of Scripture, which the Arians adduce in ſupport of their opinion, admit of a ſatisfactory explanation on Socinian principles. In the following paſſage the Author reaſons as a philoſopher, againſt the Arian doctrine:

'You ſay, p. 143, "This earth, with its inhabitants and connections, includes all of nature that we have any concern with.—This obſervation is applicable to the account of the creation in the firſt chapter of Geneſis; that account, moſt probably, being an account only of the creation of this earth, with its immediate dependencies." But in that account, the moſt expreſs mention is made of the creation of the ſun, moon, and ſtars. Indeed, if we conſider the *connections* and *dependencies* of the earth, which you ſuppoſe to have been made by Chriſt, we muſt admit that the *moon*, at leaſt, was alſo made by him, on account of its intimate connection with, and dependence upon the earth; and if the moon, ſurely the *ſun* alſo, on which they both depend for light and heat; and if the ſun, the whole of the planetary ſyſtem, including the newly-diſcovered *Georgium Sidus*, and all the *comets*, which belong to the ſun. And if the ſun, with all that is connected with it, and depends upon it, was created by Chriſt, why ſhould we not ſuppoſe that he made all that cluſter, or *ſyſtem of ſtars*, of which our ſun is one; and if thoſe ſtars, all the habitable worlds belonging to them?

'In this manner I do not ſee how we can conſiſtently ſtop, till we include the whole univerſe, be the extent of it ever ſo great, or even infinite. So great is the *uniformity* in the ſyſtem of nature, that we muſt pronounce it to be *one work*, and of courſe conclude that the Author of it is *one*. This indeed, is the proper argument for the unity of God on the light of nature, and this argument reſpects the immediate Maker of the world, whoever that Being be.'

Concerning ſome of the opinions maintained in theſe Letters, among which is that of the natural fallibility of Chriſt, Dr. Prieſtley ſays:

'Some of the opinions on which you have ſlightly deſcanted are, I believe, novel, and a ſtep, as you may ſay, beyond what other Socinians have gone; and yourſelf, and others of my beſt friends, are a good deal ſtaggered at them. But in a ſhort time this alarm, which is already much abated, will be entirely gone off, and then I ſhall

expect a calm diſcuſſion of what I have advanced; and that doctrine will, no doubt, be eſtabliſhed which ſhall appear to be moſt agreeable to *reaſon*, and the true ſenſe of *Scripture*. May whatever will not ſtand this teſt, whether advanced by myſelf or others, ſoon fall to the ground; but let no ſentiment, however alarming at the firſt propoſal, be condemned unheard, and unexamined.'

In Mr. Parkhurſt's work, Dr. Prieſtley finds nothing which requires any farther refutation than is already provided in his *Hiſtory of early Opinions*; he therefore enters no farther into the examination of this Writer's arguments, than to expoſe the futility of his reaſoning from the plural form of the word uſed to denote *God* in the Hebrew language, and to vindicate himſelf from the charge of deficiency in the knowledge of the learned languages.

In the preface to this publication, Dr. P. expreſſes a pretty confident expectation that the preſent diſpute concerning the perſon of Chriſt will terminate in a general uniformity of opinion upon this ſubject. Perhaps a more viſionary expectation was never entertained. If Dr. Price continues an Arian, and Dr. Horne an Athanaſian (as our Author ſuggeſts) from the influence of early prepoſſeſſions, and in conſequence of their frequently recruiting their faith, by peruſing their favourite

MONTHLY CATALOGUE,

For AUGUST, 1787.

TRADE *and* COMMERCE.

Art. 12. *A brief Eſſay on the Advantages and Diſadvantages which reſpectively attend France and Great Britain with regard to Trade.* By Joſiah Tucker, D. D. Dean of Glouceſter. 8vo. 2s. Stockdale. 1787.

THIS treatiſe is reprinted from the third edition, which was publiſhed in 1753. It ſtates the advantages and diſadvantages that France enjoys with reſpect to trade, and compares them with the advantages and diſadvantages which England enjoys.

Three eſſays are added, I. On the balance of trade. II. On the jealouſy of trade. III. On the balance of power. Theſe were written by Mr. Hume, and firſt publiſhed in 1751, in a collection of *Political Diſcourſes*, for which ſee an account in the 6th volume of our Review, p. 19, and 81. The abilities of the Dean of Glouceſter, in regard to ſubjects of this kind, are univerſally allowed.

POLITICAL.

Art. 13. *Caricature Anticipations and Enlargements*; occaſioned by a late pious Proclamation; alſo by two celebrated Speeches in Parliament relative to a *Repeal of the Teſt-Act*; one by Lord North, the other by the Chancellor of the Exchequer. 8vo. 1s. Kearſley. 1787.

Ironical. Lord North and Mr. Pitt are here the objects of ridicule. Whatever ſhare the Author poſſeſſes of wit and argument, is employed in defence of the Diſſenters' cauſe; or, in his own words, 'to aſſiſt in promoting the intereſt of religion and virtue, of truth and liberty;—to raiſe in the minds of Britiſh ſubjects an abhorrence of intolerance and prieſtly domination, ſlavery, and deſpotiſm.' His plan is formed on the ſuppoſition that the Diſſenters have renewed their application to Parliament, for a removal of the *teſt-barrier*, which ſeparates them from the eſtabliſhment.

Art. 14. *An Inquiry into the Effects of Public Puniſhments upon Criminals*, and upon Society. Read in the Society for promoting political Inquiries, convened at the Houſe of his Excellency Benjamin Franklin, Eſq. in Philadelphia, March 9th, 1787. By Benjamin Ruſh, M. D. Profeſſor of Chemiſtry in the Univerſity of Pennſylvania. 8vo. 1s. Dilly.

Dr. Ruſh obſerves, that 'the deſign of puniſhment is ſaid to be,—1ſt, To reform the perſon who ſuffers it;—2dly, To prevent the perpetration of crimes, by exciting terror in the minds of the ſpectators; and,—3dly, To remove thoſe perſons from ſociety, who have manifeſted, by their tempers and crimes, that they are unfit to live in it.' He argues very ſenſibly on the inefficacy of public puniſhments in all theſe points of view; but has experience eſtabliſhed the fact, that when the paſſions of men, and their habits of thinking, are become ſo depraved as to ſubject them to the cenſure of the law, that

puniſhment *in any mode* will reclaim them to ſobriety and integri
Our Author, indeed, in the ardour of ſpeculative refinement, is b
enough to declare—'I have no more doubt of every crime hav
its cure in moral and phyſical influence, than I have of the efficac
the Peruvian bark in curing the intermitting fever. The only d
culty is, to find out the proper remedy or remedies for partic
vices.' So Archimedes thought it poſſible to move the whole wo
if he could but find a fulchrum for his lever; but even then, wh
was the lever? This confidence in our Author ariſes from his p
feſſion; he firſt ſuppoſes an analogy between diſorders of the m
and thoſe of the body, and then looſely infers, that a pharmacop
might be adapted to the one as well as to the other. But tho
the doctrine of ſpecifics is nearly diſcarded from bodily medicine,
have the offer of one for the cure of malefactors, and here is
recipe:

'Let a large houſe, of a conſtruction agreeable to its deſign,
erected in a remote part of the ſtate. Let the avenue to this ho
be rendered difficult and gloomy by mountains or moraſſes. Let
doors be of iron; and let the grating, occaſioned by opening
ſhutting them, be encreaſed by an echo from a neighbouring mo
tain, that ſhall extend and continue a ſound that ſhall deeply pie
the ſoul. Let a guard conſtantly attend at a gate that ſhall lead
this place of puniſhment, to prevent ſtrangers from entering it.
all the officers of the houſe be ſtrictly forbidden ever to diſcover
ſigns of mirth, or even levity, in the preſence of the criminals.
encreaſe the horror of this abode of diſcipline and miſery, let it
called by ſome name that ſhall import its deſign.'

The plan of this priſon appears to have been conceived from a
ſcription of the dungeon in ſome inchanted caſtle in romance! I
is the application of this horrid place leſs romantic—'Let the v
ous kinds of puniſhment that are to be inflicted on crimes, be defi
and fixed by law. But let no notice be taken, in the law, of
puniſhment that awaits any particular crime.' That is, a number
tortures and ſeverities are to be invented; they cannot be cal
puniſhments until they are applied to crimes, and this applicatio
referred to the diſcretion of fluctuating tranſitory courts! Is this
boaſted land of liberty, that is to give the old corrupted ſtate
Europe models of pure government and ſublime legiſlation? But
ſhew that we are totally got into fairy land, let us, with the aid o
conjunction, ſee how the grating of iron hinges, echoes, and priv
diſcretionary diſcipline, are to operate.

'*If* crimes were expiated by private diſcipline, *and* ſucceeded
reformation, criminals would probably ſuffer no more in charac
from them, than men ſuffer in their reputation or uſefulneſs fr
the puniſhments they have undergone when boys at ſchool.

'I am ſo perfectly ſatisfied of the truth of this opinion, that
thinks I already hear the inhabitants of our villages and townſ
counting the years that ſhall complete the reformation of one of t
citizens. I behold them running to meet him on the day of hi
liverance.—His friends and family bathe his cheeks with tear
joy; and the univerſal ſhout of the neighbourhood is, "This
brother was loſt, and is found—was dead and is alive."

Dr. Ruſh by any improvement of animal magnetiſm, or by ther new diſcovery, can ſo purge the human conſtitution, as to his countrymen from thoſe propenſities, that generate crimes ope; his plan may poſſibly operate according to his ideas, are, at preſent, far above our groſs conceptions.

. *Debate on the Reſeal of the Teſt and Corporation Acts*, in the ſe of Commons, March 28, 1787. 8vo. 1s. 6d. Stockdale. ſe who have attended to the important ſubject of the above-ned debate, and wiſh to preſerve the memorials of the tranſ- will be glad to find, in the preſent collection, the ſpeeches Beaufoy, Sir Harry Houghton, Lord North, Lord Beauchamp, nith, Sir James Johnſtone, Mr. Pitt, Mr. Fox, Mr. Young, ourtenay, and Sir W. Dolben. The principal ſpeech (the g of the buſineſs), by Mr. Beaufoy, hath already been noticed, probation, in our Review for April, p. 349.

NAVAL.

. *An Addreſs to the Right Honourable the Firſt Lord Commiſ- of the Admiralty*, on the viſible decreaſing Spirit, Splendour, Diſcipline of the Navy. With a Propoſition for reducing the rd Ships to eight Sail of the Line, and employing Twelve tional Frigates upon the Home Service, to prevent Smuggling, Alſo a Diſſertation upon the alarming Decreaſe and Con- tion of Naval Timber in Great Britain. By an Officer. 8vo. d. Stockdale. 1787.

officer thinks proper to abuſe his correſpondent, as a man ious in his manner, unfeeling in his nature, of a myſterious, e diſpoſition, diſpenſing his favours among boatſwains, car- , gunners, and cooks, while in the ſuperior line of naval ſer- e purſues indigeſted pitiful plans of œconomy, totally repug- the honeſt generous feelings of veterans. What may be the of his addreſſing his Lordſhip in a ſtyle ſo very ungracious, t appear; but if any part of his performance merits attention, be what he obſerves reſpecting the growing ſcarcity of ſhip for large veſſels; and ſo far as he may be well informed on ſt ſerious object, the legiſlature ought to take it up.

IMPEACHMENT *of Mr.* HASTINGS.

. *Articles exhibited by the Knights, Citizens, &c. in Parlia- , againſt Warren Haſtings, Eſq.* 8vo. 2s. Debrett. 1787.

ive the heads of theſe twenty articles of impeachment, would ur opinion unneceſſary, ſince thoſe to whom they relate, or uld wiſh for information on this ſubject, would not reſt ſatiſ- h ſuch an abſtract as that to which our narrow limits would us.

POETRY.

. *Ode on General Elliot's Return from Gibraltar.* By Anna Seward. 4to. 1s. Cadell. 1787.

ſervices rendered by General Elliot [now Lord Heathfield] to ntry, during the memorable ſiege of Gibraltar, demand from ce of gratitude the loudeſt and the livelieſt ſtrains.

Miſs Seward, a lady whoſe poetical talents are known to the world, has welcomed the ſaviour-hero to his native ſhore in numbers which will noway diminiſh her fame.

The ſituation of the French and Spaniards, when their floating batteries had taken fire, is deſcribed with conſiderable grandeur—

'Mark the i vading hoſt, elate no more,
Recoiling pauſe between a choice ſo dire!
Alike they hear the Britiſh lion roar
In the o'erwhelming flood and raging fire!
Groaning, they plunge, in wild deſpair,
With raiment ſcorch'd and blazing hair—
The billows cloſing o'er their ſtruggling frames,
Are purpled by the gore, illumin'd by the flames!'

The fair Author, however, ſometimes uſes a language which we cannot thoroughly underſtand. She ſays—

'Thy honour'd chief, O reſcued Britain meet!
Whoſe dauntleſs proweſs, in reſplendent rays,
Shone on the darkneſs of thy long *defeat*, &c.

Again,

'Think Britannia——
That thy vain foes, elated to behold
The long INVINCIBLE at laſt ſubdu'd.'

* * * *

'Creſt fall'n Britain where were then
The rumours of thy matchleſs might, &c.'

But when was Britain conquered? When was Britain *ſubdued?* By talking, in another place of the 'weſtern flood'—the 'provincial ſtandard,' &c. the Author undoubtedly alludes to the war in America. But though the Engliſh, for ſo long a time, were endeavouring to *conquer* and *ſubdue* the Americans, it by no means follows that, failing in that attempt, themſelves were conquered and ſubdued:—nay, far, very far was Britannia from being even what the poet is pleaſed to call *creſt-fallen*. As her enemies increaſed in ſtrength, ſhe redoubled her efforts; and actually roſe ſuperior to the ſeveral powers which were leagued againſt her.

Art. 19. *Ode to the Right Honourable Lord Melton*, Infant Son of Earl Fitzwilliam. 4to. 1s. Debrett. 1787.

This Ode is written in praiſe of Earl Fitzwilliam, and the patriot phalanx to which he belongs. The Poet addreſſes the ſon of that nobleman in the following lines:

"Heirs * not the racer all his lineal ſpeed?
Burns not the war-horſe with paternal fires?
So to the progeny of man's decreed
To boaſt th' inherent virtues of his ſires:

---

* This verb has ſomething particularly harſh and diſagreeable in it. But perhaps the Poet was driven to the uſe of it by neceſſity. We do not remember to have met with it in any other writer than Dryden:

"His ſon in blooming youth was ſnatch'd by fate,
One only daughter *heir'd* the royal ſtate."

nce, in confidence of Nature's laws,
g, with bold preſage, thy portrait, Melton, draws.'
e Author, by induction as it were, inſiſt on the future
he infant Lord. To ſay that 'the racer heirs his lineal
e war-horſe burns with paternal fires—that the child
e virtues of his progenitors, &c. is poetically pleaſing,
o means philoſophically juſt. Virtues and vices, no
ntinually from father to ſon; but not according to
law of nature. It is certain, that we frequently note
nly in the race of man, but throughout the animal
uthor's *ſophiſm*, however, as we have already hinted,
one.

has obſerved of Gray, that "there is a kind of cum-
r in his Odes, with which the reader of taſte muſt be
This is undoubtedly true. In the production now be-
er, there is nothing of the kind to complain of. The
except the one already cited) have in them all that
icity and clearneſs of expreſſion, which we have been
upon with reverence, as well in lyric poetry as in
cies of compoſition; though we are very ſenſible that
n *obſcurity*, are by many ſuppoſed to be eſſential to,
lic of, the genuine Ode. But the reader ſhall judge
f this performance himſelf. The Poet, after lament-
f the Honourable George Fitzwilliam, proceeds:

hither roves my ſong? The mournful lay
to the honour'd manes of the dead,
eping Muſe ſome future hour may pay,
preſs veiling her dejected head.
iftly borne from Woe's afflicted choir,
bend, ſlow dirging, o'er the recent tomb,
pier themes ſhe dedicates her lyre,
round her brow bids feſtal roſes bloom,
ugh the deepening chords her hand ſhe flings,
Fitzwilliam's praiſe awakes the ſounding ſtrings.'

en addreſſed on the ſubject of training, and forming
the youthful Lord:

ɔſe the hour of childhood's candid morn,
ıe blank tablet of the mind to trace
ıoral truths which beſt the man adorn,
lend to ſilver age a Beſb'rough's grace,
ight lines, on tender bark impreſt,
ıd and deepen as the ſapling thrives,
, once grav'd on youth's retentive breaſt,
vreck of time and paſſion's rage ſurvives;
:he frolic heart deluded ſtray,
k to Virtue's paths will guide the wanderer's way.'

ere, Fitzwilliam, be thy taſk confin'd;
arly train him to thoſe arduous toils,
ıſk that rectitude, that force of mind,
ıfluence miſleads, no danger foils,

That when in judgment ripe, as ripe in age,
With soul high panting for a world's applause,
Resolv'd, he treads the senate's glorious stage,
A firm supporter of his country's cause,
Each nervous argument may full reveal
The statesman's depth of thought, the patriot's glowing zeal.

Art. 20. *A new Collection of Fables in Verse.* By John Tapner. 8vo. 2s. 6d. Bew.

It is impossible to learn, either from the title-page, or the preface to this [illegible] bles are the production of Mr. Tapner's pen, [illegible] selected from various authors. They all inculcate [illegible] ewing the benefits, advantages, and happiness [illegible] d the evil consequences which attend the vo[illegible]

The Fables [illegible] which we have found twelve, namely the 7th, [illegible] 17th, 19th, 20th, 23d, 29th, 32d, 34th, and [illegible] patim from the Gentleman's Magazine, in which [illegible] e published between the years 1740 and 1750. They are frequently signed J. Greville; Peckham. We know not whether any more of these fables are to be found in the same work.

As to the merit of the poetry, it is various; some of the fables are below mediocrity, while others are distinguished by a lively fancy, and easy versification.

Art. 21. *A Hermit's Tale*: recorded by his own Hand, and found in his Cell. By the Author of *The Recess*. 4to. 2s. Cadell. 1787.

The Public will be prepared to give this poem a favourable reception; and we foretell, with confidence, that it will not disappoint their expectations. The tale is interesting; and it is related in verse, which, for the most part, possesses the pathetic simplicity of the ancient ballad.

Art. 22. *Instructions* to a celebrated Laureat; *alias* the Progress of Curiosity; *alias* a Birth-day Ode; *alias* Mr. Whitbread's Brewhouse. By Peter Pindar, Esq. 4to. 2s. 6d. Kearsley.

In former days, when Kings were tyrants [we have more sense than to let them be so now], it was customary with their Majesties, for want (no doubt) of better *amusement*, to persecute their subjects. —How are the times altered! The subject now persecutes the sovereign! and this, too, only by way of *amusement*.—"Parson-roasting" was pretty much the humour in the two last reigns, but, now, "King-roasting" is the *ton*.—How long the Muse will indulge herself, or be indulged, in these freaks and familiarities with the Lord's anointed, who can pretend to say?—As yet, however, the diversion seems to create no ill-blood. The poet laughs; the people laugh; and, we hope, the good-natured monarch laughs too. *Vive la bagatelle!*—The present laugh was occasioned by the late royal visit to Mr. Whitbread's brewhouse. All is turned into ridicule—*à la mode de Peter*, the Pasquin of the age!

Art.

Art. 23. *The Mouſiad: an heroi-comic Poem.* Canto I. By Polly Pindar, Half-ſiſter to Peter Pindar. 4to. 1s. Ridgeway. 1787.

Half-ſiſter!—no—not *ſo* near akin, ſurely!—She may, however, be a branch of the family. She flies not at ſuch high game as Peter boldly pounces. Inſtead of KINGS, and ſuch GREAT THINGS [as Crazy Hall would ſay], Miſs Polly only claws the '*ſacred periwig*' of a celebrated D. D. whom we will not more diſtinctly mark out, becauſe we think the attack an unjuſtifiable one: it is low, and it is indecent.—As a ſpecimen of her talents, however, we will tranſcribe her Addreſs

'TO THE REVIEWERS.

'If you, GRAVE SIRS! moſt kindly will admit
That POLLY PINDAR has a little wit,
When next ſhe earns a SHILLING on the TOWN,
Nor YOU, nor any PRUDE, ſhall wear a *frown*.
For ſhe moſt *chaſtely* will her STORY tell.
Then *ſpare* the BARDLING!—burſting from her *ſhell!*'

By the way, is not the poeteſs a little unfortunate in ſtyling herſelf *Bardling?* The word meets our ear ſomewhat like the *lapſus linguæ* of Counſellor G——, who, in the warmth of his encomium on a young lady's Beauty, called her "a perfect Adonis."

A ſecond Canto is announced for ſpeedy publication.

Art 24. *Verſes by John Frederick Bryant*, late Tobacco-pipe Maker at Briſtol. Together with his Life. Written by himſelf. *The ſecond Edition.* 8vo. 2s. 6d. Author. 1787.

When Savage wrote his famous ſatire on Briſtol, that city was regarded as the ſeat of Dulneſs,—the very Bœotia of our iſland; but her reproach has, ſince the time of Savage, been done away; and a ſtream from Helicon ſeems to have found a communication with the ſalubrious ſpring of St. Vincent's Rock. Genius now prevails, where once the ſordid ſpirit of gain alone preſided; and the very milk-woman and mechanics of the place are become favourites of the Muſes.

John Frederick Bryant, a poor, uneducated pipe-maker, having indulged, and ſomewhat cultivated, a natural turn for poetry, has here given us a collection of his verſes, printed in the order in which they were written. His earlier compoſitions are crude enough; but it is curious to obſerve the growth and progreſs of his abilities. His *later* productions are not unworthy the public notice, or the patronage they have gained; as will, we apprehend, appear from the following ſpecimen:

'*A* PRAYER.

'Amid the ceaſeleſs din of human ſtrife,
The groans of entering and departing life;
Amid the ſongs of joy, the wails of woe,
That living nature utters here below;
Amid the harmony of all the ſpheres
In concert, unenjoy'd by mortal ears;
Amid Heav'n's trumpets loud, by angels blown,
And lyres of Seraphim, around thy throne,
O Great Supreme! and while their voices join,
Proclaiming praiſe and *glory only thine*,

Presuming more, perhaps, than angels dare,
A trembling worm of earth intrudes his prayer.
' Thou great, eternal, awful, gracious Cause
Of Nature's being, motion, form, and laws!
That gav'st me tastes of pleasure and of pain;
That gav'st me passions which alternate reign,
And reason, passion's riot to restrain:
By whom I first inspir'd this mortal breath;
In whom I trust for being after death:
Should I enjoy thy first great blessing, health;
And should thy Providence bestow me wealth,
And crown me parent of a num'rous race,
Whose virtues should my name and fortune grace:
To love, to duty, should my fair adhere;
Should ev'ry friend approve himself sincere;
Should'st Thou my life reserve to ripest age,
And give me all the wisdom of the sage;
O! let no curs'd avarice, my store
With-hold from friend distress'd or from the poor!
In love, or friendship, or paternal care,
In each enjoyment with the world I share,
Through life, O! give this feeling heart to be
For ever warm with gratitude to Thee!
' But should thy wisdom the reverse ordain,
And send me pale disease, and life-consuming pain;
Should pinching poverty *still* keep me down,
To pine beneath my fellow-mortals' frown;
Did I paternal feelings never know,
Or should my fruitful loins bring future woe;
Should an unfaithful wife dishonour bring;
Should slight of fancied friends my bosom wring;
Should my weak mind endure the scoff of fame,
And Dulness be my substituted name;
Should Nature early find herself outworn,
And that her earth to earth must soon return,
Without a friend to comfort or to mourn—
Amidst this gloomy, complicated throng
Of sharp afflictions, while I press along
Through each or real pain or seeming ill,
O give me resignation to thy will!'

The Author, who is about 36 years of age, having met with friendly assistance, sufficient to enable him to quit his miserable trade of pipe-making, and to set up a shop, for the sale of stationary, books, &c. modestly solicits his benevolent readers, for the favour of their custom, at No. 35, Long Acre, London.—For farther particulars relating to his personal story, which is not unentertaining, we refer to his own narrative, prefixed to his poems.

Art. 25. *Elegies and Sonnets.* By Samuel Knight, A. M. of Trinity College, Cambridge. 4to. 3s. Cadell.

This publication first appeared in 1785, without the name of the Author: See Review, vol. lxxiii. p. 121.

Art-

Art. 26. *Orlando and Almeyda.* A Legendary Tale, in the Manner of Dr. Goldſmith. By John Thelwall. 4to. 2s. Hookham. 1787.

The general characteriſtics of poems of this kind (the productions of the modern Muſe), are, *ſimplicity* and *tenderneſs*; but ſome of them have only the ſimplicity, with no other recommendation: and thoſe of this claſs were well ridiculed by Johnſon:

" I put my hat upon my head,
And walk'd into the Strand,
And there I met another man,
Whoſe hat was in his hand."

Mr. Thelwall's performance reminds us of Johnſon's lines; yet it is not the worſt poem of the kind, that we have peruſed: there are, however, no flowers in it that we can ſelect for our Monthly Noſegay.

Art. 27. *The Garriciad*, a Poem; being a Companion to the Roſciad of Churchill. By a Gentleman. 4to. 1s. 6d. Symonds.

It is probable that this 'Gentleman' meant to entitle his poem *The Garrickiad*; but, alas! he was *not up* to ſo difficult a piece of orthography. But if he has failed in his title, he is ſtill more unfortunate in his verſes.—The deſign of the work may be ſufficiently intimated in his own words:

' Garrick is now no more! that actor great!—
So great! he filled fam'd Roscius' ſeat!'
* * * *
' The ſeat vacated is, and muſt be fill'd
By one in acting and expreſſion ſkill'd.'—

Accordingly, Fame being umpire, Candour and Envy are appointed to ſet forth—one the merits, the other the defects of the candidates: but ſuch pleadings! ſuch pretenſions! ſuch deciſions! and, above all, ſuch poetry!! the loweſt bellman would be aſhamed to repeat—if he *could* repeat, the unreadable lines with which this poem abounds: the four that we have tranſcribed, are ſome of the beſt in the pamphlet.

DRAMATIC.

Art. 28. *The Trial of Mr. John Palmer, Comedian*, and Manager of the Royalty Theatre, Well-cloſe Square, for opening the ſaid Theatre, in Defiance of an Act made in the 10th of Geo. II. Tried before the Right Hon. Lord Chief Juſtice *Shakeſpeare*, and the following auguſt ſpecial Jury, *John Milton*, *Joſeph Addiſon*, *Thomas Otway*, &c. &c. 4to. 1s. Ridgeway.

A piece of wit, from the pen of ſome friend of Mr. Palmer's.—The Reader will, in courſe, ſuppoſe, that an honourable acquittal, in ſuch a cauſe, muſt have taken place, where the chief of our dramatic writers were judge and jury.

Art. 29. *A Review of the preſent Conteſt* between the Managers of the Winter Theatres, the Little Theatre in the Haymarket, and the Royalty Theatre in Well-cloſe Square. 8vo. 1s. 6d. Stalker.

The circumſtances relative to the opening the new theatre in Well-cloſe Square have been amply diſcuſſed and conteſted in the Newspapers.

papers. The Author of the preſent Review vindicates Mr. Palmer's conduct, and cenſures that of the managers of the old theatres. His arguments ſeem plauſible; but with reſpect to differences between the managers of theatres, we ſhall only obſerve, that it is no part of the duty of our tribunal, TALES *componere lites.*

Art. 30. *A very plain State of the Caſe:* or, the Royalty Theatre *verſus* the Theatres Royal. 8vo. 1s. 6d. Murray. 1787.

This pamphlet is written in anſwer to the former. We refer thoſe who wiſh for particular information on the ſubject, to both theſe publications.

NOVELS.

Art. 31. *Spaniſh Memoirs*; in a Series of original Letters. Containing the Hiſtory of Donna Iſabella della Villarea, Niece to Don John, twentieth and laſt Duke of Arandina. 12mo. 2 Vols. 5s. ſewed. Elliot. 1787.

Some good and virtuous ſentiments are ſcattered through the pages of this performance. But why an ordinary love-ſtory ſhould be dignified with the title of 'Spaniſh *Memoirs*,' we have not been able to diſcover. There is, moreover, nothing characteriſtic of the Spaniard in the book, unleſs indeed it be the exceſſive *pride* manifeſted by the Duke of Arandina; the fatal effects of which are very properly held up to view.

Art. 32. *Caroline*; or the Diverſities of Fortune. 12mo. 3 Vols. 7s. 6d. ſewed. Lane. 1787.

A pleaſing and well-wrought ſtory. From the diverſities of fortune which the heroine of this novel experienced, and from the manner in which ſhe conducted herſelf on every occaſion, and in every change of ſtate, the young and unthinking female may diſcover that it is as eaſy, when armed by virtue and fortitude, to paſs without injury through the thorny, as ſhe may have already proceeded through the flowery paths of life. The moral inculcated in this performance is, that Honour, or Chaſtity, has nothing to fear amid the ſevereſt ſtorms of fortune, however ſurrounded by perils and dangers; or, as the ſublimeſt of our poets expreſſes himſelf, when ſpeaking of it:

"She who has that, is clad in complete ſteel,
And like a quiver'd nymph with arrows keen
May trace huge foreſts and unharbour'd heaths,
Infamous hills and ſandy perilous wilds:
Yea there, where very deſolation dwells,
She may paſs on with unblench'd * majeſty."

Art. 33. *Lumley-houſe:* The firſt Attempt of a young Lady. 12mo. 3 Vols. 7s. 6d. Lane.

Almoſt every female of ſenſibility (and we obſerve it with much regret) is apt to imagine herſelf a Burney, and to believe that ſhe cannot be better employed than in *favouring the public with a pretty novel.*

The performance now before us, intitled and called *Lumley-houſe*, is one of thoſe 'agreeable Nothings' with which our circulating libraries abound. We diſcover in it, indeed, the traces of an elegant mind; but the work has no diſcriminating feature. Not a ſingle

* Unſullied.

incident

incident is to be found in it which we have not met with an hundred times before: not a ſentiment that is new or ſtriking. How, then, are we to characteriſe ſuch productions? We can only ſay of them, with the facetious Mr. Shandy, that they reſemble the affair of an *old hat cocked*, and *a cocked old hat*; or, in the language of logicians, that they exhibit a diſtinction without a difference,—for as to the major part of thoſe which we have lately peruſed, we find them no way varying from each other but in the arrangement of words and ſentences. The *ſubſtance*, if ſubſtance it can be called *, is always the ſame.

Art. 34. *Georgina:* or Memoirs of the Bellmour Family. By a young Lady. 12mo. 4 Vols. 10s. ſewed. Baldwin. 1787.

This novel exhibits a good deal of fancy, and it is written, for the moſt part, in a correct and pleaſing manner; but the fair Author introduces too many characters on the ſcene, and all of nearly the ſame importance: ſo that her work, in fact, becomes ſo many ſeparate hiſtories. However, therefore, we may be pleaſed with its ſeveral parts, we can by no means commend it as *a whole*.—A perfect fable, it ſhould be remembered, is compoſed of incidents which have a nice and regular dependence on each other: and which, though they may at firſt appear diſtinct, are at the ſame time aſſiſting and co-operating in one and the ſame final purpoſe. Such are the novels of Fielding, particularly thoſe of Amelia and Tom Jones, in which the *unity of deſign* is admirable; and which, on account of that and their other excellencies, cannot be too attentively and diligently ſtudied by the noveliſt.

We cannot too much commend the ſpirited manner in which our Author has depicted the *petit maitre*, the man of mode, he who thinks it impoſſible for any woman to look on him without affection; and whoſe confident air ſeems to ſay to her, 'did you ever behold ſuch an accompliſhed gentleman? don't you think me a wonderful *creter?*' Such a character cannot be too ſeverely and ſarcaſtically treated; and we are truly glad to find that this is his fate in the preſent performance—our modern novels rather ſerving as leſſons to him in folly and foppery than otherwiſe, occaſioned by the romantic manner in which the power of love is repreſented in them.

The ſcene of this novel is occaſionally removed to America; and the Author has drawn a very animated picture of the diſtreſſes to which the *Bellmour family* were reduced, during the fury of the late unnatural war.

PHILOSOPHICAL.

Art. 35. *A Treatiſe on Elementary Air.* By Hamilton Kelſo, M.D. 12mo. 1s. Murray.

What Dr. Kelſo means by elementary air will be beſt conveyed to our Readers in his own words: 'Atmoſpheric air is a mixed, tranſparent, compreſſible fluid, which covers the whole terraqueous globe,

* ——"The other ſhape,
If ſhape it can be call'd, that ſhape had none;
Or ſubſtance might be term'd that ſhadow ſeem'd."—
MILTON.

and

and goes upward to an unknown height, and is compoſed of celeſtial air, which conſiſts of inert, evaneſcent particles, and elementary air, which conſiſts of active, pellucid, and compreſſible particles, which give the celeſtial air denſity and motion.' The Author then deſcribes the modifications of his elementary air, recites many of its properties, and ſhews the effects it produces; but his philoſophy is wholly his own, and will not be immediately comprehended by his readers.

LAW.

Art. 36. *The Trial of Andrew Robinſon Bowes, Eſq.* Edward Lucas, Francis Peacock, Mark Prevot, John Cummins, otherwiſe called Charles Chapman, William Pigg, John Richley, Henry Bourn, and Thomas Bowes, Attorney at Law, on Wedneſday the 30th Day of May 1787, in his Majeſty's Court of King's Bench, Weſtminſter. Before the Hon. Mr. Juſtice Buller and a ſpecial Jury. For a Conſpiracy againſt the Right Hon. Mary Eleanor Bowes, commonly called Counteſs of Strathmore. To which are added the Speeches of Mr. Erſkine, Mr. Chambre, and Mr. Fielding, in Mitigation of Puniſhment on behalf of the Conſpirators; and of Mr. Mingay, Mr. Law, and Mr. Garrow, in Support of the Proſecution, previous to the Judgment of the Court on Tueſday the 26th Day of June, which is alſo included. Taken in Short Hand by E. Hodgſon, Short Hand Writer to the Seſſion at the Old Bailey. Folio. 3s. 6d. Robinſons. 1787.

The Reviewer is much obliged to Mr. Hodgſon, for making his title-page ſo full and circumſtantial, that it requires nothing to be added; except our acknowledgment of the care and accuracy with which he appears to have given this Trial to the Public.

MECHANICS.

Art. 37. *A Treatiſe of the Mechanical Powers.* To which are added ſeveral uſeful Improvements in Mill-Work, &c. By John Imiſon. 8vo. 1s. Jameſon. 1787.

What we ſaid of a former work by Mr. Imiſon, in our 73d Vol. p. 394, will equally apply to the preſent performance, viz. 'Readers who have not an opportunity of conſulting many books, may meet with amuſement and information in this.' It is compiled from ſome of our beſt writers on the ſubject; particularly Emmerſon and Ferguſon; and though it is not a complete treatiſe on mechanics, yet it explains, in a ſatisfactory and popular manner, the principles of the ſimple mechanic powers, and delivers ſome fundamental rules for the conſtruction of mill-work.

FISHING.

Art. 38. *A conciſe Treatiſe on the Art of Angling.* Confirmed by Experience, and minute Obſervations, &c. To which is added, *The Complete Fly-Fiſher.* By Thomas Beſt, Gent. late of his Majeſty's Drawing Room in the Tower. 12mo. 2s. bound. Stalker. 1787.

The deſign of the Writer, as ſet forth more particularly in the title-page, is to give us 'a conciſe Treatiſe on the Art of Angling, exempt from the redundancies and ſuperfluities, which tend more

more to perplex than inſtruct.' In doing this, a particular eye has been had to old Walton, where the many anecdotes, &c. related by that pleaſing Writer, have been deſignedly omitted, and nothing new is given us in their ſtead; ſo that while we have to complain that the venerable Patriarch is ſtripped of his beautiful coat of many colours, very little is left to compenſate for his nakedneſs, except the bare ſkeleton of a figure, of which, as of Hamlet, we might ſay, 'This was a Man.'—The printing too (we are ſorry to mention it) gives no additional credit to the work. Thoſe who ſhall peruſe the firſt line, quoted from Thomſon, in page 100,

"Soon as the firſt foul torrent of brooks,"

will lament the deſperate halt given to that ſmooth Poet, which by the Iriſh would be termed downright *boughing*. But nothing can poſſibly exceed the injury done to Pope in the following line, page 112,

"The Lodden *flow*, with *vendant* alders *craw'd*."

Blunders of this nature are almoſt ſufficient to raiſe a much leſs irritable Bard, than Pope, from the dead; and as the Greek poet ſaid of the potter that ſung one of his ſongs out of tune, all the wares in his ſhops are not ſufficient to compenſate for it.—In ſhort, we ſee nothing in this Treatiſe, which may not be found at leaſt full as good almoſt any where elſe.

EDUCATION.

Art. 39. *Improved Latin Orthography.* Phædrus; or Phaidros' Fables in Latin, adapted to the Uſe of Learners, &c. By S. B. *A. B.* 8vo. 1s. 6d. Debrett. 1787.

This improved method of Latin orthography conſiſts in ſubſtituting additional vowels, characters, and marks, to diſtinguiſh the long and ſhort vowel. We cannot give a ſpecimen of it for want of types. It ſeems an ingenious thought, though, we apprehend, not a very uſeful one; for, boys accuſtomed to this whimſical kind of ſpelling, will never, or at leaſt with great difficulty, be able to read a book in the common Latin character.

Art. 40. *Select Parts of Grey's Memoria Technica:* to which is added, *Johannes Sleidan de quatuor Imperiis*; and the general Diviſions of Ancient and Modern Geography, with a Table exhibiting their Correſpondence. 12mo. 2s. Lowndes.

Thoſe parts of knowledge which involve a large field of enquiry, diſcourage the young ſtudent; the ſeemingly unbounded proſpect that lies before him excites deſpair, either that he ſhall be never able to wander over it, or to recall the memory of the numerous objects which have attracted his attention. By collecting what lies widely ſcattered, in the ſame or different authors, into a narrow compaſs, the proſpect that before perplexed the beholder by its greatneſs, becomes in ſome meaſure determinate; and the object, that was too unwieldy for a young underſtanding to manage, becomes more proportioned to the ability of the pupil. For this end the preſent publication ſeems well adapted; and its ſimplicity and conciſeneſs render it an uſeful ſchool-book.

Art.

Art. 41. *An Italian and Engliſh Pocket Dictionary*, in two Parts; Italian and Engliſh, and Engliſh and Italian. Compiled from the beſt Authorities. By G. Graglia, Teacher of the Italian Language. Small 4to. 5s. bound. Davis. 1787.

M. Graglia's intention was to provide a portable and cheap dictionary of the Italian and Engliſh language. The deſign is well executed; brevity, the chief excellence of ſuch a performance, is peculiarly attended to, without leaving out any thing that is eſſential. Phraſes, ſentences, proverbs, &c. are intentionally omitted; the Italian word is explained by one, and ſometimes two, Engliſh ſynonymes; and in order to facilitate the pronunciation, the Italian words are properly accented.—A Compendium of this kind, with regard to the Italian tongue, was much wanted.

Art. 42. *A new Spelling, Pronouncing, and Explanatory Dictionary of the Engliſh Language*; to which is prefixed an introductory Eſſay on the Elements of Engliſh Pronunciation, Elocution, and Grammar; with an Appendix of Heathen Gods and Goddeſſes, &c. By William Scott. Small 4to. 3s. bound. Robinſons. 1786.

This performance is an imitation, with a few alterations, of Dr. Kenrick's Pronouncing Dictionary, of which we gave account in the 49th volume of our Review, p. 93. Mr. Scott has taken the liberty to blame all former pronouncing dictionaries, alleging that 'they are extremely deficient with regard to the *pronunciation* of words.' He obſerves, that 'the deſign of this compendium is, to ſupply that de-

a ſpecies of Beet, perhaps the *Cicla*, becauſe the cultivation
nce of the Cicla, as given by Mr. Miller, greatly reſembles
e *Mangel Wurzel.*
aves and the roots are ſaid to be a wholeſome food for
cattle. The produce is large, as freſh leaves ſpeedily ſup-
lace of thoſe which have been cropt. Sixteen thouſand
dred plants, which were ſet in 2 ½ acres, Lorrain meaſure,
l (from the beginning of July to the 15th of November),
r leaves mixed with a third, and ſometimes a fourth of
bage, ſeven cows, and three calves; and from the 20th of
r, the cows and calves were fed with the cut roots, mixed
ıall portion of chopt hay, or ſtraw, during the winter.
the particular directions for ſowing, planting, managing,
ing the *Mangel Wurzel*, the Author has added ſome other
ons relative to different ſubjects of agriculture; among
a method of weaning calves at twelve days old. This, if
le, is a circumſtance of great conſequence in lowering the
nilk, butter, and cheeſe. Some obſervations are alſo added
ılture of carrots and ſpurrey; and a new method is given
g hay from trefoil, lucern, ſaintfoin, and other graſſes of
l: it appears expenſive; but perhaps the great quantity
is method ſeems likely to produce, and the good quality of
may amply repay the labour and coſt.

A Letter to the Biſhop of London. Containing a Charge of
ıtion againſt Edward Lord Thurlow, Lord High Chancel-
England. With his Lordſhip's *de bene eſſe* DEFENCE. By
ıra. 8vo. 2 s. Ridgeway.
ıtraordinary liberties are here taken with the great law lord,
really know not what to make of Mrs. Caſſandra and her
on;—and, were we to attempt a review of ſo ſtrange a per-
, our Readers, perhaps, would ſcarce know what to make
We ſhall, therefore, only add, that we have met with many
aſſages in this Pamphlet; and that, on the whole, we have
h amuſed by it.

A ſhort Rejoinder to the Rev. Mr. Ramſay's Reply: With a
or two on ſome other Publications. By James Tobin, Eſq.
1s. 6d. Wilkie. 1787.
immediately ſeeing,' ſays Mr. Tobin, 'the neceſſity of a
id laboured rejoinder to his [Mr. Ramſay's] ill conducted
ſtive attack, and being poſſeſſed of very little leiſure, at
it appeared, for ſuch a diſagreeable undertaking, I took the
addreſſing a letter to the Authors of the Monthly Review.'
had it been conſiſtent with the plan adopted by the Editors
ıblication to have inſerted my letter at length, it ſhould
ıinated my ſhare of a very unpromiſing controverſy.' Some
of this letter were given in our Review for Jan. 1786. A
ıt publication* (a Letter from Capt. Smith), containing
ther ſtrictures on Mr. Tobin's 'Curſory Remarks,' was a
inducement for the preſent performance. We muſt ac-

* See Review for Oct. 1786.

knowledge,

knowledge, that the acrimony of Mr. Ramſay's publications is a powerful ſtimulant; and we are not ſurpriſed to find that Mr. Tobin has been rouſed by it. Thoſe paſſages of Mr. Ramſay's *Reply*, which are the objects of Mr. Tobin's preſent attention, are animadverted on in a very able manner; and although our Author's language is animated, yet it is not filled with thoſe ſarcaſtic retorts, and invective expreſſions, which we were ſorry to obſerve, and obliged to cenſure, in Mr. Ramſay's Reply.

Mr. T. adds ſome obſervations on '*An Inquiry into the Effect of putting a Stop to the African Trade**,' &c. and on *Captain Smith's Letter*. He notices alſo the *Eſſay on the Commerce and Slavery of the human Species* †.

Art. 47. *A Narrative of the Life and Death of John Elliot, M. D.* Containing an Account of his unhappy Paſſion for Miſs Mary Boydell; a Review of his Writings; together with an Apology, written by himſelf, under the Preſſure of expected Condemnation. 4to. 2s. Ridgeway. 1787.

The ſhort *Life* here given of Dr. Elliot, conſiſts chiefly of virulent abuſe of Miſs Boydell; and even the worthy Alderman, her uncle, does not eſcape. This is followed by an high panegyric on the unfortunate lover. Very long extracts from the Doctor's laſt publication ‡ are added; and the Narrative concludes with the *Apology* mentioned in the title-page. With reſpect to this laſt part of the work, the newſpapers have already informed the public, on the authority of *affidavits*, that Dr. Elliot did not "put pen to paper," during his ſhort confinement, after his trial. We have been ſincerely concerned for the hapleſs fate of this ingenious man, with whoſe good abilities we were well acquainted for ſeveral years paſt.

Art. 48. *Mrs. Inglefield's Juſtification*; containing the Proceedings in the Eccleſiaſtical Court, July 11th and 17th, 1785, taken in Short Hand, by W. Blanchard; with a Preface and Notes by Mrs. Ann Inglefield. 8vo. 3s. ſewed. Sewell, &c. 1787.

Mrs. Inglefield has prefaced this account of the proceedings in the cauſe inſtituted by her huſband, with a copious review of the circumſtances of the caſe (ſee Rev. Vol. 75. p. 388. Art. 38.), in order to clear her injured character, by ſhewing on what fallacious grounds Capt. I. brought againſt her a charge of indecent behaviour, and criminal connection with a Negro ſervant.—It is impoſſible to read this account of the whole affair, without feeling a ſtrong prepoſſeſſion in favour of the accuſed.—Surely the Captain has been too haſty!

Art. 49. *An Haſty Sketch of a Tour through Part of the Auſtrian Netherlands*, and great Part of Holland, made in the Year 1785. With an Account of the internal Policy, Government, &c. of the Cities of Bruſſels and Amſterdam. By an Engliſh Gentleman. 8vo. 5s. Boards. Faulder. 1787.

This gentleman ſpeaks ſo humbly of himſelf and his performance, and his motives for publication are ſo truly praiſe-worthy—as will

* See Rev. Vol. lxxii. p. 417. † See Rev. Vol. lxxv. p. 361.

‡ 'Experiments and Obſervations on Light and Colours,' &c. See Review for June laſt, p. 524.

be seen by the following quotation from his Preface—that we sincerely wish him the greatest success:

'The diffidence with which I present the following sheets to the Public, with the humble title this work assumes, will, I trust, disarm the criticisms and censures of the learned world. Conscious of its many defects and inaccuracies, I entreat particularly their candour and indulgence.

'But to the Public in general, I have a more powerful, more interesting claim.—An unhappy mother, reduced by unfavourable, unforeseen misfortunes, from a life of affluence and elegance to that of actual want and misery, aggravated by the additional distress of beholding four helpless children looking up to her for that support which the cruelty of fate deprives her of the means of affording—through the channel of the following sheets supplicates assistance. To the use of herself and family, the emoluments arising from the sale of this trifling work will be appropriated; and in such a case I have no doubt, but the generosity of a benevolent and humane Public will be excited to patronize a work from which the Author claims no merit, but in the intention.'

Reader! "Go thou, and do likewise." We mean not, in composing 'A Sketch of a Tour,' but in assisting the indigent and distressed.

As to the Sketches here given, of towns, &c. in the Austrian Netherlands, and in Holland, if we may judge of the whole of our Author's descriptions, from our recollection of those places which we have seen, his accounts are very just.

Art. 50. *An Account of the Conduct of Mr. Levy*, respecting Christian Clauss, and other extraordinary Personages. By a Friend to Mr. Levy. 12mo. 46 Pages. No Price. Printed for the Writer. 1787.

Mr. Levy was formerly in partnership with Mr. Clauss, a maker of *piano forte guitars*, on an improved principle, for which, as the inventor, he had a patent. The copartners not agreeing, a separation, and a chancery suit, ensued; and Mr. Levy's hard case is here published, *by* (as the Writer professes) *a friend*. The narrative is well drawn up; and if the facts are all truly and impartially stated, as they really appear to be, never man had greater cause of complaint, than hath the person who had the misfortune to be connected in business with Mr. C. C.

Art. 51. *A Guide to the Lottery*; or the Laws of Chance laid down in a plain and intelligible Manner, &c. By W. Painter. 8vo. 2s. Kearsley. 1787.

Mr. Painter has here given the solutions of several problems relative to gaming; most of which are taken from De Moivre's Doctrine of Chances; but that mathematician's demonstrations are omitted. The chances in the last lottery are peculiarly attended to, and many tables are inserted, by means of which, various questions relative to that lottery may be answered by inspection only. The business of insuring tickets is explained, the advantages taken by office-keepers are pointed out, and methods are laid down for ascertaining the prices of insurance for every day's drawing.

Mr. Painter has added ſome obſervations on the game of draughts; he has given 30 ſelect games in which he ſhews the manner of moving the pieces to the beſt advantage.

*** This article ſhould have appeared ſooner; but the pamphlet did not come to our hands till within theſe few days.

Art. 52. *The New Polite Preceptor:* containing the Beauties of Engliſh Proſe. Selected from the Writings of the moſt eminent Authors, in order to form the Style, and promote a literary Emulation in the Youth of both Sexes. By the Editor of the Sunday Monitor. 12mo. 3s. E. Johnſon.

Collections of admired paſſages detached from approved writers, are become very common; and no wonder, ſince the only difficulty in compiling them, is the invention of a new title.—If ſuch publications are not to be ranked among the moſt *uſeful*, they, at leaſt, afford entertainment to the generality of young readers, who are always fond of *Miſcellanies*.

Art. 53. *A Collection of Pamphlets concerning the Poor*, with Abſtracts of the Poor's Rates; Expences of different Houſes of Induſtry, &c. and Obſervations by the Editor. 4to. 5s. Boards. Elliot and Co. 1787.

The pamphlets here republiſhed are, 1. Some propoſals for the employing of the Poor, eſpecially in and about the city of London. By Thomas Firmin. First printed in 1678. 2. Bread for the Poor;

Art. 55. *A ſhort Account of the Marratta State.* Written in Perſian, by a Munſhy, who accompanied Col. Upton in his Embaſſy to Poonah. Tranſlated by W. Chambers, Eſq; Chief Judge of the Supreme Court of Judicature at Fort William in Bengal. To which *is* added, The Voyages and Travels of M. Cæſar Fredericke, into the Eaſt Indies, &c. 8vo. 2s. Kearſley. 1787. Re-printed from the Aſiatic Miſcellany above mentioned.

Art. 56. *Ranæ Comicæ Evangelizantes*; or the comic Frogs turned Methodiſt. 8vo. 1s. Macklew. 1786.

The pretended Editor (who, no doubt, is the Author), in his previous *advertiſement*, ſtyles this work 'an abominable rhapſody!' and he has in theſe words juſtly characteriſed the performance. We never knew ſatire worſe applied! Under the pretence of attacking fanaticiſm and bigotry, every thing ſacred, and awful, even the very day of judgment, is expoſed to ridicule!

"—— Learn, ye dunces, not to ſcorn your God!" POPE.

MEDICAL.

Art. 57. *Short Directions for the Management of Infants.* By T. Mantell, Surgeon and Practitioner in Midwifery, at Dover. 12mo. 2s. Becket. 1787.

The great number of books on the ſubject of nurſing, might have induced us to think that little more remained to be added. Though Mr. Mantell has not advanced many new thoughts, yet his directions are good, and ſuited to the claſs of readers for whom they were chiefly intended: they are however rather too conciſe.

Art. 58. *Medical Cautions*, chiefly for the Conſideration of Invalids, &c. The ſecond Edition: to which are now added two Appendices. Publiſhed for the Benefit of the General Hoſpital at Bath. By James Makittrick Adair, M. D. Member of the Medical Society, and Fellow of the College of Phyſicians at Edinburgh. 8vo. 6s. Boards. Dilly. 1787.

In our brief review * of the firſt edition of this work, we made ſuch remarks as we thought it merited. In this edition, we obſerve the eſſays to be conſiderably enlarged, eſpecially that on regimen, which, by its plan being extended, aſſumes the appearance of a new work. Two eſſays are added under the form of Appendices.

The nature of the work has led the Author to animadvert on a variety of medical abuſes. As he has not always executed this taſk with ſufficient moderation, he has unluckily expoſed himſelf to the attacks of empirics, and, in ſome meaſure, to the cenſure of regular phyſicians. A great part of the preface is employed in repelling theſe attacks, which ought, if prudence had prevailed, to have been treated in a different manner. Private piques and quarrels are unintereſting to the Public, and it is beneath the dignity of the profeſſional character to carry on a controverſy with the venders of noſtrums.

The originality of the work, and the ingenuity and humour which the Author frequently manifeſts, eſpecially when he addreſſes himſelf to his learned ſiſters, the *Lady Doctors*, may be agreeable to

* See Review for Sept. 1786. *p.* 227.

many readers: and we eſteem Dr. Adair for his (as we ver lieve) well-meant and ſincere endeavours to aboliſh every ſp empiriciſm. But before that bane of ſociety can be thor eradicated, many abuſes in what is called the regular practic we apprehend, be reformed; and the Engliſh nation cured, ſible, of its endemical diſeaſe,—*credulity*.

Art. 59. *Obſervations on the new Opinions of John Hunter,* late Treatiſe on the Venereal Diſeaſe. Part III. By Jeſſe Surgeon. 8vo. 3s. Becket. 1787.

The two former parts of Mr. Foot's Obſervations we have noticed *. This third part is, like the others, replete wi remarks on Mr. Hunter's Treatiſe. Mr. Foot's cenſures on planting teeth, perfectly coincide with our own ſentiments ſubject, and are evidently the dictates of benevolence. W will ſuffer a tooth to be tranſplanted after having read the ſentation here given of the conſequences of that dangerous pr muſt be poſſeſſed of no ſmall deſire for beauty. We hope theſ written arguments will totally aboliſh ſo deteſtable an operatio it is neceſſary, for the ſake of ſpeaking, to fill up a vacancy fore-teeth, artificial teeth anſwer the purpoſe very well; they neatly made, and exactly fitted by a good artiſt.

We muſt again repeat our diſapprobation of Mr. Foot's vi ſtyle. Mildneſs is a great recommendation to a good cauſe, moſt eſpecially commendable in a diſputant.

Art. 60. *An Eſſay on Humanity*; or a View of Abuſes in Hoſ with a Plan of correcting them. By William Nolan. 8vo Murray.

Mr. Nolan is angry with the ſervants, officers, phyſicians geons, and legiſlators of hoſpitals; they are remiſs in their cruel to the patients, and fruſtrate the intentions of benefacto increaſing, rather than leſſening the miſeries of the unfortunate who are committed to their care. To reform theſe abuſes, M recommends a committee to viſit the hoſpitals, and oblige officers not only to do their duty, but every act of humanit may be in their power.

Art. 61. *Medical Remarks on natural, ſpontaneous, and artificial cuation.* By John Anderſon, M. D. 8vo. 2s. 6d. M 1787.

After making ſome pertinent obſervations on evacuation neral, this rational writer proceeds to treat of the ſeveral evacu ſeparately. Each of theſe is again judiciouſly ſubdivided, an diagnoſtic ſymptoms are accurately enumerated. Dr. Anderſo marks on the inteſtinal evacuation ſeem, in our opinion, to moſt material part of his uſeful publication; they are evident reſult of attentive practice and juſt reaſoning. What is ſaid ſpiration, is no leſs worthy the attention of the medical re and indeed the whole pamphlet will be found ſerviceable practitioner.

* See Rev. Vol. lxxv. p. 303. and lxxvi. p. 75.

. *On Conſumptions, and their Cure.* By N. Godbold. 8vo. 1s. Almon.
uſt conſider this as Mr. Godbold's *advertiſement* of his *Ve- Balſam*; the nature and virtues of which are beſt known to

THEOLOGY, &c.

. *The Divinity and Pre-exiſtence of our Lord and Saviour Jeſus* demonſtrated from Scripture; in anſwer to the firſt Section r. Prieſtley's Introduction to his Hiſtory of early Opinions rning Jeſus Chriſt; together with Strictures on ſome other of that Work; and a Poſtſcript relative to a late Publication r. Gilbert Wakefield. By John Parkhurſt, M. A. 8vo. l. Payne. 1787.

Parkhurſt does not examine, at length, the validity of Dr. 's appeal to the Fathers, but keeps the controverſy con- the perſon of Chriſt chiefly upon the ground of Scripture- e. His principal arguments in defence of the doctrine of nity, are drawn from the plural termination of the word ly uſed in the Jewiſh ſcriptures to denote the Creator of all; he concludes that the doctrine of a plurality in Jehovah is in above two thouſand places in the Old Teſtament; and e appellation of Jehovah given to the Meſſiah by the Jewiſh . He likewiſe quotes many paſſages from the New Teſta- hich, as he underſtands them, expreſsly teach that 'Jeſus was eſſential God.' We find nothing, in what Mr. Parkhurſt anced, ſufficiently new and ſatisfactory to merit a particular n. The paſſages of ſcripture to which he refers have already quently examined by writers on both ſides of the queſtion, lained in a manner ſuited to their reſpective ſyſtems. His g from the miracles of Chriſt, to prove his proper divinity, apprehend, be generally thought inconcluſive.

Author's remarks upon Mr. Wakefield, are chiefly intended nd the plurality of the Hebrew name of God againſt the ob- ns of that able linguiſt, and caſt no new light on the main .

ort, it appears to us, that Mr. Parkhurſt will be acknow- on all ſides, to have done but little towards bringing the controverſy to an iſſue.

. *Reaſons from Prophecy*, why the ſecond Coming of Chriſt, he Commencement of the Millennium, is immediately to be ted. 8vo. 6d. Sold at the *Millenium Preſs*, Spitalfields.

honeſt man, who has probably little to do with what is now on this globe, here amuſes himſelf with computing the time, hriſt will begin his reign of a thouſand years on earth, and s from many calculations, and from earthquakes, meteors, es, rainbows, and haloes, that the millennium will begin im- ly. For our parts, we own, we are too much taken up with g to what *is*, to have leiſure for viſionary ſpeculations con- what *is to be*.

Art.

Art. 65. *An Abridgment of a Diſcourſe on Self-Dedication.* By John Howe, A. M. And the Temper of Jeſus toward his Enemies, and his Grace to the chief of Sinners, in his commanding the Goſpel to begin at Jeruſalem. By B. Groſvenor, D. D. To which are prefixed the Lives of the Authors. 12mo. 1s. Buckland. 1785.

Mr. Howe and Dr. Groſvenor were doubtleſs excellent men, and did much good in their day: but if, through a change of public opinions and taſte, their works are *paſſing away*, it will not be in the power of a zealous Editor to ſtop the natural courſe of things.

Art. 66. *Thoughts on various Cauſes of Error*, particularly with regard to modern Unitarian Writers. By the Rev. John Weddred, Vicar of St. John Baptiſt, Peterborough. 8vo. 1s. Rivington.

Every Author has a right to argue on his own principles, provided he fairly propoſes them. This writer's *poſtulatum* is, that Unitarianiſm is an error; and, on this ground, he proceeds to aſſign the cauſes which pervert the judgment, and influence the pens of Unitarians. But his aſſertions are too general, and his mode of reaſoning is too lax, to produce much effect.

Art. 67. *The Sum of Chriſtianity:* in four Books: containing the Faith, Temper, Duty, and Happineſs of a true Chriſtian, as held forth in the Scriptures. By Mr. William Dalglieſh, Miniſter of the Goſpel at Peebles. 8vo. 2 Vols. 10s. 6d. Boards. Edinburgh, printed; and ſold by Dilly, in London.

Publications of this kind are far from being new to the world. Bodies of divinity, ſyſtems of faith, rules of practice, the Chriſtian life, whole duty of man, &c. &c. have abounded, and, in their different ways, we hope, may have their uſe. They vary in their form and order, but they profeſs to be founded on the ſcriptures, and to have the ſame great end in view. This author has choſen to add to the number, and he propoſes by it, we doubt not, what others profeſs, the advancement of religion and virtue. He pleads, in favour of his work, that no Chriſtian writer, that he knows of, has collected the articles and truths of Chriſtianity from ſcripture, and explained them in the natural order and connection here propoſed.

It is very true, that the ſame ideas are differently reflected by different perſons, and that the ſame ſubjects undergo a variety of forms and deſcriptions, and hence an advantage reſults to readers. Some are more engaged and impreſſed by one method, ſome by another. Objects placed in ſeveral lights, may produce varying and ſtriking effects of pleaſure, pain, or uſefulneſs: but it is doubtful whether ſyſtems of religion, ſo far as they relate to doctrine and ſpeculation, are beneficial; whether they do not tend to miſlead the mind, or render it bigotted and uncharitable. Some general principles are plain, and highly important; but abſolute deciſions on points that have always been diſputable are not neceſſary, nor very modeſt, or becoming. Syſtems, and explications of Scripture, are not Scripture; they are human ſtill, and therefore fallible. Mr. Dalgleiſh, very conſiſtently indeed, as a miniſter of the

eſtabliſhment

bliſhment in Scotland, ſeems to found his work on the Scotch
ſeſſion of faith: but ſurely he will acknowledge that there may
ery pious and good Chriſtians who, after very ſerious and care-
ttention, cannot conſent to *every* article which he appears to
ider as eſſential.

With ſome exceptions of this kind, the publication before us may
conſidered as calculated for general benefit. The account of the
iſtian ſpirit and character, the obligations to virtue and piety,
r neceſſity, and their advantage, is in general, very commend-
: but all is, in ſome meaſure entangled with the aforeſaid con-
on. Mr. Dalglieſh conſiders, judiciouſly and properly, the duties
ch mankind owe to each other, but we have not obſerved, that
akes particular notice of that ſpecies of benevolence and charity
ch conſiſts in candid and friendly diſpoſitions to thoſe of very
rent religious ſentiments. The work will, no doubt, be ac-
able to thoſe with whoſe ſyſtem it concurs; and a great part of
ay be ſerviceable to others, and to all, though they ſhould not
rely correſpond, in ſome inſtances, with the opinion of the
or.

68. *Eſſay on the Chriſtian Character:* being an Attempt to
certain the Nature of that Affection which the Author of Chriſti-
nity hath made the Characteriſtic of his Diſciples. By Samuel
opland, D. D. Miniſter of the Goſpel at Fintray. 8vo. 3s.
wed. Dilly. 1785.

A new commandment give I unto you, that ye *love* one ano-
, &c. By this ſhall all men know that ye are my diſciples, if
have *love* one to another." John, xiii. 34, 35. This being a
tal principle in the ſchool of Chriſt, it muſt, Dr. Copland ob-
es, be of great importance for every Chriſtian to acquire a diſtinct
wledge of this grace of *love*, and attain an habitual eaſe in its
tice. With this view he here communicates the reſult of an
iry begun and carried on for his own private inſtruction. In
uit of his deſign he inveſtigates 'the object of this love and
ualities;' whence he infers, that, though *univerſal* good-will
beneficence are warmly inculcated by the Author of our holy
ion, this is not the principle which he immediately recom-
ds as the badge of his followers: What then is it? ſome of our
ers are inclined to aſk. The anſwer is, It is a particular affec-
to our fellow Chriſtians, to thoſe who are pious and virtuous,
aſing in proportion as they excel in ſuch a temper and habit.
concurs with the ſentiment of our Lord,—"Whoſoever doth
ill of my Father who is in heaven, the ſame is my mother, my
, and brother." Had ſuch a ſentiment, ſays this writer, pro-
ed from the lips of ſome perſon of rank and opulence, or had
en uttered by an ancient Greek or Roman,—all the ſtores of
ric had been ranſacked to diſplay its grandeur, &c.

r. Copland proſecutes his ſubject in a ſenſible manner, but with
ail of words, and of reaſoning, more than appears to us to
been neceſſary; by which means he may be thought, by ſome
ers, to have rendered his performance ſomewhat *tedious*,—not to
tall.

SER-

SERMONS.

I. Preached at St. Peter's, Colcheſter, *June 26*, 1787, for the Benefit of the Sunday Schools in that Town. By Thomas Twining, M. A. Vicar of White Notly, Eſſex. 8vo. 1s. Robinſons.

From Solomon's words, *The rich man's wealth is his ſtrong city: the deſtruction of the poor is their poverty*, Mr. Twining forcibly recommends to the attention and encouragement of his hearers, a charitable inſtitution, whoſe object is, to reſcue the poor, as far as human means can do it, from that worſt evil to which their poverty expoſes them, the want of a *proper education*; and, in doing this, to reſcue the Public alſo, from the bad effects of that want.

The diſcourſe is very well written, and happy it is for the inſtitution of Sunday Schools, that it has found, among the number of its able advocates, ſo very able an one as Mr. Twining.

II. *The Duty of a Miniſter:* Preached at the Viſitation at Leeds, June 24, 1784. By the Rev. Miles Atkinſon, B. A. 8vo. 6d. Wallis, &c.

According to Mr. A. the doctrines which Chriſtian teachers ſhould continually enforce, are, the fall of man; his moral depravity; the neceſſity of converſion; the ſacrifice and interceſſion of our Redeemer; the willingneſs of God to forgive, &c.; the eternal happineſs of thoſe who believe and are converted; and the everlaſting miſery and torment which muſt be the inevitable portion of all who will not come to Chriſt, that they may have life.

We leave it to our Readers to determine, whether this mode of preaching is agreeable to the Apoſtolic injunction: '*Theſe things I will that thou affirm conſtantly, that they which have believed in God maintain good works—but avoid fooliſh queſtions.*'

*** Thanks to *Oxonienſis*.—The Reviewers are obliged to him for his hint; the purport of which is under conſideration.

††† Our *Conſtant Reader*'s letter is tranſmitted to the continent, for an anſwer to his inquiries concerning articles of *Foreign* Literature. With reſpect to the *domeſtic publication* which he mentions, it certainly never was *criticiſed in the M. R.* The omiſſion was occaſioned by the long, lingering *illneſs*, and, at laſt, the *death* of the Gentleman to whom the conſideration of that work was referred; by which means, both the tract, and ſome account of it, which he had prepared, were loſt: and it was deemed too late to put the ſubject into other hands.

§§§ Biſhop Newcome's Reply to Dr. Prieſtley's ſecond Letter, on the duration of our Saviour's miniſtry, was publiſhed in 1781, or 1782, by G. Robinſon, price 2s.

☞ The Letter concerning Dr. Franklin's invitation of the *Swimming Amchor*, will be anſwered in our next.

THE
MONTHLY REVIEW,
For SEPTEMBER, 1787.

ART. I. *Philoſophical Tranſactions* of the Royal Society of London. Vol. LXXVII. For the Year 1787. Part I. 4to. 8s. ſewed. Davis. 1787.

ASTRONOMICAL *and* MATHEMATICAL PAPERS.

An Account of a new Comet. By Miſs Caroline Herſchel.

ON the firſt of Auguſt 1786, Miſs Herſchel diſcovered a comet 'between the 54th and 53d *Urſæ Majoris*, and the 14th, 15th, and 16th *Comæ Berenices*, and makes an obtuſe triangle with them, the vertex of which is turned to the ſouth.'

Remarks on the new Comet. By William Herſchel, LL. D.

From the deſcription which his ſiſter gave of the comet, Dr. Herſchel endeavours to aſcertain its place.

Obſervations on Miſs Herſchel's *Comet.* By the Rev. Francis Wollaſton, LL.B.

Mr. Wollaſton recites a number of obſervations of the comet's place, from Aug. 5, to Sept. 21, 1786. The teleſcope that he uſed was fitted up with his new invented ſyſtem of wires, which he recommended in a former article *.

Determination of the Heliocentric Longitude of the deſcending Node of Saturn. By Thomas Bugge, Profeſſor of Aſtronomy at Copenhagen.

This accurate obſerver hath here given us an account of a ſeries of obſervations on Saturn, in order to aſcertain the longitude of that planet's node.

The culmination of Saturn was obſerved with a ſix-feet achromatic tranſit inſtrument, and the planet was compared with o and π of Sagittarius; the meridian altitude was taken with a ſix-feet mural quadrant: from theſe the Author calculates the right aſcenſion and declination, and the geocentric longitude and latitude, which are true, within 4 or 6 ſeconds: as theſe longitudes and latitudes are compared with the tables of Halley and De la Lande, the errors of the tables are corrected. The

* See Rev. vol. lxxv. p. 216.

heliocentric longitudes and latitudes are deduced from the observed geocentic longitudes and latitudes; and from these the place of the node is determined.

The Professor began his observations on July the 12th, and continued them to Oct. 8th, 1784. Saturn's passage through the node was on August 21st, at $18^h\ 20'\ 10''$ when his heliocentric longitude was $9^s\ 21^\circ\ 50'\ 8''\frac{1}{2}$. The errors in the place of the node are relative to Halley's Tables $+\ 19'\ 39''$, to Cassini's $+\ 16'\ 4''$ and to De la Lande's $+\ 1'\ 31''$. Should the Professor, in the same accurate manner, determine the nodes of the other planets, the science would receive much improvement, and the valuable Tables already published would be brought nearer to perfection.

Observations on the Transit of Mercury, May 4th, 1786, at Dresden. By M. Köhler, Inspector of the Mathematical Repository of the Elector of Saxony.

Observations on the same at Petersburg. By M. Rumovski.

To record observations is of vast use in astronomy. Beside determining the longitudes, these observations serve to correct the tables, and to improve the elements of the planets.

On finding the Values of algebraical Quantities by converging Series, and demonstrating and extending Propositions given by Pappus and others. By Edward Waring, M. D. Professor of Mathematics at Cambridge.

Dr. Waring begins this Paper with a method of finding the roots or values of any given algebraical quantity by converging infinite series; supposing the roots of this equation $x^b \pm 1 = 0$ (where the b denotes any whole number or fraction) to be given. The problem includes many cases, and has occupied much of the Author's attention; and though it afford ample entertainment to the curious reader on account of the intricacy of the investigation, yet it can be useful only in a very few cases. For instance, we shall take the Doctor's first case, in which he finds the roots of this general expression $\sqrt[n]{\pm A}$; the roots are $A^{\frac{1}{n}} \times \alpha + \lambda\sqrt{-1}$, $A^{\frac{1}{n}} \times \beta + \mu\sqrt{-1}$, $A^{\frac{1}{n}} \times \gamma + \nu\sqrt{-1}$, &c. where $\alpha + \lambda\sqrt{-1}$, $\beta + \mu\sqrt{-1}$, $\gamma + \nu\sqrt{-1}$, &c. are the roots of the equation $x^n \pm 1 = 0$; it will be $+1$ if it was $-A$, and -1 if $+A$. Now all the roots of $x^n \pm 1 = 0$ are not possible; when indeed $n = 2$, then the roots are $+1$ and -1, namely both possible, but in other cases many roots will be impossible, as, when $n = 3$, the roots are $+1$, $-\frac{1}{2} + \sqrt{-\frac{3}{4}}$, $-\frac{1}{2} - \sqrt{-\frac{3}{4}}$, the two last of which are impossible, so that in this case the theorem cannot be used; and many others might be produced where the same impossibility would occur.

he ſubſequent part of this Paper, Dr. Waring gives a ge-
ethod of demonſtrating certain propoſitions in which one
n, as $A = 0$, involving r unknown independent quanti-
predicated of another equation containing the ſame quan-
Of this ſort are many of thoſe propoſitions given by
; as, if the ratio $a + b : b$ be greater than $c + d : d$, then
b will be leſs than $d : c - d$.

Author has added a brief account of the labours of former
iſts with reſpect to the method of finding the number of
ive and negative, and of poſſible and impoſſible roots, in
en equation. This is truly valuable, eſpecially to the
ho is here directed to ſeveral authors that have given
or determining theſe circumſtances. No perſon is ſo
hly acquainted with this ſubject as Dr. Waring, and his
ition concerning it is, without doubt, much to be de-
on.

unt of the Diſcovery of Two Satellites revolving round the Georgian *Planet.* By William Herſchel, LL.D.

the 11th of January 1787, this indefatigable obſerver ſaw
all ſtars near to his lately diſcovered planet; ſubſequent
tions have proved them to be moveable, and conſequently
. Dr. H. has not yet ſeen them long enough to deter-
eir periodical times with accuracy; he ſuppoſes that the
forms its révolution in about 8 days and $\frac{1}{4}$, and the ſecond
ly 13 days and $\frac{1}{2}$. 'Their orbits,' he ſays, 'make a con-
e angle with the ecliptic, but to aſſign the real quantity
inclination, with many other particulars, will require a
al of attention and much contrivance.' We truſt, how-
at Dr. Herſchel's unremitting diligence and ardour for
diſcoveries, will ſhortly enable him to preſent the Public
perfect deſcription of theſe moons, which, in all proba-
would have remained unknown to the inhabitants of our
if the penetrating eye of an Herſchel had ſuffered them to
noticed.

ing the Latitude and Longitude of the Royal Obſervatory at nwich; *with Remarks on a Memorial of the late M.* Caſ-
le Thury. By the Rev. Nevil Maſkelyne, D.D. Aſtro-
r Royal.

ni's *Memoire* was undoubtedly a groſs affront on Dr.
yne, and his learned predeceſſors. The French Aſtro-
ſays, "Il paroit que l'on n'eſt point d'accord ſur la longi-
Greenwich à onze ſeconds près, et ſur ſa latitude à quinze
." It may ſurely be pronounced impoſſible that the lati-
Greenwich Obſervatory, which is furniſhed with the beſt
ſt accurate inſtruments in the world, ſhould not have
ertained to a ſecond. M. Caſſini ſays it is not within
nds of the truth. Dr. Maſkelyne proves that his prede-
Dr. *Bradley, made the latitude* of the Obſervatory

51° 28′ 40″.7. And Dr. M. from 246 obſervations on the equinoxes for ſix years, beſide a number of others, makes it 51° 28′ 41″.3, differing from the former only $\frac{7}{10}$ of a ſecond. 'From the whole then,' ſays the Author, 'I conclude that the latitude of the Royal Obſervatory at Greenwich is firmly eſtabliſhed from Dr. Bradley's obſervations and my own, at 51° 28′ 40″, probably without the error of a ſingle ſecond.' Dr. M. then gives ſeveral obſervations that have been made at the Paris Obſervatory, whence he concludes its latitude to be 48° 50′ 14″, and the difference of latitude of the two Obſervatories is 2° 38′ 26″. A queſtion naturally ariſes; On what foundation was M. Caſſini's ſuppoſition of an uncertainty of 15″ built? This, the Author ſhews, is in conſequence of a paſſage in De la Caille's reſearches into the aſtronomical refractions and latitude of Paris, contained in the Memoirs of the Paris Academy for 1755, where De la Caille takes the differences of zenith diſtances of 14 ſtars obſerved by Dr. Bradley, as publiſhed in the Memoirs for 1752, and the ſame obſerved by him at Paris, and, correcting them for the difference of the refractions at the reſpective zenith diſtances according to his own table of refractions, finds the mean to be 2° 37′ 23″.9, which added to 48° 51′ 29″.3, his latitude at the College of Mazarine, gave 51° 28′ 53″.2, for the

ument for meaſuring the angles, which, we are told, 'is
ts kind,' and by which 'angles may be determined to a
f preciſion hitherto unexampled.' This is certainly a
contrivance, and we hope the General will, in ſome
aper, explain its conſtruction. The ſtations are, in our
well choſen; the chief object being to obtain triangles
ir ſides as long as poſſible, in order to make few ſtations,
hat means avoid the calculations of more triangles than
ieceſſary.

General has added two tables, one containing a compa-
the obſerved length of the celeſtial arc of the meridian,
ended between the parallels of Greenwich and Perpig-
h the computed and meaſured lengths of the correſpond-
ſtrial arc between theſe parallels. Theſe computations
e coſt no ſmall labour and time; they are made on ten
hypotheſes of the earth's figure. The other table has
a work of great labour: it contains the lengths of the
of latitude, and longitude in different latitudes, and the
the degrees of a great circle perpendicular to the meri-
d likewiſe ſuch as are oblique to it for the other ſeven
the quadrant.

etermination of the figure of the earth is a material point
avigation and geography, and every attempt to aſcer-
or even to correct former meaſurements, deſerves the
ncouragement.

PHILOSOPHICAL *and* other *Papers, in a future Article.)*

A Courſe of Phyſico-Theological Lectures on the State of the from the Creation to the Deluge. By Robert Miln, A. M. is. Boards. Faulder. 1786.

NVINCED that reaſon and revelation mutually ſup-
ort each other, and that true philoſophy is the beſt de-
inſt ſcepticiſm and infidelity, I have ventured,' ſays the
on theſe principles, to contribute my mite to the ſup-
cred hiſtory.' Such is the profeſſed deſign of this vo-
d it muſt be allowed, that the deſign is proſecuted in a
ingenious, and inſtructive manner. Whether, or not,
or has thrown any new light on that part of theſe an-
ords which falls under his review, Mr. Miln obſerves,
myſelf that I have freed it from ſome viſionary com-
which can neither be reconciled to the rectitude of the
lature, nor to that uniformity of government, which is
over the natural and moral world.'

not conſiſt with the limits of our work to furniſh our
with ſpecimens of our Lecturer's reaſonings and deci-
he different points, with their various difficulties, which

occur in the book of Geneſis; nor can we allow ourſelves to give a particular account of the manner in which he attempts to ſolve them. One obſervation we may however make, viz. that theſe difficulties have ſometimes ariſen from commentators and expoſitors, together with the inferences and concluſions which they have thought proper to make, and which having been at length ſanctified by antiquity, and *human* authority, have paſſed for doctrines of religion. This remark we intend as particularly applicable to the nature and ſtate of the firſt parents of the human race,—their primitive ſituation, their diſobedience, together with the puniſhment annexed to it, and the conſequences reſulting from it. This Author takes the hiſtory in its eaſy and natural order, without a laborious and metaphyſical endeavour to ſtrain from it more than it will properly admit. Accounts of a ſimilar kind with theſe have been given by others, but they are more detached, or to be found occaſionally in different works;—here, the reader has one continued view of the ſubject, and the hiſtory is preſented to us in ſomewhat of a different manner, ariſing from the Author's own obſervations, intermixed with thoſe of other writers.

It is ſaid, in the Preface, 'Some parts of my work will appear new to many of my readers: particularly my theory of the *curſe* on the ground, and of the natural means employed by the Creator for the *deſtruction* of the old world. The firſt, whether true or falſe, is my own. The outlines of the ſecond I owe to Mr. Whitehurſt, but more eſpecially to Monſ. de Luc, Reader to our Queen.'

As to the *curſe* on the ground, Mr. Miln ſuppoſes that the earth, immediately after the *Fall*, underwent a total change, by means of the elementary fire lodged at that time near its centre: he offers his reaſons in ſupport of this notion, but we can only juſt hint at the hypotheſis, without pretending to enter into any detail. As to what is ſaid on the other ſubject, the deluge, he carefully attends to the Moſaic narration, and imagines that ſubterraneous fires, raiſing vaſt quantities of ſteam and vapours, ſuſtained a principal part alſo in this awful cataſtrophe. He takes notice, as other philoſophers have done, of that ocular demonſtration of this tremendous convulſion which is afforded by an examination of the internal and external ſtate of our globe. Concerning the *univerſality* of the deluge, he produces impartially the arguments on each ſide, in the controverſies on this ſubject; and concludes with the following candid remark:

'They who believe the deluge to have been univerſal, inſomuch that all living creatures were deſtroyed by it, are countenanced by Scripture, and the obvious meaning of the hiſtorian's words. On the other hand, they who think that it was only partial, though it deſtroyed the human race, and all other creatures in the countries which they inhabited, raiſe objections to the above hypotheſis, which their opponents can never remove. Yet the laſt profeſs their faith

in

in revelation equally with the former; they only differ about the meaning of the language.'

To which side of the queſtion Mr. Milne himſelf inclines we do not with certainty diſcern; but he obſerves, 'That there is nothing, which to a rational believer in revelation, affords a ſtronger proof of its veracity, than to find every thing which it relates concerning this globe, and the different changes it has undergone, confirmed by the different phenomena which appear upon it.'

It would be eaſy to add ſome extracts from this volume, which might amuſe or aſſiſt our Readers; but we ſhall content ourſelves with one, from the concluſion of the book, which we the rather give, becauſe it relates to a ſubject that of later years has occaſioned perplexity to ſome minds.

'Some learned men,' ſays the writer, 'undertake to prove, that it (the earth) is many thouſand years older than what ſacred hiſtory makes it. And they reaſon in this manner. In pits, and ſeveral openings of the ground in the neighbourhood of volcanos, particularly of Mount Etna, beds of lava are found covered over to a certain depth with vegetable ſoil. From different calculations that have been made of the quantity of vegetable ſoil that has been formed on ſome lavas, the dates of whoſe eruptions are recorded in hiſtory, it appears that no leſs time than one thouſand years would be neceſſary to form one of theſe vegetable coverings. Now, as ten or twelve ſtrata of ſuch lava have been found, lying above one another, with ſuch intermediate layers of ſoil betwixt them, it is argued that the world muſt be ten or twelve thouſand years old. But, in anſwer to this, ſome lavas are ſmooth and ſolid, and counteract the firſt principles of vegetation much longer than others, which are of a more friable and porous kind. Beſide, eruptions of volcanos are often accompanied with vaſt quantities of aſhes and muddy water; as if nature had intended quickly to repair the barrenneſs which it had occaſioned. When theſe laſt effects take place, ſeeds, carried by the wind, eaſily find a nidus or ſhelter on the rough ſurface of ſuch lavas, and ſoon accumulate vegetable ſoil. The town of Herculaneum was deſtroyed by an eruption in the 97th year of the Chriſtian æra. Five times ſince it has been covered with lava, and between each of theſe ſtrata is a bed of vegetable mould. If all theſe events have happened within the ſpace of ſeventeen hundred years, it appears leſs than three hundred years was ſufficient to produce each. The new mountain, which was raiſed by ſubterraneous fire in the year 1538, has its very crater, or mouth, now covered over with ſhrubs. Every earthquake, occaſioned by volcanos, is nothing but an effort of burning matter and fiery ſteams to enlarge the boundaries by which they are confined. If then, the expanſive force is ſo great, that it cannot be confined within ſubterraneous caverns, an eruption above the ſurface muſt enſue; but when the incumbent preſſure prevents this effect, the lava may run laterally below the ground, and fill up all the cavities and fiſſures which lie in its direction. Therefore it is not improbable, that beds of lava may be found at great depths, though they were never above the ſurface. And it may be added,

that earthquakes, which are frequent in the neighbourhood of volcanoes, often ſink large tracts of land to great depths. But the preſent earth bears on its ſurface many evident marks of its being only of a recent formation, when compared with that antiquity which many are apt to aſcribe to it. It is well known, that the ſoil increaſes by decayed vegetables, and by the ſediment depoſited on it, from dews, rains, and ſnow. The thickneſs or thinneſs of the ſoil indicates a greater or leſs time of accumulation. Now it appears, from obſervations which have been made in many parts of the globe, that where the ſurface of the earth is compoſed of the ſame materials, and ſituation and climate agree, the thickneſs of vegetable ſoil is the ſame. But at this day, it has not acquired ſuch a degree of growth, that from any calculations which we can make we ſhould compute its origin farther back than the deluge under Noah, according to the Moſaic account.'

This publication is fitted to impart uſeful information to a variety of readers. It is one recommendation of it, that the Author has, as he himſelf expreſſes it, endeavoured as much as poſſible to adapt his diſcourſes to common capacities, and therefore has not introduced mathematical demonſtration, nor minute diſcuſſion on philoſophical ſubjects. He intimates that ſhould it be thought worthy of a ſecond edition, ſome parts of it might be corrected, and others more fully elucidated, and farther, that

racle, which, like the *Sortes Virgilianæ*, determined the councils
f the wiſe, and prognoſticated the fate of armies and of ſtates.

Mr. Nott has tranſlated 17 Odes of Hafez, and has publiſhed
iem, together with the originals, with the laudable deſign of
romoting the ſtudy of the Perſian language. In his Preface, he
odeſtly diſclaims all pretenſions to novelty of remark, content-
g himſelf with the praiſe of directing the attention of his read-
s to what has been already ſaid by others. He pays a juſt tri-
ute of reſpect to the Count Reviſki, Mr. Richardſon, and Sir
V. Jones, in whoſe ſteps he profeſſes to tread, not however
ith ſuch implicit reverence as to leave no room for the exerciſe
f his own judgment. Should this ſpecimen be approved, he
ives us reaſon to expect in his future labours more accurate and
rofound reſearches into the principles of the Perſian language,
nd claims the privilege, in the mean time, of being tried not by
ie excellence or imperfection of his work conſidered abſtract-
lly, but by its correſpondence with the plan he profeſſes to
ave laid down. We have ever conſidered the ſtudy of the Per-
an language as a matter of ſo much conſequence, not only in a
terary, but a commercial view, that we ſhall not ſtop to exa-
ine the propriety of this requiſition; and we truſt that nothing
at may fall from us will be thought to intimate a deſign of diſ-
uraging any future work with which Mr. Nott may propoſe to
our the Public. The moſt irkſome part of our taſk will be
examination of the 12th Ode, a tranſlation of which was firſt
liſhed in the very elegant Perſian grammar of a celebrated
ntaliſt. It is not indeed always fair to judge of an author's
t by comparing him with other writers who have treated
ar ſubjects. But a new verſion of a compoſition already
ated by the pen of Sir W. Jones, ſeems to challenge com-
n as well as attention, and perhaps even to urge a claim to
ority, on which it is the province of criticiſm to decide.
ertainly cannot offer a more acceptable preſent to our
's; and, if this were Mr. Nott's deſign, we may poſſibly
him, by reprinting his own verſes together with thoſe of
leceſſor.

V. Jones's tranſlation runs thus—

Sweet maid, if thou wouldſt charm my ſight,
nd bid theſe arms thy neck infold;
hat roſy cheek, that lily hand
ould give thy Poet more delight
han all Bocara's vaunted gold,
han all the gems of Samarcand.

Boy, let yon * liquid ruby flow,
nd bid thy penſive heart be glad,

---

* *ted ruby* is a common periphraſis for wine in Perſian

Whate'er

Whate'er the frowning zealots ſay;
Tell them their Eden cannot ſhew
A ſtream ſo clear as Rocnabad,
A bow'r ſo ſweet as Moſellay.

" Oh! when theſe fair, perfidious maids,
Whoſe eyes our ſecret haunts infeſt,
Their dear deſtructive charms diſplay,
Each glance my tender breaſt invades,
And robs my wounded ſoul of reſt,
As Tartars ſeize their deſtin'd prey.

" In vain with love our boſoms glow:
Can all our tears, can all our ſighs
New luſtre to thoſe charms impart?
Can cheeks where living roſes blow,
Where Nature ſpreads her richeſt dyes,
Require the borrow'd gloſs of art?

" Speak not of fate—ah! change the theme,
And talk of odours, talk of wine,
Talk of the flow'rs that round us bloom:
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the ſacred gloom.

" Beauty has ſuch reſiſtleſs pow'r,
That ev'n the chaſte Egyptian dame
Sigh'd for the blooming Hebrew boy:
For her how fatal was the hour,
When to the banks of Nilus came
A youth ſo lovely, and ſo coy!

" But ah! ſweet maid, my counſel hear;
(Youth ſhould attend when thoſe adviſe
Whom long experience renders ſage)
While muſic charms the raviſh'd ear,
While ſparkling cups delight our eyes,
Be gay; and ſcorn the frowns of age.

" What cruel anſwer have I heard!
And yet, by Heav'n, I love thee ſtill:
Can ought be cruel from thy lip?
Yet ſay, how fell that bitter word
From lips which ſtreams of ſweetneſs fill,
Which nought but drops of honey ſip?

" Go boldly forth, my ſimple lay,
Whoſe accents flow with artleſs eaſe,
Like Orient pearls at random ſtrung;
Thy notes are ſweet, the damſels ſay,
But oh, far ſweeter, if they pleaſe
The nymph for whom theſe notes are ſung!"

Mr. Nott's verſion of the Ode is as follows:

' O pride of Shiraz, nymph divine,
Accept my heart, and yield me thine:

T

Then, were its price all Samarcand,
The wealth Bokhara's walls command,
That pretty mole of duſky die,
Thy cheek diſplays, I'd gladly buy.

'Bring, bring the goblet, boy, let's drain
Each drop that it may yet contain:
For ſure in all th' enchanted ground
Of Paradiſe, there are not found
The fountain brinks of Rocnabad,
Moſella's bow'rs with roſes clad.

'The tumult which theſe beauties raiſe,
With manners ſweet, with wanton ways;
Whoſe charms our city's peace annoy,
Snatch from my breaſt each tranquil joy:
So Turks rapacious bear away
The viands, their devoted prey.

'True beauty ſcorns imperfect love,
That courts what art and dreſs improve:
Can ought be wanting to that face,
To which the little mole gives grace,
A native bloom, complexion fair,
And ringlets of ſurrounding hair?

'Girls, whoſe briſk dance provokes to joy,
And wine, thy converſe ſhould employ;
Nor with too much preſumption try
The depths of vaſt futurity;
Such myſteries all wiſdom's lore
Ne'er could, nor ever can explore.

'I know how once the wanton preſt
The baſhful ſtripling to her breaſt:
As Joſeph's beauties riper grew,
Zuleikha's paſſion ripen'd too;
Till love, grown bold, at length threw by
Th' incumbring veil of chaſtity.

'Let precept, and inſtruction ſage,
My valued nymph, thy mind engage;
For docile youth will not deſpiſe
The dictates of the old and wiſe:
To theſe it lends a willing ear,
And more than life eſteems them dear.

'The language anger prompts I bear:
If kind thy ſpeech, I bleſs my fair:
But is it fit that words of gall
From lovely lips, like thine, ſhould fall?
Lips that outbluſh the ruby's red,
With luſcious dews of ſweetneſs fed!

'The verſes that compoſe thy ſong
Are pearls in beauteous order ſtrung:
Then be the tuneful magic pour'd
From forth thy lips; for heav'n has ſhower'd

Such

Such brilliance, Hafez, on thy lays
As gilds the ſparkling Pleiades.'

Mr. Nott's firſt ſtanza is certainly more faithful to the original than Sir William's. Hafez would give the wealth of Samarcand and Bokhara for the mole, خال هندويش *the Indian mole* (as he calls it, probably in alluſion to its colour) on his miſtreſs's cheek. The loſs of this idea, which is exquiſitely tender and affectionate, is not adequately compenſated by the ſpirited, but more general turn of Sir W. Jones's tranſlation. Mr. Nott retains the ſenſe of Hafez, though but little of his manner. The arrangement of his words is too much inverted, and the whole texture of the ſentence at once too artificial and too feeble. The laſt line in particular, where we might have expected moſt vigour, neither exhibits elegance, nor expreſſes paſſion. The ſecond and third ſtanzas of our Author have nearly the ſame character. In the ſecond, the ſecond line is abſolute proſe. In the third line the epithet *enchanted*, as it is not to be found in the original, which has ſimply جنت *the garden*, κατ' ἐξοχην, ſo when applied to Paradiſe, it is evidently groſs and improper. The three concluding lines, though more mi-

ring to excel it. His tranſlations, however, upon the whole, not unworthy of ſuch an honourable aſſociation: for though meet with many lines that are evidently inaccurate, many ch are undoubtedly weak and proſaic; and though where tions are made, they are not always conceived in the lively it of the original; yet there are many others which convey nadequate idea of that eaſe and conviviality, ſo remarkable he Perſian Gazel. The following ſtanzas from Ode XVI. perhaps ſufficient to juſtify this commendation:

'The cup of the tulip with wine is replete;
Come, my boy, let thy office begin;
How many more ſcruples and doubts muſt we meet?
To be longer ſevere were a ſin!

'Break inſtantly forth from this pride and this ſcorn,
For what more can old time wiſh to know?
It ſaw, mighty Cæſar, thy proud treſſes ſhorn;
And thy diadem, Cyrus, laid low!

'Be wiſe; for the ſweet bird of morning is found
Gaily drunken with love and deſire!
Be watchful; for lo, that deep ſleep ſpreads around,
Which ſhall laſt till the world muſt expire!

'How graceful thou moveſt, thy ſhape how divine,
O thou plant of the ſpring's early bloom!
May beauty's freſh bloſſom uninjur'd be thine!
May'ſt thou 'ſcape the rude winter's cold tomb!'

n the firſt ſtanza of Ode IX. we are preſented with a new bold ſpecies of perſonification, which none but an Eaſtern t could have ventured to uſe—*Now that the Roſe*, ſays Hafez, *me in the garden, from non-exiſtence into exiſtence, the Violet the head at its feet, in proſtration.* This ſimple but beautiful is thus amplified by the tranſlator:

'When the young roſe in crimſon gay
Expands her beauties to the day,
And foliage freſh her leafleſs boughs o'erſpread;
In homage to her ſov'reign pow'r,
Bright regent of each ſubject flow'r!
Low at her feet the violet bends its head.'

but, if we except the third line, which, beſides being exionable in point of grammar, looks at leaſt very like nonſe, the ſtanza is not unhappily tranſlated. In the Notes, a rious critic might perhaps diſcover ſome tincture of affecta-; but the candid reader will deem them on the whole an eaſy familiar introduction to Eaſtern literature; in a word, neitoo intricate for the comprehenſion of young ſtudents in the ian langu ge, nor altogether ſo ſuperficial as to provoke the empt of the Orientaliſt.

ART.

ART. IV. *Alan Fitz-Oſborne*, an Hiſtorical Tale. By Miſs Fuller. 12mo. 2 Vols. 5s. ſewed. Murray. 1787.

THE writer of an hiſtorical tale, provided the ſtory be happily choſen, may be entitled to a conſiderable ſhare of praiſe, for though it may no doubt be urged againſt him that ſome of the incidents are prepared to his hands, it ſhould yet be borne in mind, that not a little will remain to be done. To blend truth and fiction in ſuch a manner as that the work ſhall have no diſſimilar parts; to give to the latter the garb and appearance of the former, is not, perhaps, an eaſy taſk. Nature muſt be obſerved and ſtudied: men and manners muſt be ſteadily and attentively contemplated; and though in ſuch a compoſition, portraits may be highly coloured, though there may be ſometimes an exaggeration of character,—yet an air of veriſimilitude and probability ſhould pervade and diſtinguiſh the whole.

"*Rien n'eſt beau que le vrai: le vrai ſeul eſt aimable;*
Il doit regner par tout, et même dans la fable *."

In a word, it is a performance which requires ſomething more to give it excellence than the ordinary and unaſſiſted powers of the mind are capable of furniſhing. We yet are ſpeaking of what may properly be termed the *inventive* part of it. The hiſtory of Alan Fitz-Oſborne may perhaps diſpute the claim to *excellence*, with any ſimilar production extant. The fable is highly intereſting and affecting; and though the hiſtorian has certainly furniſhed the outline of the principal perſonages in it, yet as they are generally placed by Miſs Fuller either in a more pleaſing, or a more ſtriking point of view, than that in which they have been uſually preſented to us, we now regard them with a proportionate ſatisfaction and delight.

The ſtory of this novel is much too complex and intricate for us to purſue it in a regular progreſſion, from beginning to end. We will, however, preſent our Readers with its leading incidents.

Alan Fitz-Oſborne, the hero of the tale, is ſon of the Earl of that name, and of Matilda the heireſs of De Burgh, who lived in the reign of Henry the Third. Walter, brother to the Earl, and who is repreſented by the Author as the moſt deſpicable of human beings, becomes enamoured of Matilda, and makes her a tender of his illicit paſſion. Checked and diſappointed in his infamous deſires, his love changes to averſion; and after having contrived, by his machinations, to ſend her huſband on an expedition to the Holy Land, he purſues her, with fury and malice even to the grave. In a word, ſhe fell, the victim of his murderous hands. The Earl is reported to have periſhed in battle

* Boileau.

Edward

Edward, the eldeſt ſon of King Henry, is preparing to chaſtiſe the Infidels, when Alan, who had now attained to perfect manhood, reſolves on joining the followers of the Croſs. Alan had been entruſted, at the departure of the Earl, to the care of the crafty and treacherous Walter, by whom he was perſecuted with unremitting rage, and who had even made an attempt on his life. He is therefore happy in the proſpect of quitting his paternal domain, and even in flying from a country which he had learned to love.

Arrived in the territory of Paleſtine, Alan diſtinguiſhes himſelf by his deeds in arms. After various conflicts with the ſupporters of the Creſcent, and in which the Croſs was generally victorious, a truce is propoſed by the Sultan of Babylon. During the truce, which had been demanded and agreed to, Alan, who laboured under an unuſual melancholy, determined to indulge it in ſolitude, and he accordingly paſſed the greater part of his time in the foreſt of Joppa. In this unfrequented ſpot he diſcovers his father, the Earl, who was ſuppoſed to have fallen in fight, but who had choſen the life of an Anchoret, in conſequence of the aſſurances which he had received from his brother Walter, of the infidelity and criminal conduct of Matilda, his wife. The wars being concluded, Alan conducts his father in ſafety to the Britiſh ſhore; and having married an amiable and deſerving woman, he is happy in the arms of friendſhip, love, and peace.

Such is the outline of this Novel, in which, as we have already hinted, there are many epiſodical parts. Theſe, however, are ſkilfully managed. They no way impede the principal action, but on the contrary, are made to forward it, and even to give a roundneſs and perfection * to the work.

It ſhould yet be obſerved, indeed, that the Author has ſometimes departed from the line of hiſtory without neceſſity, and even without ſucceſs. *For example*—Edward is accompanied to the holy wars by the young and virtuous Eleanor. He is wounded by a poiſoned arrow; and hiſtorical writers inform us, that his life was preſerved entirely by means of his amiable conſort, who ſucked the venom from his wound, evidently with the greateſt hazard and danger to herſelf. This particular and affecting in-

* The character of the turbulent and ambitious Leiceſter, who endeavoured for ſome time to ſhake the throne of the Third Henry, but was at length ſubdued by the prince his ſon, is, in particular, in which conſiderable force and ſpirit. Leiceſter's diſpoſition is nobly contraſted by that of the Engliſh Juſtinian, Edward, who, this performance, is repreſented as a mild and amiable prince; it muſt be acknowledged, notwithſtanding the cruelties committed by him in Wales, that he had many and ſhining virtues.

ſtance of conjugal love, is paſſed by in this production. Edward, indeed, is wounded with a poiſoned weapon, but his cure is effected by the application of a ſalve. Why Miſs Fuller ſhould have changed ſo beautiful an incident into one ſo very inferior and mean, we are wholly at a loſs to conceive, unleſs it was done with the intention of raiſing the character of her hero, Alan, who is made to prepare the remedy in queſtion, and who is ſhewn to be particularly attentive to the ſafety of the prince.

The ſtyle of this publication is for the moſt part neat and perſpicuous; ſometimes, perhaps, a little too florid, but no way pompous, or extravagant. A few inaccuracies might certainly be pointed out in it; and as every event is given in detail, the pages are occaſionally heavy: but

—— *Aliquando bonus dormitat Homerus.*

Our fair Author may therefore be ſometimes permitted to nod.

ART. V. *The Adventures of Monſieur Provence*, being a Supplement to the Engliſhman's Fortnight at Paris. Tranſlated from the French. 12mo. 2 Vols. 6s. ſewed. Kearſley. 1787.

THIS performance, as the advertiſement informs us, contains the adventures of Monſieur Provence, valet de

aking to me he had never before made uſe of,—are you
n, Madame, of the man whom you ſent me about ſix
hs ago? Of D'Albert, Sir? Yes, Madame, are you ſure
'Albert? Yes, Sir, as I am of myſelf. Pay attention to
you ſay, Madame. Do you know that he is a man well
ned, well educated, in a word, that he is a writer? But,
that a fault? is that a crime? Yes, Madame, it is both:
not conceive how you ſhould make a doubt of it. Would
erſuade me, Sir, that it is abſolutely indiſpenſible, that
man in power ſhould be ſerved by idiots alone? Yes, cer-
, Madame, it is abſolutely indiſpenſible. Since your men
: began to multiply ſo faſt, common ſenſe, ſubordination,
curity have been baniſhed from the world.
Thoſe belonging to our *interior*, Madame, ſaid the patron,
neither be ſo intelligent nor ſo experienced. They can-
offibly diſcover a greater defect than that of poſſeſſing ſa-
r equal to ours. Let them have as much wiſdom as they
to conduct their little affairs, with all my heart; we are
ch the more pleaſed, as their cares then are centered in
elves; but a man capable of being a keen-ſighted obſerver,
active and vigilant critic of our thoughts, of our actions,
r-omiſſions!—it is a ſerpent, a ſcorpion, which ſound po-
ommands us to cruſh, when we have not been fortunate
h to avoid it.'
ortly after, however, the ſecretary is reſtored to favour;
he patron is in danger of loſing his poſt. The ſcheme ſug-
by the former, and adopted by the latter, in order to coun-
rk his enemies,—and for the account of which we muſt refer
eaders to the work,—is, perhaps, as complete a piece of chi-
y and knavery as ever was put in practice by man. We
for the honour of human nature, that it has not the ſmall-
ndation in truth. We ſay, we hope that ſuch is the caſe,
e of our Author's pictures appear by no means to be merely
-pieces, but ſketches or portraits from the life.
us much with reſpect to Monſieur Provence, the valet de
re. In the picture which the Author has drawn of Mon-
D***, the man of merit, he obſerves of him—'He is a
able example of the following diſagreeable truth;—that
, honour, and veracity ſhut almoſt every door againſt
ho poſſeſſes them.' This, if a truth, would undoubtedly
diſagreeable one: but it is by no means the caſe. That
and virtue may be far from meeting their due reward, is
be diſputed: we ſee examples of it every day; but that
re abſolute *bars* or *hindrances* to advancement in thoſe who
dowed with them, is a miſtaken opinion indeed! If the poſ-
of theſe qualities neceſſarily precludes us from earthly en-
nts and advantages, wherefore ſhould we be at the trouble

of cultivating them? Wherefore ſhould we waſte our time in endeavouring to ſtrengthen or acquire what will be detrimental to our intereſt and our happineſs? To this our Author would ſay in reply—'I have not the leaſt objection to their being cultivated: they are certainly above all other good. Their humble poſſeſſor may look down with pity on lordly vice:—yet ſuch is the temper of the times, that it is not a little dangerous to call them forth. It will be pernicious, it will be fatal, to the man who attempts it.'

Is it then the poſſeſſion of talents alone—dormant and unactive talents, which can raiſe a man above his fellows, or give him a rank in ſociety to which from birth and fortune, perhaps, he is no way entitled? The reaſoning is highly fallacious and abſurd:—they muſt be ſet in motion, in order to be profitable to us. But the matter, no doubt, is this;—our Author has ſeen modeſt merit ſtarving, and inſolent ignorance revelling in luxury. "The rich comedian lolling in his carriage," ſays la Bruyere, "beſpatters the indigent author who is travelling on foot." Now, from this, and other the like conſiderations, he has been led to imagine that genius is hurtful to its poſſeſſor. He is himſelf a man of abilities, and he has poſſibly been neglected and treated with ſcorn. His language is that of diſappointment and chagrin.

This Author ſometimes exhibits human nature *as it is*, and ſometimes as *it ought to be*; but much more frequently to *diſadvantage*. He is evidently the friend of virtue, but it is not perhaps the way to encourage men to ſeek her paths by ſetting her followers in a mean and contemptible light: by averring that genius muſt ever be deſpondent and miſerable, while folly ſhall as generally be ſucceſsful and triumphant. In a word, he is too apt to repreſent the dark and gloomy ſide of things. He views mankind through a clouded and imperfect medium. Few, with him, are reaſonable beings; and he ſeems almoſt ready to exclaim with Horace's Stertinius—

——*huc propius me,*
Dum doceo inſanire omnes, vos ordine adite.

Art. VI. *The Diſtreſſed Poet*, a Serio-comic Poem. In Three Cantos. By George Keate, Eſq. 4to. 4s. Dodſley. 1787.

MR. Keate, a gentleman of conſiderable rank in the literary world, having been engaged in a long and vexatious lawſuit—with the hiſtory of which, we believe, the Public are ſufficiently acquainted—has here produced a poem, *currente calamo*, in order to prove that though he has unfortunately loſt his cauſe, he is by no means deprived of his good-humour; and farther, to ſhew

r that, in his proceedings againſt quondam friends, he had
n actuated by no other principle than a love of juſtice.
I wiſh to preſerve my mind in a ſtate conformable to na-
," ſays Epictetus, "and I ſhall not preſerve it ſo, *if I am
f humour at any thing that may happen.*" This, it may be
rved, is the ground-work, the foundation of ſtoical virtue.
however, who can ſit down to *ſport* with adverſe fortune,
t be poſſeſſed of a ſtill greater ſhare of philoſophy than the
bra'ed Phrygian himſelf, or none at all:—he muſt either be
e ſolicitous with regard to worldly matters, or wholly in-
ible to good and ill. That Mr. Keate is not of the latter
s of men, every one who has peruſed his writings will readily
ve, and every one who has the pleaſure of his acquaintance
t certainly *know*. How happens it then,—it may perhaps
ſked,—that Mr. K. has been ſo long involved in a litigious
expenſive ſuit? The reaſon is ſufficiently obvious. A man
patiently endure the loſſes which he could not prevent, but
will ſcarcely be willing to *pay for what has never been done*; for
t that has not been *executed*. This, however, if we miſtake
, has been required at the hands of our poet; and this, and
only, has led him into litigation and diſpute.
Mr. Keate has repreſented his caſe by a very pleaſing allegory.
is ſuppoſed to have deſerted the Muſes, to whom he had for-
ly ſacrificed, and to have confined himſelf entirely to the
y of Nature, whom he profeſſes to worſhip, and in honour
hom he purpoſes to erect a *temple*—

'Where he in elegant array
Her various wonders might diſplay,
Exhibit the myſterious chain
Which links her complicated reign,
And ſpread on each illumin'd ſide
What mines conceal, and oceans hide.'

The daughters of Jove are highly incenſed at the revolt of the
t. They prefer their complaint to Apollo, who tells them—

'This truant, who ſo falſe a wretch is,
Shall ſhortly rue his *proſe* and *Sketches* *;
We'll of his *Temple* ſoon bereave him,
Then ſee if NATURE can relieve him;—
It would not ſuit my laurell'd crown,
With my own hand to daſh it down:
But, better to attain this end,
I'll do it by his *boſom friend*—
'Twill give a keener pang beſides,
If wounded where he *moſt confides*.'

* * * *

'When Troy was built, you recollect,
I dabbled as an *Architect*;

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* Mr. K. is author of a work intitled 'Sketches from Nature.'
Rev. vol. lxi. p. 111.

A very forty one, you'll ſay,
But worſe ſince then have come in play,
And of the art I've underſtood
Enough, to do more harm than good:
From better heads ideas ſtealing,
To plan a frieze, or form a cieling;
I'll hint the means while the work's doing,
To make his edifice a ruin;
And he ſhall find his ſchemes defeated,
Before his building is completed.
There is beſide, in this great town
A dame of infamous renown,
Whoſe great delight is to embarraſs,
Torment the weak, the manly haraſs,
And by her dark malignant arts
Aims to diſturb ingenuous hearts:
Living the plague of half the nation,
Miſchief her trade, her name VEXATION;
In our own ſcheme her aid we'll join,
And thus complete the great deſign.'

The above are ſpirited and *pointed* lines:—we would willingly tranſcribe a greater number, but this our limits will not admit. Suffice it to obſerve, that *Vexation* effects the buſineſs in which ſhe had engaged; and that the *celeſtial Maids* are accordingly

the moſt eminent men among the early Chriſtians, were, in reality, as much diſciples of *Plato* and *Zeno*, as of JESUS.

Among theſe we may reckon Boethius, a Roman, who lived in the latter part of the 5th century; and who was, for forty years, the moſt diſtinguiſhed character in Rome. He was a Catholic Chriſtian, and wrote in defence of the doctrine of the Trinity, againſt the Arians, Neſtorians, and Eutychians. This gave great offence to Theodoric, who was an Arian, and it ſubjected Boethius to perſecution. He was charged with attempting to reſtore the liberty of the people and the power of the ſenate; and, after having been ſtripped of all his poſſeſſions, was caſt into priſon. In this ſituation he wrote his treatiſe, *De Conſolatione Philoſophiæ*, in five books. It is remarkable, that though, in this work, he exhauſts every topic of conſolation which the philoſophy brought from the Grecian ſchools could ſuggeſt, he takes no notice of the ſupports which the doctrine of Chriſtianity affords, under the troubles of life. It has been conjectured, that he intended to have added a ſixth book on Chriſtian topics; but this is a mere conjecture, unſupported by evidence: there is, therefore, reaſon to believe that Boethius ſet more value upon the conſolations of philoſophy, than upon thoſe of Chriſtianity, and that he was a better Stoic than Chriſtian. However this was, his book abounds with the extravagances of ſtoiciſm, and is therefore more valuable as a remnant of antiquity and a ſpecimen of the ſtoical doctrine, than as a moral treatiſe.

Mr. Ridpath has preſented the Public with an Engliſh verſion of this work, of which we give the following paſſage as a ſpecimen, followed by the original, for the purpoſe of compariſon:

'As a faithful repreſentation of falſe happineſs, and of the true felicity, has been repreſented to you, I ſhall now proceed to explain, wherein the perfection of felicity conſiſts. In view to this, we ought firſt to examine, whether there exiſts in nature ſuch a good as you have lately defined; that our imagination may not deceive us, in taking a mere chimera for a thing that is real, and has a being. But that the ſovereign good does exiſt, and that it is the ſource and centre of every other good, cannot be denied. In fact, when we call a thing imperfect, it is only to diſtinguiſh it from ſome other thing that is perfect. Hence, if any thing, of whatever particular claſs or kind of exiſtence it be, appears to be imperfect; there muſt of neceſſity be alſo ſome other thing that is perfect in this very claſs: for if you take away perfection, imperfection ceaſes to exiſt, and becomes a term quite unintelligible. Nature alſo doth not commence her operations by rude and unfiniſhed productions: ſhe forms, at firſt, the beſt works, the pureſt and moſt complete; but afterwards gives birth to things leſs perfect and efficacious. So that, if, as we have before ſhewn, there is an imperfect felicity in this world, there muſt be alſo in it a ſolid and a perfect one.—Your concluſion is moſt juſt and true.—It will not now be difficult to diſcover, continued ſhe, where this true felicity *reſides*. Every mind endowed with

apprehenſion and judgment, finds in itſelf a proof that God, t
author of all things, is good. For, as we can conceive nothing bet
than God, can we have any doubt but that he, who has no equal
goodneſs, is good? And reaſon, while it thus demonſtrates ſo clea
that God is good, evinces at the ſame time, that the ſovereign g
reſides in him. For if this were not ſo, God could not poſſibly
as he really is, the author of all things; for there would be ſo
other Being more excellent than he is, who poſſeſſes the ſupre
good, and who muſt have exiſted before him; becauſe all per
things plainly precede things that are leſs complete. That our r
ſonings may not therefore run on into infinity, we muſt confeſs t
the Supreme God comprehends in his nature a plenitude of per
and conſummate good: but perfect good we have proved to be t
felicity. It neceſſarily follows, then, that true felicity reſides in
Supreme Divinity.—This muſt be admitted, ſaid I, as I can
nothing that can be objected againſt it. . . 'Now, ſince men bec
happy by the enjoyment of Felicity, and as Felicity is the ſame w
the Divinity himſelf, it is manifeſt, that they become happy by
enjoyment of the Divinity. But as by the participation of juſtice
of wiſdom, men become juſt or wiſe; ſo, by the participating of
vinity, they muſt neceſſarily, and for the very ſame reaſon, bec
Gods. Conſequently, every happy man is a God; for though t
is but one in eſſence, there is nothing to hinder but there ma
[redacted]

For if ſufficiency is deſired, it is deſired becauſe it is eſteemed a good: if power is ſought after, it is for the ſame reaſon; and upon this account likewiſe it is, that we deſire to obtain reſpect, glory, and pleaſure. Good then is the motive and the end of all theſe wiſhes: for that which contains no good, either in reality or appearance, can never be deſired. On the contrary, things that are not in their nature good, are wiſhed for, becauſe they have the appearance of being real goods. Hence, good is juſtly eſteemed the motive, the foundation, and the end of all the deſires of mankind: but, that which is the cauſe of our deſiring any thing, is itſelf what we principally want. For example; if a man mounts his horſe on account of health, it is not ſo much the exerciſe of riding that he ſeeks, as its ſalutary effects. And as we have proved that theſe latter things are purſued from no other intention than to obtain happineſs, it is happineſs therefore only that is ſought after. Hence it clearly follows, that the good we have been reaſoning upon, and happineſs, differ in no reſpect, but are of one and the ſame ſubſtance.—I ſee no cauſe, ſaid I, to diſſent from your opinion.—But it has been proved, added ſhe, that God and true happineſs are one and the ſame thing.—It has ſo.—We may therefore certainly conclude, ſaid ſhe, that the ſubſtance of God is alſo the ſame with that of the ſupreme good.'

" Quoniam igitur quæ ſit imperfecti, quæ etiam perfecti, boni forma vidiſti: nunc demonſtrandum reor, quonam hæc felicitatis perfectio conſtituta ſit. In quo illud primum arbitror inquirendum, an aliquid hujuſmodi bonum, quale paulò antè definiſti, in rerum natura poſſit exiſtere, ne nos præter rei ſubjectæ veritatem caſſa cogitationis imago decipiat. Sed quin exiſtat, ſitque hoc veluti quidam omnium fons bonorum, negari nequit. Omne enim quod imperfectum eſſe dicitur, id diminutione perfecti imperfectum eſſe perhibetur. Quo ſit, ut ſi in quolibet genere imperfectum quid eſſe videatur, in eo perfectum quoque aliquid eſſe, neceſſe ſit. Etenim perfectione ſublata, unde illud, quod imperfectam perhibetur extiterit, ne fingi quidem poteſt. Neque enim à diminutis, inconſummatiſque natura rerum cepit exordium, ſed ab integris abſolutiſque procedens, in hæc extrema, atque effeta dilabitur. Quod ſi, uti paulo ante monſtravimus, eſt quædam boni fragilis imperfecta felicitas, eſſe aliquam ſolidam, perfectamque, non poteſt dubitari. Firmiſſimè, inquam, veriſſimèque concluſum eſt. Quo vero, inquit, habitet, ita conſidera. Deum rerum omnium principem bonum eſſe, communis humanorum conceptio probat animorum. Nam cùm nihil Deo melius excogitari queat, id quod melius nihil eſt bonum eſſe quis dubitet? ita vero bonum eſſe Deum ratio demonſtrat, ut perfectum quoque bonum in eo eſſe convincat. Nam ni tale ſit, rerum omnium princeps eſſe non poterit: erit enim eo præſtantius aliquid perfectum poſſidens bonum, quod hoc priùs atque antiquius eſſe videatur. Omnia namque perfecta minùs integris priora eſſe claruerunt. Quare ne in infinitum ratio prodeat, confitendum eſt ſummum Deum, ſummi perfectique boni eſſe pleniſſimum. Sed perfectum bonum veram eſſe beatitudinem conſtituimus. Veram igitur beatitudinem in ſummo Deo ſitam eſſe, neceſſe eſt. Accipio, inquam, nec eſt quod contradici ullo modo queat.' . . . ' Quoniam beatitudinis adeptione fiunt homines beati, beatitudo verò eſt ipſa divinitas, divinitatis adep-

tioni fieri beatos, manifeſtum eſt. Sed uti juſtitiæ adeptione juſti, ſapientiæ ſapientes fiunt, ita divinitatem adeptos, deos fieri ſimili ratione neceſſe eſt. Omnis igitur beatus Deus, ſed natura quidem unus, participatione verò nihil prohibet eſſe quàm plurimos. Et pulcrum, inquam, hoc atque pretioſum ſive πόρισμα, ſive corollarium vocari mavis. Atqui hoc quoque pulcrius nihil eſt, quod his annectendum eſſe ratio perſuadet. Quid inquam? Cùm multa, inquit, beatitudo continere videatur, utrùmne hæc omnia in unum veluti corpus beatitudinis, quadam partium varietate conjungant, an ſit eorum aliquid, quod beatitudinis ſubſtantiam compleat. Ad hoc vero cætera referantur? Vellem inquam id ipſarum rerum commemoratione patefaceres. Nonne, inquit, beatitudinem bonum eſſe cenſemus? Ac ſummum quidem, inquam Addas, inquit, hoc omnibus licet. Nam eadem ſufficientia ſumma eſt, eadem ſumma potentia, reverentia quoque, claritas, & voluptas beatitudo eſſe judicatur. Quid igitur Hæccine omnia bona ſufficientia, potentia, cæteraque veluti quædam beatitudinis membra ſunt. An ad bonum veluti ad verticem cuncta referuntur? Intelligo, inquam, quid inveſtigandum proponas, ſed, quid conſtituas, audire deſidero. Hujus rei diſcretionem ſic accipe. Si hæc omnia beatitudinis membra forent, à ſe quoque invicem diſcreparent. Hæc eſt enim partium natura, ut unum corpus diverſa componant. Atqui hæc omnia idem eſſe monſtrata ſunt. Minimè igitur membra ſunt: alioquin ex uno membro beatitudo videbitur eſſe conjuncta, quod fieri nequit. Id quidem, inquam, du-

'. VIII. *Letters addreſſed to Soame Jenyns, Eſq.* Containing Strie-res on the Writings of Edward Gibbon, Eſq. Dr. Prieſtley, Mr. heophilus Lindſey, &c. &c. and an Abſtract of Dr. Prieſtley's ccount Current with Revelation. 12mo. 3s. ſewed. Robin-ns. 1786.

IOULD any one take up theſe Letters with the expectation of meeting with manly reaſoning or polite raillery, he will iſappointed; for he will find them fraught chiefly with pert lation and illiberal abuſe. A ſpecimen or two will ſuffice ſtify this cenſure.

peaking of *pure genuine* Chriſtianity and religious eſtabliſh-ts, the Author ſays: 'Ingredients ſo heterogeneous will ly incorporate; nor ſhall we eaſily find any philoſophical apo-ary, even though aided by the whole body of theologians, both ent and modern, dexterous enough either to decoct, from ſuch an *-podge*, a draught grateful to the palate of any one, whoſe con-ce is his taſter, or to make up from it a bolus ſalubrious to the ach of him who cannot digeſt hypocriſy and diſhoneſty.'

his enemy to eſtabliſhments will perhaps, in courſe, be ght a friend to free inquiry—No ſuch thing: hear how y he *ſatirizes* the whole race of philoſophers:

Liberty of judgment multiplied ſects—from a multiplicity of , ſprung abundance of abſurdity, as well in practice, as in doc-. This abſurdity brought forth the ſhafts of ridicule, which , and ſtill are, indiſcriminately levelled at truth and error, hy-iſy and ſincerity, enthuſiaſm and ſobriety—Gentle, complaiſant oſophy, formerly affrighted by the ſtern intrepid ſpirit of enthu-c Zeal, recovering from her panic, cautiouſly peeped through urtain of Riſibility—Conſcious of her inability to carry the cita-of religious Zeal by ſtorm, ſhe carried on her operations by ſap ambuſcade—Or, perhaps, we may ſay, that Ridicule having d the inſtrument, Dame Philoſophy, after amuſing the *literati* of pe with an overture of doubts and queſtions, has now ſo ef-ally raviſhed their ears and hearts, with her mellifluent notes of aſion to ſelf-admiration, that the whole aſſembly are moſt fin-v in *love with themſelves*.—What wonder then, if, like as many *maitres*, enchanted with the pleaſing, though unmeaning ſound at is called *Virtue*, they moſt graceſully glide, as in a minuet *cour*, around the maypole of Decorum, until, animated by the er notes of Scepticiſm, the whole aſſembly cut capers like rope-ers; and, in talking of *their virtues*, ape the gods as monkeys ic men!—Should any unpoliſhed, ill-bred boor, interrupt the ure of this ſelf-enamoured, polite aſſembly, with the uncouth, rdant ſound of 'the fear of God,' what ſhould the varlet expect, o be hiſſed, ſcouted, and kicked out of the *pantheon?*'

las! what can poor *Dame Philoſophy*, or *Dame Reaſon* (for ieſe gentle appellations does this familiar gentleman accoſt reſpectable perſonages) do, againſt ſuch an adverſary? Or will dare to demur upon any of the articles of the Author's

creed,

creed, after being told, that to call them in queſtion is to offer a barefaced inſult upon common ſenſe; and that there is as little propriety in calling thoſe Chriſtians, who deny the imputation of ſin and righteouſneſs, vicarious puniſhment, the divinity of Jeſus, &c. &c. as there would be in calling a cow an horſe.

The contempt with which this Author treats the writers whoſe works he cenſures, is too coarſe and vulgar to have any other effect than that of recoiling on himſelf: his affectation, in ſpeaking of the advocates for Unitarianiſm, on every occaſion, under the title of Meſſrs. Prieſtley, Lindſey, and Co. is ſilly: but the boldneſs with which he continually calls their honeſty in queſtion, deſerves a harſher epithet. 'Some *rogues*,' ſays he, 'delight in deſcanting a great deal on the honeſty and integrity to which they are ſtrangers.'—And afterwards more directly: 'I beg leave to propoſe to Dr. Prieſtley, and his *wonderfully conſcientious* friends Meſſrs. Lindſey and Co. the following queſtion; whether are the clergy of the Church of England, who ſubſcribe what they cannot believe, and recite what they utterly condemn, more culpable or reprehenſible than theſe ſame *conſcientious* reformers, who, whilſt they make the moſt ſolemn profeſſions of ſincerely believing and loving the bible, employ all their ingenuity in attempting to refute and reprobate the fundamental principles, and the peculiar doctrines, of that book?'——'To hear theſe gentlemen contraſting their candour, their tenderneſs of conſcience, and their regard to the Scriptures, with the levity and unconſcientious conduct of the eſtabliſhed clergy, excites in my mind ſomething like what one muſt feel, when he hears the greateſt *rogue* firſt cry out, Fy! fy!'

Fie, oh fie on it, friend *Simplex* *! thy language is indeed, as thou ſayeſt, more *plain* than *pleaſant* —From ſuch a writer, who will expect a fair ſtate of Dr. Prieſtley's 'Account Current with Revelation?'

Art. IX. *The Melody of Speaking delineated*; or Elocution taught like Muſic, by viſible Signs, adapted to the Tones, Inflexions, and Variations of the Voice in reading and ſpeaking; with Directions for Modulation, and expreſſing the Paſſions. Exemplified by ſelect Paſſages from ſome of our beſt Authors. By J. Walker, Author of Elements of Elocution, Rhetorical Grammar, &c. 8vo. 2s. 6d. Robinſons, &c. 1787.

WE have already had ſeveral occaſions to expreſs our approbation of Mr. Walker's method of teaching the art of elocution, and particularly of the uſe which he makes of the two ſlides of voice, which he calls the riſing and falling inflexions. The difference between theſe, as deſcribed in his former works, we had no difficulty in conceiving; and we ſaw plainly the uſefulneſs as well as the originality of the rules which he laid down

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* This *anonymous* author's ſignature.

concerning

concerning them. As a farther exemplification of theſe rules, the preſent work certainly merits attention: but the Author has here introduced other varieties of ſound, concerning which we find ourſelves wholly at a loſs to give any opinion. Theſe he calls *circumflexes*, one of which begins with the riſing and ends with the falling inflexion upon the ſame ſyllable; and the other begins with the falling and ends with the riſing inflexion. For want of the benefit of a leſſon from the lecturer *vivâ voce*, we have in vain attempted to conceive his meaning. We will, however lay before our readers the paſſage which puzzles us; perhaps ſome of them may be more fortunate:

'The riſing inflexion, is that upward turn of the voice we generally uſe at the comma, or in aſking a queſtion, which begins with a verb. (As, Did he ſay, Nó?) For expreſſing this, the acute accent is adopted, thus (´).

'The falling inflexion is generally uſed at the colon and ſemicolon, and muſt neceſſarily be heard in the anſwer to the former queſtion. (He did; he ſaid, Nò) To expreſs this, the grave accent is adopted, thus (`).

'The riſing circumflex begins with the falling ſlide, and ends with the riſing upon the ſame ſyllable. This inflexion may be exemplified by the drawling tone we give to ſome words ſpoken ironically, as the word *Clodius*, in Cicero's Oration for Milo. This turn of the voice is marked in this manner (v).

"But it is fooliſh in us to compare Druſus Africanus and ourſelves with Clŏdius, all our other calamities were tolerable, but no one can patiently bear the death of Clŏdius."

'The falling circumflex begins with the riſing and ends with the falling ſlide. This inflexion may be exemplified by the pronunciation of the word *ſword*, in Cato's reply to Decius. This turn of voice is marked thus (^):

"'Tis Ceſar's ſwôrd has made Rome's ſenate little,
And thinn'd its ranks." ADDISON.

The examples conſiſt of ſpeeches in proſe and verſe, given in one page without marks, and in the other with notes of inflexions, breaks, and inſtructions for the variation of tones. The ſentences are divided into ſuch portions as are to be pronounced like one whole word; and in each portion the accented word is marked with its proper inflexion, in a manner which may be very uſeful in giving young perſons a diſtinct, full, and firm pronunciation.

ART. X. *A Diſcourſe delivered to the Students of the Royal Academy*, on the Diſtribution of the Prizes, Dec. 11, 1786. By the Preſident. 4to. 3s. Cadell. 1787.

WE have always received pleaſure and inſtruction from the peruſal of the annual diſcourſes of Sir Joſhua Reynolds; which are replete with ſuch obſervations as mark an elevated

genius, and are delivered in a ſtyle remarkable for its ſimplicity and energy. We ſhall give our Readers an idea of the ſubject of the preſent performance, in the Author's own words:

'Though I have often ſpoke of that mean conception of our art which confines it to mere imitation, I muſt add, that it may be narrowed to ſuch a mere matter of experiment, as to exclude from it the application of ſcience, which alone gives dignity and compaſs to any art. But to find proper foundations for ſcience, is neither to narrow, or to vulgariſe it; this is ſufficiently exemplified in the ſucceſs of experimental philoſophy. It is the falſe ſyſtem of reaſoning, grounded on a partial view of things, againſt which I would moſt cordially guard you. And I do it the rather, becauſe thoſe narrow theories, ſo coincident with the pooreſt and moſt miſerable practice, and which are adopted to give it countenance, have *not* had their origin in the pooreſt minds, but in the miſtakes, or poſſibly in the miſtaken interpretations, of great and commanding authorities.

'I ſhall not think my time miſemployed, if by any means I may contribute to confirm your opinion of what ought to be the object of your purſuit; becauſe, though the beſt critics muſt always have exploded this ſtrange idea, yet I know that there is a diſpoſition towards a perpetual recurrence to it, on account of its ſimplicity and ſuperficial plauſibility.

'For which reaſon I ſhall beg leave to lay before you a few thoughts on this ſubject, to throw out ſome hints that may lead

neans, which are found by experience full as capable of ſuch gratification. It ſets out with a language to the high- artificial, a conſtruction of meaſured words, ſuch as never ver was uſed by man. Let this meaſure be what it will, iexameter, or any other metre uſed in Latin or Greek, or r blank-verſe, varied with pauſes and accents, in modern , they are all equally removed from nature, and equally a of common ſpeech.'

poets are allowed to elevate their ſtyle, and aſpire at , ſo painters have the privilege of aggrandizing their and of giving to nature ſuch adventitious ornaments as le to the occaſion, and not ridiculous in themſelves. It laviſh imitation, and the want of introducing bold and ſtrokes, which forcibly addreſs the imagination, and n the attentive beholder, ideas of grandeur and ſub- hat ought to be guarded againſt. This ſtrict attention ature neceſſarily controuls the hand of a painter; it re- im from exhibiting what is great, and addreſſing the which is in reality the true object of the art; and that ho has been the moſt happy in producing this effect, rs acquired a ſuperior reputation, has been univerſally by the Public at large, and juſtly praiſed by the diſ- critic.

. *A conciſe Account of the Kingdom of Pegu*; its Climate, e, Trade, Government, and Inhabitants. With an Enquiry e Cauſe of the Variety obſervable in the Fleeces of Sheep erent Climates, and a Deſcription of the Caves of Ele- , Ambola, and Canara. The whole being the Reſult of ations made on a Voyage performed by Order of the Eaſt Company. By W. Hunter, A. M. Surgeon. 8vo. 5s. a printed, and ſold by Sewell in London.

ISE ſouthern parts of Aſia, uſually diſtinguiſhed in rope by the general name of *Eaſt Indies*, are of ſuch extent, and are, in general, ſo little known to Euro- at every attempt which tends to diſcover the nature of of thoſe regions will be favourably received by all lovers edge. Mr. Hunter lays before the Public what informa- was able to collect concerning the kingdom of Pegu, ſhort reſidence in that country, in the year 1782; and s that he improved his time to the beſt advantage. le title-page renders any further enumeration of the unneceſſary, and we have only to add, that the account conciſe, and bears every mark of authenticity.

ountry, toward the coaſt, is flat and fertile; annually vith water, during the rainy ſeaſon. The inhabitants, old, are 'numerous, brave, poſſeſſing great ſtrength of d capable of ſuſtaining fatigue:' yet the climate is as l ſultry, as are moſt other tropical regions. This is a

proof

proof of the futility of that general theory, ſo often repeated by one writer after another, of the over-ruling influence of warm climates, in relaxing and enfeebling the human frame.

Many articles of commerce are found in Pegu; the moſt valuable of which is *Teak wood*, for ſhip-building; in which art the natives are very expert.

This ſmall kingdom has been for ſome time paſt ſubject to the more powerful kingdom of Ava, in its neighbourhood; the ſovereigns of which country have hitherto been extremely cautious of permitting Europeans to obtain any ſettlement among them.

In the Appendix, Mr. H. hazards a conjecture on the manner in which hair and wool (which he conſiders as of the ſame nature) are produced; with a view to account for the greater degree of coarſeneſs in the wool grown in warm climates, when compared with the wool of the ſame ſheep in cold climates. His theory is, that hairs are an animal ſecretion, rather than an organized production, of the ſame nature with the ſpider's draught and the ſilk-worm's thread; that the matter proper for forming theſe different ſubſtances, in iſſuing from the body of the animal that produces them, paſſes through certain ſmall orifices formed by nature for that purpoſe in the ſkin, as wire, in the drawing, at the mill, paſſes the holes in the wire-plate. If this be admitted, it muſt follow, that whatever dilates the hole whence the hair iſſues, muſt neceſſarily render the filament coarſer. And, ſays he, as heat expands the bulb that forms the root of the hair, and dilates the hole through which the hair muſt paſs, that hair muſt of courſe be thicker which is produced in warm than in cold climates. It muſt alſo, he ſays, be thinner; for theſe bulbs being very numerous, 'when ſome of them are much dilated, they will compreſs the others, and thus prevent the ſecretion, and conſequently the growth of hair from them.'

We are afraid the Author will find ſome difficulty in defending the above ingenious hypotheſis, on philoſophical principles; and though ſome facts ſeem ſtrongly to ſupport it, others, we ſuſpect, will be found that do not at all accord with it. With reſpect to *wool of ſheep*, it has indeed been clearly proved, that the thickneſs of each ſeparate filament (for we do not chooſe to call it *hair*) varies in different parts of its length, according to the heat or coldneſs of the ſeaſon when it was produced, that part of the filament being thickeſt which is produced during warm weather, and *vice verſa* *. This fact ſeems entirely to confirm Mr. Hunter's theory; but we have often remarked, that along with that very wool, in many caſes, is produced a kind of hair entirely diſtinct from the wool, which is always ſmalleſt at

* Vide 'Obſervations on the Means of exciting a Spirit of national Induſtry,' p. 108.

the

nt, though the wool which grows at the ſame time is
the reverſe. The ſame may be obſerved of the briſtly
hich cover the fur of beavers, and many other animals:
t, there ſeems to be here a diſtinction that has eſcaped the
of our theoriſt, and to which he would do well to ad-

re is yet another diſtinction reſpecting ſubſtances of this
hat ſhould be attended to. Some kinds of hair, or fur,
nual productions; and others, moſt certainly, are *perennial*.
ool of ſheep is of the firſt claſs, as is probably the *ſhort*
horſes, and ſome other domeſtic *animals*, though the
airs which conſtitute the mane and tail are as evidently
ial, as theſe encreaſe in length from year to year, perhaps
as the animal lives, accidents excepted. The hairs of
kind ſeem to be uniformly of one thickneſs, throughout
hole length, and do not appear to be affected by the va-
of climate; though, in the human ſpecies at leaſt, the
of the head ſeem to grow thicker by age. On the other
the ſhorter hairs of moſt animals, as horſes, dogs, &c. are
ſmaller towards the point than the root; which, as we
lready obſerved, is, in general, the reverſe with reſpect to
ol of ſheep. We have thrown out theſe hints, merely to
others to proſecute this inveſtigation.
Caverns in Elephanta, deſcribed in this eſſay, are arti-
works of a very ſingular conſtruction: for which we refer
rious Reader to the work itſelf. See alſo Mr. Hunter's
nt of theſe enormous Excavations, in the 7th volume of the
logia; or our Review, vol. lxxiv. p. 269.

XII. *An Eſſay on Phlogiſton and the Conſtitution of Acids.* By
ard Kirwan, Eſq. F. R. S. and moſt of the Learned Societies
urope. 8vo. 3s. 6d. Boards. Elmſley. 1787.

MONG natural bodies, ſome are capable of being kindled,
or of producing flame, and conſequently of augmenting
pporting, by means of the air, artificial or common fire;
others become hot, red, or luminous, but are incapable of
ting or increaſing the fire in which they are placed. Che-
have diſtinguiſhed theſe two kinds of bodies by the names
buſtible and *incombuſtible*, and have perceived that the in-
ability of the former depended on a *principle* which was
ng in the latter. *Becher*, a German metalliurgiſt, of great
y, was, we believe, the firſt who beſtowed on this principle
me of *phlogiſton*, which he ſuppoſed to be a dry earth. The
ted *Stahl* adopted and extended this doctrine, and formed
ry, which happily illuſtrated moſt of the chemical phe-
a, and produced a variety of curious and uſeful diſcoveries.

This

This theory, which has been univerſally received throughout Europe for theſe laſt fifty years, was founded on the hypotheſis that combuſtible bodies contained ſome ſubſtance which the incombuſtible do not; but chemiſts were never able to exhibit this ſubſtance in a ſeparate ſtate, and by that means to prove their hypotheſis a true one. M. Lavoiſier reverſed this hypotheſis, and proved by experiments, that the remains of combuſtible bodies after burning, and of metals after calcination, contain a ſubſtance which they did not contain before. Dr. Prieſtley, on the other hand, inferred from a variety of experiments, that *inflammable air* was the p[illegible]cher and Stahl; and conſequently that it wa[illegible] regarded as a mere hypothetical ſubſtance, fin[illegible]ted it in a ſeparate ſtate. Mr. Cavendiſh's diſcov[illegible]e compoſition of water, furniſhed new expla[illegible]trine of phlogiſton. If water be compounded, [illegible]*ans*, of inflammable and pure air, then water [illegible]troverſy now aroſe, for a general account of which we refer our Readers to the Monthly Review for April 1785, p. 241, and for May 1786, p. 321. The debate is at preſent confined to a few points; namely, whether the *inflammable principle* exiſts, or is to be found in phlogiſticated acids, vegetable acids, fixed air, ſulphur, phoſphorus, ſugar, charcoal, and metals.

Mr. Kirwan is aware that many ſtrong prejudices favour the new opinion, which he calls the *anti-phlogiſtic* hypotheſis, and its ſupporters *anti-phlogiſtians*, not by way of obloquy, but to prevent circumlocution. He ſeems to have laid aſide all prejudices, and he endeavours, by diligent inquiries, to ſhew the inſufficiency of the new opinion for explaining the various chemical phenomena.

As he has, in this work, frequent occaſion to calculate the weight of different kinds of air, he appropriates the firſt ſection to a deſcription of the methods which he uſed to aſcertain their reſpective weights. For the weight of *common air*, which is his ſtandard, the Author is indebted to the very accurate experiments of Sir George Shuckburgh, who found the length of a column of air equiponderant to a column of mercury $\frac{1}{28}$ of an inch long. For the methods in which the Author found the weights of the other airs, we refer to the experiments, which cannot be abridged; but we ſhall give his uſeful table of the abſolute weight of 100 cubic inches of different kinds of air at a mean height of the barometer and thermometer, and their proportions to common air. This table would have been complete had Mr. Kirwan added another column, ſhewing proportion to water, the ſtandard which other natural phi[illegible]phers have commonly uſed; we ſhall ſupply it:

K

Kinds of Air.	Abſolute Weight of 100 Inches in Grains.	Proportion to Common Air.	Additional Column; Proportion to Water at 1000.
Common Air - - -	31.	1000	1.224
Dephlogiſticated - - -	34.	1103	1.345
Phlogiſticated - - -	30.535	985	1.206
Nitrous - - - -	37.	1194	1.462
Vitriolic - - -	70.215	2265	2.773
Fixed - - - -	46.5	1500	1.833
Hepatic - - - -	34.286	1106	1.353
Alkaline - - - -	18.16	600	.721
Inflammable - - -	2.613	84.3	.103

Mr. Kirwan next treats on the compoſition of acids. He examines Lavoiſier's doctrine of all acids being compounded of two principles, namely the *peculiar acid baſis*, and the *oxygeneous principle*; he gives that philoſopher's table of the affinities of the oxygeneous principle, and makes ſome juſt objections to it. The acids, which Mr. Kirwan more particularly examines, are the vitriolic, nitrous, marine, aqua regia, ſaccharine, and phoſphoric.

The vitriolic acid conſiſts, according to the new theory (conſidered abſtractedly from the water which it always contains), of ſulphur united with a large portion of oxygeneous principle; according to Mr. Kirwan, it conſiſts of a baſis, which, when ſaturated with phlogiſton, conſtitutes *ſulphur*; when ſaturated with fixed air, it becomes *fixed vitriolic acid*; and when with both, *volatile vitriolic acid*. For this view of volatile acid, Mr. K. acknowledges himſelf indebted to M. Bertholet; and ſays, it ſeems to be the only improvement made in its theory ſince the days of Stahl. A number of experiments are brought to ſupport this opinion, and refute that of the antiphlogiſtians.

To give a minute detail of what Mr. Kirwan has advanced on the compoſition of nitrous acid, would much exceed our bounds. He makes the conſtituent principles of it to be, fixed, dephlogiſticated, phlogiſticated, and inflammable air, all in their concrete ſtate. After the enumeration of ſeveral experiments to prove the preſence of phlogiſton in this acid, Mr. Kirwan proceeds to examine the celebrated experiment of M. Lavoiſier, which firſt gave riſe to the antiphlogiſtic theory. It appeared in the Paris Memoirs for 1776, and was noticed in the Appendix to our 65th volume, p. 491. The Academician added 1104 grains of mercury to 945 of nitrous acid: the produce was 273.234 cubic inches of nitrous air, and, by diſtilling the ſalt to dryneſs with a ſtrong heat, the whole of the mercury was revived, and 287.742 inches of dephlogiſticated air appeared. Hence M. Lavoiſier concluded, 1ſt, That the nitrous acid was wholly decompoſed into two ſpecies of air. 2dly, That, the mercury being revived without

loſs, there is reaſon to ſuppoſe that it was reduced to a calx by its union with pure air, becauſe it recovered its metallic form by the expulſion of the ſame pure air. To juſtify the firſt concluſion, Mr. Kirwan thinks three circumſtances ſhould have been proved; 1ſt, That, during the diſtillation, no part of the nitrous acid had eſcaped into the water, over which the airs were collected. 2dly, Which is the conteſted point, that the nitrous air produced during ſolution, did not contain ſome part of the mercury. 3dly, That by the re-union of the two airs, the ſame quantity of acid might be reproduced. To juſtify the ſecond M. Lavoiſier ſhould have ſhewn that the mercury, during its revivification, took nothing from the ſubſtance to which it was united while a calx, of which ſubſtance the pure air might have been a component part. Mr. Kirwan then gives ſuch an explanation of the experiment as ſeems to confirm, in a ſatisfactory manner, the phlogiſtic theory.

The marine acid comes next under conſideration. The Author thinks it conſiſts of a peculiar baſis united to phlogiſton and a certain proportion of fixed air, to both of which the baſis ſeems to have a ſtrong affinity.

Aqua regia is compounded of common marine acid and ſtrong colourleſs nitrous acid, the former deacidifying the latter, while the latter dephlogiſticates the former; or in other words, the marine acid takes a great part of the fixed air from the nitrous acid, while the nitrous takes the phlogiſton of the marine.

The phoſphoric acid conſiſts of phoſphorus united to the oxygeneous principle; but the antiphlogiſtians will not allow phoſphorus to contain phlogiſton. If metals, in their metallic form, contain phlogiſton, then phoſphorus alſo contains phlogiſton, for phoſphorus precipitates metals, from their diluted ſolutions, in their metallic form.

The ſaccharine acid, Mr. Kirwan thinks, does not pre-exiſt in ſugar, but is formed by the operation that exhibits it; it derives the greater part of its acidifying principle from the nitrous acid, which, as well as the ſugar itſelf, is decompoſed during the operation; the nitrous baſis taking up the phlogiſton of the ſugar, while the fixed air of the nitrous acid combines with the ſaccharine baſis.

The next ſubject which engages Mr. Kirwan's attention is the calcination and reduction of metals. He here proves, moſt ſatisfactorily, the preſence of phlogiſton, or inflammable air, in a concrete form, in metallic bodies endowed with metallic ſplendour and peculiar coherence; and replies to the objections that have been made to his theory of fixed air, by whoſe decompoſition the calces of mercury are revived. He ſubjoins ſome curious remarks on the diſſolution and precipitations of metals, and

ſhews

that the antiphlogiſtic hypotheſis is involved in many dif-
s.
h is the outline of the preſent performance, which we have
to contain many curious facts, and experiments confirming
the Author's reaſoning is cloſe, and though his ſtyle is
mes intricate, his concluſions ſeem, nevertheleſs, juſt, and
rawn.
ore we conclude this article, we muſt point out a very
al typographical error, which we diſcovered in p. 56. l. 16.
'59.8 cubic inches' occurs for, 59.8 *grains troy weight.*

XIII. *Meſſiah.* Fifty Expoſitory Diſcourſes, on the Series criptural Paſſages, which form the Subject of the celebrated torio of Handel. Preached in 1784 and 1785, at St. Mary knoth, Lombard-ſtreet, by John Newton, Rector. 2 Vols. 10s. 6d. Boards. Buckland, &c. 1786.

ESE volumes ſeem to be publiſhed as the Author's *Confeſſion of faith*; to declare his opinion on ſome contro-points of divinity; particularly the *five points* that were bject of the famous controverſy in the laſt age *. Theſe ich enlarged upon in the courſe of the ſermons; and the ns are ſuch as might be expected from one who has pro-himſelf a Calviniſt †.

e Author urges every where the Calviniſt's favourite ſcheme ibſtitutive ſatisfaction made in the perſon of Chriſt. The is continually called upon to judge of the propriety of ſuch faction, for the vindication of the juſtice of God in the n of ſin. Vol. i. pages 13, 89, 96. Nay, human reaſon gh at other times much depreciated) is now appealed to, as tent to decide, and as deciding, 'that thus it muſt be, if n are ſaved, without prejudice to the honour of the divine ment.' Vol. i. p. 99. We ſhall only ſay, that ſuch a ſort ice as this, which ſubſtitutes the innocent in the place of ilty, as the proper object of puniſhment, is contrary to all n notions of juſtice: contrary to every rule and maxim of to be found in any book, from Ariſtotle to Grotius: con-to the practice of every court of criminal juſtice in the . What would * * * * * * have given, might he have llowed to ſtand in the pillory by a ſubſtitute?

ide the points which are calviniſtical, there is another point where inſiſted upon, peculiar to the Methodiſts ‡,—a di-

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xtent of Redemption, Election, Juſtification, Effectual Grace, Vill. † Preface to Olney Hymns.

he Quakers hold this divine teaching of the underſtanding; th perfect conſiſtence throw the Bible away, as a dead letter, ſs; a divine teaching muſt ſuperſede human means and au-

vine teaching. A teaching, not through the ordinary means common to all men, ſtudy, and the inſtruction of others; but a teaching by the immediate communication of the Holy Spirit. In vol. i. p. 157, the Holy Spirit is ſpoken of as revealing and making a clear and ſatisfactory diſcovery *how* every hindrance to the *free* exerciſe of mercy on God's part is removed, and *how* the demands of juſtice are anſwered; and we are made by this revelation to underſtand the *cauſes*, *nature*, and *deſign* of the ſufferings of Chriſt. They who know all this, may fairly be ſaid to have *known the* [illegible] and may claim to have been his counſellors in [illegible]mption.

They who thi[illegible]ous taught of God, will not doubt but that [illegible]mpletely, and without error; will of courſe [illegible] do not agree with them, are taught by *another* [illegible] is hinted, perhaps not directly ſaid, in many plac[illegible] xvi. when the Author ſays, 'he is not afraid of contradiction from thoſe who are taught of God.' This indeed is qualified in another place. They who are taught of God, it ſeems, do agree in *fundamentals*, though perhaps not in other points. But what then are fundamentals? Why, 'ſuch points as ſpiritual perſons, who really depend on a divine teaching, are agreed in.' Vol. ii. p. 19. Well! it comes to juſt the ſame:—you are not agreed with us, ſays the Methodiſt; and this doctrine is fundamental:—why then, you are not a ſpiritual perſon, nor depend on the divine teaching; for all ſuch do agree with us in fundamentals.

Mr. N. objects much to the muſic in the Abbey, vol. i. p. 64, and ſays, 'They ſet God's meſſage to muſic.' Had this meſſage been delivered in a few and ſolemn words, it might have been improper to have ſet ſuch words to muſic, as it undoubtedly is, to ſet ſome awful paſſages of Scripture. But this is not the caſe. It is the poetical paſſages of the Prophets, and Pſalms, and the hymns in the Revelations that are ſet to muſic. We know the Pſalms of David, however different their ſubjects, were ſet to muſic, by himſelf or his *chief muſician*, and we rather ſuppoſe the meſſage delivered by the angel—"On earth peace, good will towards men," was *ſung* by the heavenly choir. However this be, the objections here brought are general; and hold againſt all anthems and choir-ſinging whatever. The antipathy of the modern Puritans both to the arts and ſciences, exactly reſembles that of their anceſtors. Organs and cathedral ſinging were their abomination: and our Author reprobates the Abbey muſic, thinks the ſtudy of mathematics and philoſophy at Camb[illegible] 'ſerves only to ſharpen our natural proneneſs to vain reaſo[illegible] See *Cardiphonia*, vol. ii. p. 233.

We are ſorry to obſerve, what we think an illiberal reflec[illegible] on the promoters of the ſeveral acts of toleration, from Loc[illegible] an[illegible]

and Hoadley, &c. to thoſe who procured the laſt Act of 1779. But let the reader judge from the paſſage itſelf, vol. ii. p. 152, 'We have reaſon to be thankful for our religious liberty to the good providence of God; but ſo far as men are concerned, we are not indebted for it to a juſt ſenſe and acknowledgment of the right of private judgment, *but to the prevalence of ſceptical indifference and infidelity.*' And it is immediately ſubjoined—'The religion of the Goſpel was, perhaps, never more deſpiſed and hated than at preſent.'—As if this contempt and hatred was owing to the Toleration! This is not ſaid in direct terms, but it is plainly implied, from the manner in which it is introduced, more diſingenuous, than if it had been plainly affirmed. Much complaint is made by the Methodiſts of this way of ſuggeſting what the Author will not plainly ſay, in Mr. Gibbon's famous hiſtory. It were well if the Methodiſts would leave off ſuch *Gibboniſms* themſelves; none more abound in them.

Notwithſtanding the objections we have made to theſe Sermons, they contain much real piety, and may be read with profit by all, and, probably, with peculiar pleaſure by thoſe who are of the party.

Art. XIV. *A Collection and Abridgment of celebrated criminal Trials in Scotland,* from A. D. 1536 to 1784. With hiſtorical and critical Remarks, by Hugo Arnot, Eſq. Advocate. 4to. 18s. Boards. Edinburgh printed, ſold by Murray in London.

THE intention of this performance is to lay before the Public ſuch proofs, collected from authentic records, as may be thought ſufficient to ſhew what bitter fruits are produced under the gloomy climate of tyrannical government, and a ſuperſtitious prieſthood. This is, ſurely, a laudable intention, ſince, by comparing the bleſſings and comforts we enjoy under a free government, in an enlightened age, with the hideous picture of human nature here delineated in days of ignorance and barbariſm, we have ample grounds for conſolation that reaſon prevails over ſuperſtition, and that the dark clouds of ignorance are diſpelled by the bright beams of ſcience.

The trials Mr. Arnot preſents to his readers are judiciouſly abridged, ſo that we eſcape the fatigue of wandering through heaps of rubbiſh, with which old records frequently abound; and the remarks which the Author has added, illuſtrate the obſcurities of the originals, and afford both information and entertainment. He has divided them into diſtinct heads; as—*Trials* for *Treaſon*,—for *Leaſing making*, i. e. defamation;—*Parricide*,—*Murder*,—*Tumults*,—*Forgery*,—*Breaking of Gardens*,—*Inceſt*,—*Adultery*,—*Fornication*,—*Blaſphemy*,—*Other crimes againſt religion*,—*Witchcraft*.

Among those for treason we select the following 'doom, pronounced over the dead body of Francis Mowbray, a prisoner, who was killed in attempting to make his escape from Edinburgh Castle. A royal warrant was directed to Sir William Hart and the other Judges of the Court of Justiciary, setting forth in the usual bombast style of treasonable indictments, that the deceased had been guilty of *most high, horrible*, and *detestable points of treason*; that the same was verified by *two* or *three* witnesses; but that the deceased obstinately persisted to deny the charge. That he attempted to make his escape from Edinburgh Castle, which rendered his guilt more manifest; and that in the attempt he had brought about his own miserable and shameful death. Th[illegible] re, required the Court to pronounce sentence on t[illegible] is Mowbray now *presented in pannel* (*i. e.* produce[illegible] be dismembered as a traitor; his body to be hanged [illegible] afterwards quartered; his head and limbs stuck up [illegible] es in the city of Edinburgh; and his whole est[illegible] The warrant is dated Holyrood-house, 31st [illegible] subscribed James Rex, Montrose Cancellar, [illegible] rood house.—Doom was pronounced accordingly.'

On this curious proceeding Mr. Arnot remarks—

'This, perhaps, exceeds every act of King James's tyranny. For, 1st, This sentence of forfeiture, pronounced after death, was not adjudged by Parliament, but by the Court of Justiciary, in consequence of a royal edict. 2d, No summons of treason was executed against the heirs of the deceased, nor any defender cited, unless the corpse, which was produced at the bar, can be called a defender. 3d, No specific charge was exhibited against the deceased; nor any thing but a general accusation of treason and *leese-majesty*, which, in those days, was so far from conveying any precise and definite idea, that it might have been any thing which occurred to the whim of the King's Advocate, or that of his royal master. 4th, No proof was adduced in court, no jury called, nor verdict returned, establishing the charge upon which the sentence of forfeiture was pronounced.'

These reflections render it unnecessary for us to add any observation on the injustice of the proceeding: the action increases our detestation of tyranny, and excites our pity for the miserable objects on whom it was exercised.

The next trial Mr. Arnot thinks *nonpareil*. Archibald Cornwall was convicted of *attempting* to nail his Majesty's picture against the gallows. The trial concludes thus:

'The Justice-depute, by the mouth of Robert Galbraith, dempster * of the said court, decerned † and ordained the said Archibald Cornwall to forfeit life, lands, and goods, and to be taken to the said gibbet, whereupon he pressed ‡ to hang his Majesty's portrait, and there to be hanged quhill § he be dead, and to hang thereupon be the space of twenty-four hours, with ane paper on his forehead, containing the vile crime committed by him.'

* Executioner; perhaps from the Latin word *demo, dempsi*.
† Decreed; from *decerno*. ‡ Attempted. § Until.

'A man

, man hanged for attempting to fix up a paltry daubing, or a
nny print, upon the gallows, or even a halfpenny itſelf, for
bears "the image and ſuperſcription of Cæſar." *Dii boni!*'
is is indeed a moſt ſingular record, whether we conſider the
, the puniſhment, or the mode of paſſing ſentence. The
was not committed;—there is no Scottiſh ſtatute, as Mr.
: obſerves, on which the indictment could have been
ed;—and the judge himſelf, not the hangman, uſually pro-
es ſentence.

ien we look over the trials for crimes againſt religion, we
he *clergy* in matters of ſcandal, fornication, witchcraft, &c.
ting to themſelves the office of proſecutors—of inquiſitors-
ll, even ſo late as 1720, the miniſters publicly exerciſed
fice in the courts of juſtice; for we are told that 'An ori-
precognition taken before the ſheriff-depute of Roſs, June
720, againſt Helen Bowie and Janet Thompſon for witch-
at the inſtance of "Mr. David Roſs, Miniſter of the Goſ-
Tarbatt, *in behalf of the ſeſſion of the ſaid pariſh*," is in the
ion of the Right Hon. Robert Dundas of Arniſton, Lord
ent of the Court of Seſſion *.' The buſy zeal of theſe
, in hunting after young women whom they ſuſpected of
with child, and after old women who lay under the impu-
of witchcraft, was productive of the moſt diſmal conſe-
es. The godlike quality of mercy, which the religion
retended to profeſs inculcates in the ſtrongeſt terms, ſeems
e been aſleep among them, and their piety was only pro-
e of driving miſerable creatures to the gallows, who had
obeyed the impulſe of nature, or who incurred the imputa-
f doing what *nature rendered it impoſſible for them to do.*

tchcraft was puniſhed in Scotland by Act of 9 Mary, c. 73,
ſoon after the Reformation had been eſtabliſhed by law.
: words of the ſtatute, the legiſlature ſeems not to have be-
in ſorcery, and our Author is of opinion 'that the puniſh-
provided by that law was annexed not to the crime of
:raft, but to the impiety or blaſphemy of pretending to, or
ng in, ſuch ſupernatural powers.' This is moſt likely to
caſe; for the Act was paſſed at a time in which the broach-
new ſet of religious notions excited a paſſionate deſire for
ainment of extraordinary purity and ſtrictneſs in religion
orals.

: ſhall give no abſtract of theſe trials, but conclude with a
s paper, *viz.* an account of the expences of burning a witch,
unicated to the Author by Mr. William Henderſon of

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*his was not the caſe in Scotland only; for Jane Wenham was
:ed to be hanged for a witch at Hertford Aſſizes, March 4,
at the inſtance of Mr. Bragge, a clergyman.

Glaſgow, a deſcendant of Logan of Burncaſtle, on whoſe lands the unhappy ſufferer lived:

'Count giſen out be * Alexander Louddon, in Lylſtoun, in the yeir of God 1649 yeiris, for Margrit Dollmoune in Burncaſtle.

'Item, in ye firſt to Wm. Currie and Andr. Gray for watching of hir y^e^ ſpace of 30 dayes, inde ilk day xxx ſh. inde - - - - - xlv lib.

'Item, mair to Jon Kinked for brodding of her, - vi lib.

'Mair for meit and drink and wyne to him and his man, iiij lib.

'Mair for cloth to hir, - - - iij lib.

'Mair for twa tare treis, - - - xl ſh.

'Item, mair for twa treis and ye making them to ye workmen, - - - - iij lib.

'Item, to ye hangman in Hadingtoun and fetching of him, three dollores for his pens is, - iiij lib. xiiij ſh.

'Item, mair for meit and drink and wyne for his intertinge, - iij lib.

'Item, mair for ane man and twa horſs for ye fetching of him and taking of him hame agane, - xl ſh.

'Mair to hir for meit and drink ilk ane day iiij ſh. the ſpace of xxx dayes is, - - vj lib.

'Item, mair to the twa officers for y^r^ fie ilk day ſex ſhilline aught pennes is, - - - - x lib.

'Summa is iiij ſcoir xij lib. xiiij. ſh.

ciſm, or depreciate a rational practice; but in ſuch diſeaſes, where the cauſes are either wholly unknown, or impoſſible to be inveſtigated, no other method of cure can be followed than ſuch as hath been found ſucceſsful in ſimilar caſes. In lunacy, theory avails little, and, until we know the connection between the ſoul and body, or how the one affects the other, no reaſoning whatever can direct the phyſician in what manner he muſt treat the body, in order to remove the diſeaſes of the mind. Nothing then remains to be done in theſe deplorable caſes, but carefully to obſerve every ſymptom, and compare the diſeaſe with recorded caſes. In caſes where ſymptoms have been ſimilar, it is probable a ſimilar method of cure will prove ſucceſsful. Sometimes, indeed, nature ſeems to point out a peculiar mode of relieving herſelf; when this happens, let the phyſician aſſiſt, encourage, or even provoke nature to the more effectual diſcharge of her duty. Dr. Perfect's ſecond Caſe is a confirmation of this remark. A young man, who had always enjoyed a rational mind, became, in conſequence of a matrimonial diſappointment, at once ſad, dull, and penſive. He was deprived of appetite and ſleep; and, for ſeveral weeks, he ſcarce anſwered any queſtions. His florid and healthy complexion became pale and ſickly; and in about three months after this change took place, he was ſeized with a drivelling, which continued five or ſix days. During the diſcharge, he ſpoke freely and rationally; his appetite and ſleep returned, and he enjoyed his uſual vivacity; but no ſooner did the diſcharge ceaſe, than he reverted to his gloomy and depreſſed ſtate. The ſpitting returned at the full moon, and brought with it a temporary relief; but on its ſtoppage, the ſymptoms of melancholy returned.

In this way the patient remained for eight months, with a periodical ſpitting, and an alleviation of his diſeaſe every full moon. Dr. Perfect, very judiciouſly (previous to the next expected period), adminiſtered mercury, and brought on a ſaliva-tion, which was kept up during the whole month, until the next following full moon was paſt. The patient during all this time was rational, cheerful, and ſocial; his appetite and ſleep were regular, and he was perfectly cured. The diſeaſe and ſpitting never afterward returned.

The remote cauſe of this unfortunate young man's diſorder, was diſappointment. What theoriſt can tell us the manner in which it acted on the body? or how, and why, the ſpitting relieved the patient?

Where theory can be of little ſervice, experience comes to our aid; and it is by collecting facts alone, that experience can be obtained. Dr. Perfect hath here given 61 caſes of inſanity, moſt of which had been ſucceſsfully cured; many of them, in our opinion, might have furniſhed the Author with ſufficient mate-

rials

rials for investigating their proximate causes. To the simple narration of facts, however, he hath confined himself; and we hope his select cases will answer the design of their publication, and throw light on the method of treating these difficult and deplorable maladies.

ART. XVI. *A System of Surgery.* By Benjamin Bell, Member of the Royal Colleges of Surgeons in Ireland and Edinburgh, one of the Surgeons of the Royal Infirmary, and Fellow of the Royal Society at Edinburgh. Vol. V. Illustrated with Copper-plates. 8vo. 6s. Boards. Elliot, Edinburgh; Robinsons, London. 1787.

NOTHING gives us greater pleasure than to recall the attention of our Readers to the continuation of useful works, among which Mr. *Bell's System of Surgery* may be justly placed. The tribute of praise which we deservedly bestowed on the *four* preceding volumes of this valuable publication, is equally, if not more than equally due to this *fifth*; which merits our warmest commendations.

It consists of three chapters, of which the first (the 36th of the whole work) contains many valuable and judicious remarks on, and useful directions for, the management of wounds in general. It is divided into 14 sections, each of which is appropriated to the treatment of particular wounds.

The management of wounds being a very important branch of surgery, it consequently merits the peculiar attention of every practical surgeon, but especially those in the military and naval department, where wounds of the most dangerous and complicated kind more frequently occur, and where neither time nor opportunity is allowed either for much reflection, or for the occasional consultation of authors. To these gentlemen *only*, however, we do not confine the recommendation of the present performance: it will be found useful to Surgeons of every description.

Our Author has entered more minutely into the *prognosis* of wounds than any of his predecessors. This is a most difficult subject; it is nevertheless a most necessary one: Surgeons are frequently required to give their opinions on the probable termination of wounds; and to do this with accuracy, practitioners of experience have the best opportunity of shewing their superior skill, and distinguishing themselves in their profession as men of judgment and abilities. A competent knowledge of anatomy, a steady hand, and a calm temper, are qualifications which may enable any man, even of no great experience, to perform several of the more capital operations with success; and, accordingly, in almost every hospital in Europe, we continually meet with excellent operators; yet we do not often find (which

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is much to be lamented) Surgeons poſſeſſed of ſuch knowledge in prognoſticating the events of ſurgical diſeaſes as might be expected. The reaſon of this defect is evident: In the preſent mode of education, the ſtudent beſtows little attention on the ſubject, and ſuffers himſelf to be wholly occupied in the various methods of operating, or in minute anatomical and phyſiological inveſtigations, which are more curious than uſeful. The variety of circumſtances which ought to be conſidered, before we are able to judge of the termination of wounds, may, perhaps, be deemed inſurmountable obſtacles to a proficiency in this province of the art; they appear, however, more formidable than they really are, and may be eaſily overcome by a due attention to the excellent obſervations which Mr. Bell hath here delivered.

After treating amply on wounds in general, our Author proceeds to conſider particularly *ſimple inciſed wounds*, *punctured*, *lacerated* and *contuſed wounds*; then follow obſervations on *wounds* in particular parts, as in the *blood-veſſels*, *lymphatics*, *nerves*, *ligaments*, *tendons*, &c. *Wounds* in the *face*, *neck*, *thorax*, and *abdomen*, are ſeparately conſidered; and the management of *poiſoned*, and *gunſhot wounds* cloſe the chapter. Were we to enter into a minute deſcription of the uſeful directions which are contained in this part of the work, we ſhould much exceed our bounds.

The thirty-ſeventh chapter treats of *Burns*. Our Author here diſplays, as uſual, much real knowledge of the ſubject, and delivers his practical directions with his wonted plainneſs and preciſion.

In the thirty-eighth chapter, which is the laſt of this volume, Mr. Bell enters largely into the treatment of *Tumours*, by which term he underſtands 'every preternatural enlargement, in whatever part of the body it may be ſeated.' Tumours daily occur in practice; they are often followed by important conſequences; and they frequently give much embarraſſment both to the patient and ſurgeon; on theſe accounts they merit particular attention. Mr. Bell divides them into two general claſſes, *viz.* 'into ſuch as are of an acute or inflammatory nature, and ſuch as are chronic or indolent. According to this diviſion, it will unavoidably happen that certain tumours *really* belong to one claſs, which may, during ſome part of their progreſs, *appear* to belong to the other. There are many tumours, for inſtance, which are inflammatory at their commencement and terminate in a ſtate of indolence; and the contrary. To avoid as much as poſſible any confuſion in the arrangement, Mr. Bell judiciouſly characterizes tumours by thoſe ſymptoms which appear moſt obviouſly at their commencement. This mode of diſtinction ſeems the moſt accurate; for it is not what a tumour may eventually become, but what it actually is, on its firſt appearance, that can admit of deſcription.

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This claſſification will alſo be found to have another excellence; *viz.* that the method of treatment for each claſs will (excepting ſome ſmall allowances in particular caſes) be nearly ſimilar, ſo that the ſame practical directions will ſerve for ſeveral different ſpecies of tumour. This circumſtance, by decreaſing the quantity of rules, greatly ſimplifies the art, or, at leaſt, the method of teaching and learning it.

We ſhall not enumerate the different ſpecies of tumours which our Author has here deſcribed, but only obſerve, that they are all well defined; and the management which Mr. Bell recommends, is the reſult of much experience, and of true theoretical principles.

We congratulate the Public on the acquiſition which the art of ſurgery has obtained by the preſent performance; it may juſtly be termed a work of great value; and ſhould the Author's life and health be ſpared until the whole ſyſtem be finiſhed, it will be, if our prognoſtications err not, the moſt complete book, theoretical or practical, that hath ever been publiſhed on the ſubject.

ART. XVII. *Remarkable Occurrences in the Life of Jonas Hanway, Eſq.* comprehending an Abſtract of ſuch Parts of his Travels in

The third part contains a deſcription of Mr. Hanway's manner of living, and is replete with anecdotes which, if not very intereſting, are at leaſt entertaining, and afford ſufficient proofs that the love of mankind was the prevailing paſſion in Mr. Hanway's breaſt. As a ſpecimen, we have ſelected the following part from the character he gives of Mr. Hanway:

'In his natural diſpoſition he was cheerful, but ſerene. He enjoyed his own joke, and applauded the wit of another; but never deſcended from a certain dignity which he thought indiſpenſibly neceſſary. His experience furniſhed him with ſome anecdote or adventure, ſuitable to every turn the diſcourſe could take; and he was always willing to communicate it. If in the hour of conviviality the diſcourſe took a turn, not conſiſtent with the moſt rigid chaſtity, he was not forward to reprove or take offence; but any attack on religion, eſpecially in the company of young people, was ſure to meet his moſt pointed diſapprobation. In converſation he was eaſy of acceſs, and gave readiiy to every one the beſt anſwer which occurred: but not fond of much ſpeaking himſelf, he did not always bear with patience, though commonly with ſilence, the forward and impertinent.—If the mirth degenerated into boiſterous laughter, he took his leave. "My companions," he would ſay, "were too merry to be happy, or to let me be happy, ſo I left them."

'In his tranſactions with the world, he was always open, candid, and ſincere: whatever he ſaid might be depended on with implicit confidence. He adhered to the ſtrict truth, even in the *manner* of his relation, and no brilliancy of thought could induce him to vary from the fact; but although ſo frank in his own proceedings, he had ſeen too much of *life* to be eaſily deceived by others; and he did not often betray a confidence that was betrayed.'

Our Author relates ſeveral little incidents and ſtories, relative to, or told by Mr. H.; ſome of which are ſingular and entertaining; among a variety is the following:

'Mr. Hanway had hired a coachman, and was telling him the duty he required, concluding, "you will attend with the reſt of my family every evening at prayers."—"*Prayers, Sir!*" ſays the deſcendant of Jehu. "Why, did you never ſay your prayers?" aſked Mr. Hanway. "*I have never lived in a praying family.*" "But have you any objection to ſay your prayers?" "*No, Sir! I've no objection—I hope you'll conſider it in my wages.*"

We could eaſily increaſe the number of curious extracts from the preſent performance; but we will not anticipate the pleaſure of our Readers in the peruſal of a work, which will much entertain them, while it well deſcribes a man whoſe philanthropy and benevolence have ſeldom been equalled, perhaps never excelled.

ART.

ART. XVIII. *A Philoſophical, Hiſtorical, and Moral Eſſay on Old Maids.* By a Friend to the Siſterhood. 8vo. 3 Vols. 10s. 6d. ſewed. Cadell.

THIS entertaining work was publiſhed in the latter end of the year 1785, and we are ſorry to ſay, has not been brought forward in our Review. The omiſſion did not proceed from any neglect of an Author, who (if we are rightly informed) has entertained the Public with a variety of poems, often ſublime, frequently pathetic, and always elegant. From the caſt of this writer's former compoſitions, we did not expect a work, in which an accurate knowledge of common life, and alſo wit, humour, and polite raillery are happily blended. But Mr. Hayley (for we take him to be the Author) has ſhewn that verſatility of genius, *that can paſs* (as Pope expreſſed, after Boileau) from *grave to gay, from lively to ſevere.* This extraordinary performance is dedicated to Mrs. Elizabeth Carter, the celebrated tranſlator of Epictetus, whom the writer ſays he reſpects in three diſtinct characters, as a poet, a philoſopher, and an *old maid.* In his introduction, Mr. Hayley obſerves, that d'Alembert had written in France an admirable eſſay on thoſe unfortunate beings called Authors; and a worthy philanthropiſt of our own country (the late *Jonas Han-*

dice, in a dilemma where neither female wit nor maſculine knowledge has drawn the line with preciſion. Hence we are to underſtand that the æra of old *maidiſm* begins with all unmarried ladies at the age of forty, or, at leaſt, that they are, at that point of time, to be conſidered as in their noviciate, ſoon to be *profeſſed members* of the venerable ſiſterhood, and if not within the gates, ſtanding upon the threſhold of that community.

This knotty point being ſettled, the ſituation of old maids is next conſidered. Under this head, their fate generally is, after paſſing the ſprightly years of youth in the manſion of an opulent father, to take ſhelter in ſome contracted lodging in a country town, attended by a ſingle female ſervant, and there to live, with difficulty, on the intereſt of two or three thouſand pounds, paid reluctantly, and perhaps irregularly, by an avaricious or extravagant brother, who conſiders the maintenance of a ſiſter as an heavy incumbrance on his paternal eſtate. In this retreat, the old maid muſt be liable to many painful reflections, and particularly to the mortification of not having been able to ſettle happily in marriage.

For who to cold virginity a prey,
The pleaſing hope of marriage e'er reſign'd;
Renounc'd the proſpect of the wedding-day,
Nor caſt one longing, lingering look behind?

As *Gray* (whom our Author calls an old maid in breeches) deſcribed himſelf as a *ſolitary fly*, the ſame appellation is given to the maiden lady, with this addition, that ſhe is a fly in the autumn, when the departure of the ſun has put an end to all its lively flutter. In that ſtate, the want of ſucceſs will not be imputed to the want of merit. Hence ariſes a ſwarm of fretful thoughts, vexation, ſpleen, reſentment, and ſorrow, forming altogether a diſorder, for which language has no name, being a compound of mental and bodily diſtemper, more difficult to cure than any other malady whatever. To ſenſations of this kind our Author attributes the fact, recorded by Plutarch, and mentioned by his two amiable modern rivals, *Montaigne* and *Addiſon*, namely, the ſelf-murder of the Mileſian virgins. The ſtory is well known. The unmarried females of *Miletus* were ſeized with a rage for ſuicide, ſo violent, that nothing could reſtrain it, till a law was enacted, ordering the body of every one, who died by her own hand, to be exhibited a naked ſpectacle to public view. The ſenſe of ſhame prevailed over every other paſſion, and the maiden ladies, from a principle of modeſty, were willing to endure the load of life. In modern times, old maids are often heard to declare that their condition is the effect of their own choice. They never wiſhed to marry, and their ſtate is the moſt comfortable in human life. Such declarations ſeldom gain credit. Whoever ſpeaks that language, is thought to wear the maſk

maſk of hypocriſy. To confirm this, our Author tells the frank confeſſion of one of the ſiſterhood, who freely declared, "that the wife may have her load of anxieties, but the old maid is like a blaſted tree in the middle of a wide common." Sentiments like theſe would ſecure old maids from the contempt and raillery, with which they are generally inſulted by the world. They are too frequently treated with ſcorn and deriſion, but, in general, the ladies of this claſs may thank their own conduct. Mr. Hayley therefore proceeds to conſider the *failings of old maids*, allotting to each foible a diſtinct chapter.

The *Curioſity* of old maids is fully diſcuſſed: under this head, our Author obſerves, that, when the mind is not roufed to a rational exerciſe of its powers, by the intereſting cares, or the elegant amuſements of domeſtic life, it is apt to perplex itſelf in a conſtant ſeries of idle purſuits and frivolous enquiries. In conſequence of this, the old maid, having no cares at home, ſends her thoughts abroad, and becomes, by habit, a perpetual ſpy upon the conduct of her neighbours. She deſires to ſee all that can be ſeen, to hear all that can be heard, and to aſk more queſtions than can well be anſwered: as if *encreaſe of appetite did grow, by what it fed on.* This old maidiſh habit ſubjects the ſiſterhood to the ſchemes of thoſe who delight in tormenting

Such was female credulity in the days of Addiſon. At pre-
t, the mode is altered. The old maid of this day buſies her-
f with matter more than with ſpirit. Inſtead of ſeeing appari-
ns in the vacant air, ſhe ſees a lover in every man by whom
: is civilly accoſted. She finds a hint of marriage in every
mpliment. She builds caſtles in the air; and as faſt as one fa-
ic of amorous illuſion is deſtroyed, ſhe is ſure to erect another
its place. Her memory is ſtored with hiſtories of love at firſt
ht. She tells you of conqueſts made by accidentally looking
t at a window, and this conſequently becomes her favourite
ſement. On a Lord Mayor's day, ſhe is ſure of wounding
Alderman or a Sheriff. By this turn of mind, the ancient
dy is always in danger of falling a prey to the race of men
lled *fortune-hunters*. A ſtory is related of *Flaccilla*, who ran
ay with an Iriſh footman. The Author ſays, he needs not
ell on this kind of credulity, as it has been exhibited in a lu-
rous and lively manner in Mr. Murphy's comedy of two
ſts, called "THE OLD MAID." In that piece, however, it
treated with ridicule, whereas it may fairly be conſidered as
object of compaſſion. It proceeds from the moſt natural of
man wiſhes, the wiſh of being beloved. But this amiable de-
e, when the bloom of life is over, is always ſeen in a ridiculous
ht; and men find a ſtrong degree of pleaſure in ſporting with
weakneſs, which, at leaſt, is innocent. To illuſtrate this
inion, the ſtory of *Harriot Aſpin*, a maiden lady near the age
fifty, is told in an elegant manner, and with circumſtances
ghly tender and pathetic.

The *Affectation* of old maids is the next foible that paſſes in
iew. This folly, in whatever form it appears, is ſure to defeat
own end. It renders even youth and beauty diſguſting: and
at muſt be its effect, when it obtrudes itſelf in the ſtiff figure,
d with the hard features, of the antiquated virgin? In ladies of
t deſcription, there are three kinds of affectation; namely, af-
ation of youth, affectation of a certain cenſorial importance,
d affectation of extreme ſenſibility. The firſt is the moſt
mmon: it is ſeen in all aſſemblies: you there often perceive
: wing of the beetle, with the ſportive motions of the butter-
; but unſeaſonable attempts to pleaſe produce nothing but
guſt; when the juvenile old maid hangs out falſe colours, ſhe
ike a ſhip diſplaying ſignals of diſtreſs. *Coſmelia*, when young
handſome, neglected her perſon, preferring the character of
arned lady; but all ſhe got by it was the ſtupid wonder of
old ſchoolmaſter, who was aſtoniſhed at her marvellous in-
acy with the dialects of Greece. At the age of forty-ſeven,
lady affects to be young, and undervalues her learning.
e thinks more of a ſmooth ſkin, than a lively imagination.
r reading is confined to advertiſements of lotions to beautify

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of envy is, in this case, natural, and therefore in some pardonable. When envy swells to too great a size, it is not only vicious, but absurd and odious; absurd, because it torment for pleasure; and odious, as the enemy of all delight. As the best Burgundy, when spoiled, produces most poignant vinegar; so the superannuated beauty turns the sharpest and most acrimonious old maid, and her ill-, in the decline of life, is proportioned to the vanity of th.

ountry town is the proper theatre of the envious old maid. als in anonymous letters, and the mischief which she s in families is her supreme delight. She does her busi- y often without uttering a word: a significant glance of , and an artful shake of the head, will often ruin a fair ion. This is fully exemplified in the character of Mrs. *Wormwood.* This lady *looked like the innocent flower, but e serpent under it.* Her various artifices to gratify her fell ion are painted in strong colours, and the story of *Nelson elia*, interwoven with the history of Mrs. Wormwood, is ully told. The moral, drawn from the narrative, is in ords of the ancient philosopher, who used to say, "As consumes iron, so does envy the envious person." The are, therefore, cautioned to improve their features by the le of good-nature.

e second part of the first volume proceeds to the AMIABLE ies of ancient maids. Their *Ingenuity* is the first topic. e other antiquaries are employed in finding old ruins of architecture, our Author travels the country in pursuit ious characters among superannuated maids. Having given information concerning himself, he relates the history of *Coral*, and his daughter, Theodora. He has the art of two birds with one stone; for though his purpose be to ace an extraordinary old maid, he presents us, in his account e Doctor, with a sly satire on those who profess the cha- r of Antiquaries. The daughter, as she descended into ale of years, became the greatest rarity in her father's col- on. She was a *contented old maid*, endeavouring, by filial rness, and elegant ingenuity, to administer every comfort to her in the decline of life. Mr. Hayley seems, generally, pleased when giving a tale, that carries with it an imitation e and manners. He is often happy upon these occasions, none more so than in the account of *Doctor Coral* and his

Patience of old maids comes next under consideration. Of rtue, the virgin martyrs who suffered in the first ages of istianity are mentioned as bright examples. But he, who e *History of Constantia* to relate, and could find for his nar-

rative so many graces of style, had no occasion to go back to ancient times. The entire passage would draw us into great length; and to give it piece-meal, or condensed into an abridgment, would be an injury to a very interesting and beautiful story. The conclusion gives us reason to imagine that this pleasing tale has its foundation in truth. Having acquainted us with the manner of *Constantia*'s death, the Author thus addresses her departed soul:

'Farewell! thou gentle and benevolent spirit. If, in thy present scene of happier existence, thou art conscious of sublunary occurrences, disdain not this imperfect memorial of thy sufferings and thy virtues! and if the pages I am now writing should fall into the hand of any indigent and dejected maiden, whose ill fortune may be similar to thine, may they sooth and diminish the disquietude of her life, and prepare her to meet the close of it with piety and composure.'

The *Charity of old maids*, in the next place, attracts the author's notice, and, in this chapter, he has given a view of some very agreeable scenes in human life. Such representations are, as Dryden expresses it, *the theft of the poets from mankind.* We wish it were consistent with the limits of our review to lay this whole chapter before our Readers; but since that cannot be conveniently done, we will not do so much injustice to the Author, as to give the broken members of his work. Whoever has a mind to enjoy the pleasure arising from the contemplation of amiable characters, drawn with truth and elegance, is referred to the original for the account of *Charissa*, the portrait of *Melesina*, and, above all, the exquisite history of *Angelica*. The power of charity and benevolent affections, to fill the mind with solid enjoyments and true happiness, is here displayed in the most beautiful colouring:

Mr. Hayley concludes his first volume with saying,

'Perhaps, if a just chronicle of old maids had been kept since the creation, it would have presented to us many examples of virtue and benevolence. But of the ancient virgins of a remoter period I shall speak at large in the subsequent part of this Essay. I shall, to the utmost of my abilities, collect all the scattered rays of light, with which antiquity can supply me, for the illustration of so interesting a subject. To rival the curious researches of our present most celebrated antiquaries, and in the wide field, which I have chosen, to leave no bush or bramble unexplored, I shall enquire in the first chapter of the second volume, if there ever existed an ANTEDILUVIAN OLD MAID.'

The Author keeps his promise, and, indeed, with great humour; having given, in a vein of serious pleasantry, his profound researches concerning virgins before the Deluge, he goes on, in several subsequent chapters, to enquire into the state of *old maidism* among the Jews, the Ægyptians, the Greeks, the

Romans

Roman Veſtals before the Chriſtian æra, and the increaſe of old maids after that period. This part of the work is a pleaſant frolic of imagination, and a lively ſatire on the learned labours of thoſe profound antiquarians, who ſpend their lives in the inveſtigation of important matters which nobody values but themſelves. The opinions of ſeveral of the fathers, ſuch as *Saint Gregory of Nyſſa*, *St. Ambroſe*, and *Chryſoſtom*, are placed in a ridiculous light. The monaſtic old maids, who diſtinguiſhed themſelves by their talents, are here recorded, and ſome old maids of the new world are added to the liſt. Theſe materials, with ſome other miſcellaneous obſervations, and a ſermon to old maids, compoſe the ſecond and third volumes of this ſerio-comic performance.

The firſt volume coming more home to men's buſineſs and boſoms, is the moſt intereſting; and ſhews that the Author has talents for that ſpecies of compoſition, called the *comic novel*. In the ſubſequent parts, he diſplays his reading, and at the ſame time laughs at the *antiquarians* in a pleaſing ſtyle of ironical gravity. The whole is interſperſed with curious paſſages from ancient authors, and the reader is occaſionally relieved with agreeable compoſitions in verſe. Were we to hint a fault, we ſhould ſay that the enquiry into antiquity is carried to too great a length. It is a part of the Author's plan, which, from its nature, cannot be intereſting to the generality of readers. The firſt volume, we repeat, *is intereſting*, and ſhews that the Author is not only an attentive obſerver of life, but that he has the talents which conſtitute an elegant moral painter.

FOREIGN LITERATURE.

ART. XIX. *Der Zuſtand des Staats, der Religion, der Gelehrſamkeit, und der Kunſt in Gros Britannien, gegen das Ende des Achtzehnten Jahr Hunderts. Von D. Gebh. Friedr. Aug. Wendeborn, Prediger zu London.* The State of Government, Religion, Literature, and the Arts, in Great Britain, towards the Cloſe of the 18th Century. By D. G. F. Aug. Wendeborn, Miniſter of a German Church in London. 3 Vols. 12mo. Berlin.

FEW works are read with more eagerneſs, or afford more rational amuſement, than thoſe which deſcribe the cuſtoms, manners, laws, political conſtitution, &c. of foreign countries. It is however to be lamented that the popularity of the ſubject tempts ſo many to undertake it who are diſqualified for the buſineſs. Indeed, from the nature of the ſubject itſelf, very few travellers can be ſuppoſed competent to the taſk. It requires free acceſs to the genuine ſources of information and ſagacity to make a due improvement of this advantage: it requires an extenſive knowledge of various countries, in order to

diſcern what is peculiar to each: it requires that the author ſhould diveſt himſelf of every prepoſſeſſion, and that he ſhould know where to praiſe, and where to cenſure. Every country has its advantages and diſadvantages; and in ſome, theſe are ſo nicely blended that it may be difficult to diſcover in which either of theſe predominate; the inconveniences in the one, being counterbalanced by conveniences of which others are deſtitute. And where climate, government, or manners are the moſt inauſpicious, oppreſſive, or diſguſting to a ſtranger, the evils are not felt or perceived by the natives. In the former caſe, the difficulty of inveſtigation ariſes from the nature of the ſubject itſelf; and in the latter from thoſe involuntary and almoſt pardonable prepoſſeſſions, which require the ſtrongeſt efforts of the human mind to conquer them.

Dr. W. ſeems to poſſeſs no inconſiderable portion of theſe requiſites. He is well known among us, as a man of learning and abilities. He has reſided almoſt twenty years in the metropolis of England, and has employed much of the time in making obſervations, and in collecting copious materials for the work before us. Where the facts are of ſuch a nature that they could not fall under his own immediate obſervation, he aſſures us that he has been careful to obtain information from the moſt authentic ſources; and his remarks, in general, are ſuch as ſhew him to be a philoſophic obſerver of mankind.

The ſubjects treated in theſe volumes, ſome of which are examined with a critical minuteneſs, and others give riſe to many pertinent remarks, are, *The Form of Government—Power of the King—Houſe of Peers, and different Orders of Nobility—Houſe of Commons—The People—Land and Naval Force—National Expenditures, Debts, and Reſources—The Poor—Trade and Manufactures—contraband Trade.* Theſe compoſe the firſt volume. The ſecond treats of *The Laws and Courts of Juſtice—London—Character of the Engliſh—Directions to Strangers.* The third is devoted to the *State of Religion in Great Britain*, and contains ſtrictures upon the *Epiſcopal Church—Methodiſm—Toleration—Diſſenters*, under which title are comprehended, *Preſbyterians, Independents, Roman Catholics, Quakers*, and *Jews—The Church of Scotland*, with the *Seceders* and *Nonjurors—Religious Opinions*, from the extremes of *Antinomianiſm* to *Atheiſm*; nor is the *State of the Foreign Churches in London*, omitted.

Dr. W. profeſſedly intends this work for his own countrymen; being encouraged by the favourable reception of a ſmaller treatiſe upon England, publiſhed ſome years ago. He acknowledges, that, in his attempts to give a more accurate, circumſtantial, and impartial account of this celebrated iſland than his predeceſſors have given, he is actuated by the deſire of moderating, in ſome degree, the indiſcriminate and enthuſiaſtic admiration

admiration of it, which prevails ſo much in *Germany*. He ſays, that upon his firſt arrival, he was under the influence of all thoſe prejudices which flattering deſcriptions had excited. But, after a more intimate acquaintance, and deeper reſearches, theſe prejudices were removed. 'England (ſays he) ſtill remains, in my opinion, one of the firſt, if not the very firſt nation upon the globe; but it is time that the extravagant notions entertained by my countrymen ſhould be ſomewhat reſtrained. I obſerve (ſays he) much good; I ſee many beauties; but by no means ſo much and ſo many as I had expected. I have diſcovered, and I feel many advantages poſſeſſed by *England* over my native country; but I have alſo learned that *Germany* has ſeveral advantages unknown to *England*.'

As we may naturally ſuppoſe that the generality of our readers are well acquainted with the principal facts contained in theſe volumes, we ſhall chiefly confine our attention to ſuch as, from their excellencies or defects, have given our Author occaſion to notice them with approbation or cenſure. Thus may we be taught by a foreigner to judge with impartiality of our own excellencies and failings, where his animadverſions appear juſt, and where his ardent deſire to moderate the too favourable prepoſſeſſions of his countrymen do not ſeem to have an undue influence on his remarks.

The boaſted and envied liberty of the people, our Author aſcribes (in the view he gives of the Britiſh conſtitution) to their being their own legiſlators, by means of their repreſentatives in parliament, and to their being judged by their peers in every criminal proceſs. The Engliſh (ſays he) conſider the grant of *Magna Charta*, in 1215, the *Trial by Juries*, and the *Habeas Corpus* act, as the grand pillars of their liberty: which privileges were confirmed and rendered perpetual by grants under ſubſequent reigns. Theſe are our advantages; but he conſiders the power of the crown, in ſome reſpects, as more than a counterpoiſe, as an influence always acting in oppoſition to and endangering the liberties of the people. 'Notwithſtanding the monarchy is limited, and the power of the King is in ſome reſpects reſtrained, yet he enjoys many privileges, which give him great influence in the ſtate. His perſon is deemed ſacred; the laws take no cognizance of his actions. It is an allowed maxim, that the King can do no wrong. The miniſters are anſwerable for every violation of the laws, though committed by royal authority. The King has the right of declaring war, concluding peace, forming leagues, appointing ambaſſadors.—He is the head of the church, and has the moſt lucrative and honourable benefices in his gift.—All appointments in the army and navy are at his diſpoſal.—He can aſſemble or diſſolve the Parliament at will—and his conſent is neceſſary to render every parliamentary act valid.—He can create peers of the realm at pleaſure.—The power of placing his ſervants at the head of the Ex-

chequer, in which the annual produce of the taxes, &c. is depoſited, alſo increaſes his influence —In every proceſs the King pays no coſts, though he ſhould loſe the ſuit *; and *as to private injuries, if any perſon has, in point of property, a juſt demand upon the King, he muſt petition him in his court of Chancery, while his Chancellor will adminiſter right as a matter of grace, though not upon compulſion.*'

On this Mr. W. obſerves, that the *Germans*, whom *Engliſhmen* proudly regard as ſlaves, poſſeſs in ſuch caſes more freedom. Their laws enable them to *force* princes to adminiſter juſtice, if they are not diſpoſed to it of themſelves. It is true, the Engliſh laws ſet the ſovereign at a diſtance from every perſonal attack; they ſuppoſe that he cannot do wrong, and conſequently that he cannot commit a private injury: but ſince his *miniſters* are amenable to the laws, the rights of the people are equally ſecure, while the dignity of the crown is preſerved. For, *as a King cannot miſuſe his power without the advice of evil counſellors, and the aſſiſtance of wicked miniſters, theſe men may be examined and puniſhed. The conſtitution has therefore provided, by means of indictments and parliamentary impeachments, that no man ſhall dare to aſſiſt the crown in contradiction to the laws of the land.* May we not add to this *comment* †, that the liberties of the people are more ſecure, by this wiſe courteſy of our laws, than if the King was perſonally reſponſible? The conteſt between an injured *individual* and an oppreſſive miniſter being more equal than between a ſubject and his ſovereign, the methods of redreſs will meet with proportionally fewer obſtacles. Whether the terms of the law call it *grace*, or *compulſion*, right is ſtill adminiſtered. Can this be with equal boldneſs aſſerted, in countries where the feudal ſyſtem has not totally loſt its influence; where the prince and his ſubjects are conſidered as of a different ſpecies, and where every intermediate perſon between the injured and his oppreſſor, inſtead of being ready conductors to redreſs, generally find it their intereſt to increaſe the injury by neglect, chicanery, and inſult?

The Author proceeds to give his countrymen a very circumſtantial account of the *Peers of the realm, Privileges of the Houſe of Lords,—different ranks of Nobility, Orders of Knighthood*; and intermixes with his narrative many pertinent remarks. He obſerves, that 'it reflects no ſmall honour on the nobility, that ſuch numbers have diſtinguiſhed themſelves for their learning, and have ſhone as authors, and friends to the Muſes. The names of Lords Bacon, Shafteſbury, Bolingbroke, Burlington, Pembroke, Orrery, Littleton, Pomfret, Cheſterfield, and others, are well known in the literary and philoſophic world.' But he laments that the preſent day does not appear ſo favourable to ſcience. 'The modern education of the young nobility is perhaps more expenſive than formerly. Travelling is now the mode, and they travel in multitudes; but very

* Nor does he receive coſts when he gains the ſuit.

† Blackſtone.

&c

omiſing indications of ſhining talents, or great abilities. more attentive to the external ornament, than to the inture, of their heads; ſpend their time in dreſs, public exhunting, races, and other amuſements; and few ſeek to to their country, or to their elevated ſtation, by encouol arts and ſciences.'

ll leave thoſe whom it may moſt concern to judge of f theſe reflections; though we are much inclined to the exceptions are more numerous than the cenſure limit.

e younger ſons of a noble family ſhould engage in and enrich themſelves by traffic, while in other counanguiſh under pride and poverty, is deſervedly noted ighteſt approbation. 'Buſineſs is frequently tranſacted with a merchant whoſe rank is not known, the ſurnames and elder brother being ſupplanted by the titles they bear d Earls. By the collateral branches being thus blended ople at large, it ſometimes happens that a man, born in nd ſubſiſting by manual labour, riſes to wealth and digong ſince a poor perſon, who plyed a ferry-boat between and the Iſle of Wight, became an Iriſh Peer: and if the of Cheſterfield ſhould die without iſſue, a ſhopkeeper at ſol will ſucceed to his titles.'

he article of *People*, Dr. W. takes occaſion to give a ccount of the *Houſe of Commons*, the rules and forms paſſing an Act of Parliament, the freedom of debates, ver an opportunity preſented itſelf of rivalling the eloreece and Rome, it is here. A Member of Parliament moſt freedom of ſpeech; and I muſt acknowledge, that heard ſpeeches delivered, both in the Upper and Lower would reflect no diſhonour on a *Cicero* or a *Demoſthenes*. , in either Houſe, excite, in a ſtranger, who has a comledge of the language, the moſt agreeable aſtoniſhment; witneſs to that freedom with which each member delivers and with what forcible terms he delineates the influence militating againſt the liberties of the People. But when e *queſtion* is called for, and they proceed to vote, the ns that the whole conteſt was little more than a *form*, a *battle*, and that the iſſue of the debates was predeterthe members were aſſembled.'

ions on the Britiſh Conſtitution form a ſeparate arW. does not appear ſo warm an admirer of the Britution as moſt other learned foreigners who have the ſubject. On the contrary, he expatiates on its fects. He is apprehenſive that the power given to the its poſſeſſing ſuch various means of corruption, conthe partial repreſentation of the People in the Houſe , and the long duration of Parliament, may, under prince, lead to deſpotiſm.

Having

Having made some pertinent remarks on the disadvantages attending the *Monarchical*, *Aristocratic*, and *Democratic* forms of government, he observes, that, 'as they are all so very imperfect, it is easy to imagine that a fourth, built with such imperfect materials, cannot be free from imperfections. This is the case with the British constitution; it is a medley of all the others. The fabric may possibly be considered as a master-piece of human wisdom, and in this light the English in general consider it; yet manifold are the faults discoverable in it. The incessant contests, and permanent parties, that keep the nation in a species of ferment, and the revolutions that have taken place, are indubitable proofs that a constitution, composed of such jarring elements, contains within itself the principles of commotion. Before I had acquired a more accurate knowledge of affairs, I was used to think, that if the maxims of the constitution were strictly adhered to, the People might be happy, and the King both beloved and honoured. Yet as often as I expressed these thoughts, the answer was invariably,—*this is impossible; England must be governed by parties.* Indeed, considering the form of government, it is scarcely possible to do without them. Power and authority are things which have too much influence upon mankind; and the desire of limiting the power of sovereigns is as strong as their eagerness to rule uncontrouled. The King's power is in itself, according to the constitution, very great; and although the power and privileges of Parliament, particularly of the Lower House, appear great, yet the influence of the Crown will always be so prevalent as to secure a majority of votes; and thus it may become in fact the chief legislative power, acting uncontrouled under the appearance of a perfect conformity to the principles of the constitution. It is therefore evident, that, if the King did not enjoy an influence that both furnishes the means, and prompts the desire to corrupt; and if there was not an Upper House perpetually inclining to the side of the King, the House of Commons would be more patriotic, and the will of the community at large would be the grand object of every motion and of every law.'

The truth of some of the above positions will be readily allowed; but others will be litigated by almost every Englishman. That several millions of people cannot be fully and properly represented by a Parliament, chosen by merely 260,000 votes, of which some thousands, from their offices, are at the beck of the Court; and some thousands more liable to be seduced by the most unworthy candidates, who generally bribe the highest: and that an ambitious King, wicked Ministry, and venal Parliament, may endanger our liberties, are truths which few will deny; and they prove that the constitution is not so perfect but it is still capable of some amendment; which is the case with all human affairs. But the question is, whether, with all these disadvantages, the form of government be not upon the whole better than that of any other hitherto established? Can the vices of one man, or of a few individuals, so speedily produce the most fatal effects? Must there not be a general depravity of

ners amongſt us before our liberties can be ſubverted? If only be ſlaves by ſelling ourſelves, then muſt our morals e in fault than our government. It were devoutly to be that ſuch regulation could be made, as to remove all ions to corruption; in the mean time, we muſt deem s peculiarly fortunate in a conſtitution that ſecures us very thing but our own depravity. In ſhort, if better taken to check that luſt of power ſo natural to man, and eans of redreſs remain much longer in our hands than other ſtates, the ſuperiority of our government will be . The axiom, that a conſtitution formed out of the three others muſt in its nature be imperfect, is by no concluſive. This was the opinion of *Tacitus*, and it is, ng to our judgment, ſatisfactorily confuted by *Blackſtone* *, ſerves, that "although, in a *Democracy*, public virtue is kely to be found; yet popular aſſemblies are frequently n their contrivance, and weak in their execution;" (and, not add, are liable to be under the abſolute direction of a creſſed individuals, who aſſume the garb of patriotiſm?) *ariſtocracies* there is more wiſdom, but leſs honeſty and leſs than in a *Monarchy*. A *Monarchy* is the moſt powerful all the ſinews of government being knit together, and n the hands of the prince; but then there is imminent of his employing that ſtrength to improvident and oppurpoſes. The imperfections of each," he adds, "are avoided in our conſtitution. The executive power being in a ſingle perſon, all the advantages of ſtrength and diſre enjoyed: and as the legiſlature of the kingdom is en- to three diſtinct powers, actuated by different ſprings, entive to different intereſts, no inconvenience can be at- by either of the three branches, but will be withſtood of the other two; each branch being armed with a negaver, ſufficient to repel any innovation which it ſhall think ient or dangerous, &c. &c."

W. enumerates, with the warmeſt approbation, the meropoſed, ſome years ago, to render the Parliament more dent of the Crown. He then enquires into the ſtate of ſm; the different parties that ſubſiſt among us, the ori- *Whigs* and *Tories*, and the motives which influence the denominations of men to incline toward monarchical or can principles.

Author next proceeds to give a circumſtantial account of and ſea forces of the kingdom. Under this head, he obhe great caution which is taken by our laws againſt the ds of a ſtanding army. He traces the origin of a na-

* Vol. i. p. 49.

tional

tional militia, the changes this eſtabliſhment has undergone at different times, and ſtates the laws by which it is now regulated. He juſtly obſerves, that the ſecurity of a nation, ſituated like Great Britain, muſt conſiſt in the force of its navy; which is not only better calculated to protect its extenſive coaſts from invaſion than the largeſt army, but alſo renders the uſe of fortifications unneceſſary; which too frequently prove treacherous friends, and may be employed to *enſlave* a people, as well as to protect them. Speaking of the ſtate of the navy, he obſerves, that Sir Edward Coke thought that England had reaſon to boaſt of the ſtrength of her navy in the reign of Queen Elizabeth, when it conſiſted of 33 ſhips of war. But what would he have ſaid, had he lived in the preſent times; when, according to the Regiſter of the Admiralty, it appears to conſiſt of no leſs than 170 ſhips of the line! He gives his countrymen a circumſtantial account of the number of ſailors allotted to each ſhip; the diviſion of the navy into ſquadrons, the different ranks of Admirals and other officers, with their appointments; the order of battle, various modes of engaging, &c. Under the article of *Manning* the navy, he takes occaſion to make ſome very pointed obſervations upon the horrid cuſtom of preſſing *freemen* to protect our liberties; and of treating thoſe as *felons*, who ſupport the national glory. And he juſtly expreſſes his aſtoniſhment that men, *compelled* to the ſervice, ſhould yet be ſo ſtrongly actuated by the *amor patriæ*; a truth this, which renders oppreſſive meaſures ſtill more unjuſtifiable.

In treating of the national debt, and expenditures, theſe ſubjects are circumſtantially ſtated, from the beſt poſſible information.

The *Poor* paſs next in review. Their alarming increaſe he partly aſcribes to their being infected by the common contagion of luxury and extravagance, and to their total inattention, in days of proſperity, to adverſe ſeaſons that may arrive. The proviſion made for them, he obſerves, exceeds the revenues of many princes, and the number of the poor amounts to about one ſeventh of the inhabitants. In the year 1680, little more than a century ago, the poor's taxes produced no more than 665,392 *l.*; in 1764, they ſtood at about, 1,200,000 *l.*; and in 1773 they were eſtimated at 3 *millions!* He ſtrongly recommends the plan of a poor-houſe erected in the county of Norfolk as a model worthy of imitation, and as the moſt likely remedy againſt this growing evil. Suppoſe (ſays he) that in England there are 10,000 pariſhes, and that a workhouſe was eſtabliſhed in each pariſh containing 20 poor, every one of whom ſhould be able to earn by labour but four pence *per* day; and allowing three hundred days in the year for labour, they would ſave a million *per annum* to the ſtate.

ſubject of *Population*, our Author ſtates the conteſt be-
Price and his opponents, and inclines to the calculations
rmer, as being drawn from leſs dubious *data*. He
the ſtatements given by Meſſrs. *Wales* and *Eden*, and
h they conclude that the number of houſes is increaſed,
ling on premiſes too precarious. The increaſe of
ſerted by Mr. *Wales*, is chiefly taken from a ſurvey of
and Lancaſhire; where, as new manufactures have been
d, the number of buildings muſt have increaſed in par-
ns. But if the account of Mr. *Wales* be accurate,
be no decreaſe of dwellings in other provinces, then
reports of the ſworn Commiſſioner be falſe. But it is
bable, that the cottages of the poor decreaſe very much,
le houſes which are ſubject to the window-tax may be
increaſe, particularly in quarters where trade flouriſhes.
hen Mr. *Wales* aſſerts that, in the year 1756, the num-
ſes in the North-riding of Yorkſhire was only 1716,
within 25 years there was an increaſe of 269 families,
is taken of the number of farm houſes and cottages,
ve been deſtroyed; and which (though they make no
the eſtimates of window-rates) are more favourable to
n than palaces. Our Author concludes by expatiating,
he warmth of genuine philanthropy, on the abſurdity
ws that are unfriendly to population.

ng of *Commerce*, he obſerves, that the power and wealth
nd, which excite the envy and aſtoniſhment of other
proceed chiefly from its commerce. This ſeems not to
attended to before the days of Queen Elizabeth; but
period the riches and power of the nation have made
creaſe. The famous Navigation Act, that paſſed a little
e reſtoration of King *Charles*, had an amazing effect.
g the merchant ſhips by the tons they carry, there was
e of 95,266 tons in one year. At the time of the
n, they amounted to 190,000; and towards the end of
liam's reign, to 320,000. In the years 1773 and 1774
eſtimated at 800,000. Taking Sir *C. Whitworth* for
, our Author gives a circumſtantial account of the diſ-
orts and imports of England to and from every part of the
which it appears, that before the laſt deſtructive war the
favour of the country was no leſs than 3,356,411 *l.*
alſo, from different tables, that the average of gains
ce of thirty years may be reckoned at 5 millions *per*
hich gives a ſum of no leſs than 150 millions of clear
If it be aſked, where this immenſe wealth remains, he
it has partly been employed in eſtabliſhing plantations
America and the Weſt India iſlands, and partly ex-
the payment of intereſt for monies veſted by foreign-

ers

paragraph appeared in the Public Advertiſer, ſtating that Cag waited on M. Barthelemy, accompanied with Lord George G and M. de Frouville,—that Mr. B. expreſſed a deſire to ſpe Caglioſtro in private, to which Caglioſtro would not ſubmit,— Mr. B. then read a letter from France [the ſubſtance of this let not mentioned], of which Caglioſtro requeſted a copy, but w ſuſed, and the paragraph concludes thus: 'A great deal of con tion then enſued upon the ſubject, which will, in all probab give riſe to a full repreſentation to the King of France, who i tainly very much impoſed on. The Queen's party is ſtill vi againſt Comte de Caglioſtro, the friend of mankind: and De teuil—Le Sieur de Launey—Titon—De Brunieres—Maitre Ch —Barthelemy—and Dazimer, are the mere inſtruments of thi tion. The honour of the King of France, the juſtice and judg of the Parliament of Paris, the good faith of the citizens, an good name of the nation, are all attainted by the pillage and d tion of the property of Comte de Caglioſtro.'

This paragraph and another ſubſequent to it, nearly of the purport, were proved by Mr. Woodfall to have been written by George Gordon; whom the jury pronounced guilty of libellin Queen of France, and the French Ambaſſador.

The other libel of which Lord George was found guilty, pamphlet, entitled 'The Priſoners petition to Lord G. G. to ſerve their lives and liberties, and prevent their baniſhment t tany Bay.' It was proved that Lord George had written this pe himſelf, and that Mr. Thomas Wilkins had printed it. They both found guilty.

MEDICAL.

Art. 22. *Obſervations on Medical Electricity*, containing a Sy 'of all the Diſeaſes in which Electricity has been recommend applied with Succeſs. By Francis Lowndes, Medical Electri 8vo. 1s. 6d. Nicol, &c. 1787.

A Catalogue of ſuch caſes, as have fallen under Mr. Low notice, in which electricity has either perfectly cured the diſeaſ given great relief. The Author has alſo added ſome uſeful tions for applying electricity in particular caſes.

Art. 23. *A Set of Anatomical Tables*, with Explanations, an Abridgment of the Practice of Midwifery. By William Sm M. D. A new Edition, carefully corrected and reviſed, Notes and Illuſtrations, by A. Hamilton, M. D. F. R. S. ſeſſor of Midwifery at Edinburgh. 8vo. 6s. Boards. E 1787.

The original edition of Dr. Smellie's Midwifery was given t world, in three volumes octavo, at ſeparate times; and was trated with plates, as large as the life, which were publiſhed in large volume royal folio, accompanied with a ſhort explanati the figures, and references to the three volumes of the gr ſyſtem.

Dr. Hamilton has here reduced the figures ſo as to bring them an octavo ſize, whereby the original intention of Dr. Smellie is trated. It is on a perfect knowledge of the ſize and proport

the bones that the whole practice depends; and on that account, by exhibiting the figures in their natural size and position, Dr. Smellie's plates ever have been, and most probably ever will be, the best means of conveying a proper idea of the parts, to such students as have not the opportunity of a long attendance at an anatomical theatre. By reducing the scale, Dr. Hamilton has reduced the price of Smellie's tables; which may serve as an apology for the present edition. But indeed the original price of the large plates (39 in number, and each on a whole side of royal folio) which is only 45 shillings, is a small sum, compared to the usefulness of the work.

Art. 24. *A Review of Jesse Foot's Observations on the new Opinions of John Hunter.* By Charles Brandon Trye, Member of the Corporation of Surgeons. 8vo. 1s. 6d. Murray. 1787.

Mr. Foot's sensible remarks on Mr. Hunter's new opinions were written, as we observed in our first account of them (See Rev. vol. lxxv. p. 104.), with no small degree of acrimony; this circumstance hath called forth, among other opponents, Mr. Trye, who makes a feeble attempt to refute Mr. Foot's observations; had Mr. Trye attended to what we said on sympathy when Mr. Hunter's book was before us, he could not, surely, have defended Mr. H.'s opinion, or have blamed Mr. Foot for censuring it. Mr. Trye says, that Mr. Foot has been very attentive to the advice "Throw dirt enough, and some will stick:" Mr. Trye himself has not neglected the maxim.

Art. 25. *Strictures in Vindication of some of the Doctrines misrepresented by Mr. Foot,* in his two Pamphlets entitled "Observations upon the new Opinions of John Hunter, in his late Treatise, &c. &c." By T. Brand, Member of the Corporation of Surgeons, &c. 4to. 2s. 6d. Nicol. 1787.

Virulence is the characteristic of the disease which is the subject of this controversy; it is also the characteristic of the pamphlet before us. The most judicious part of Mr. Foot's observations on Mr. Hunter's new opinions remains unanswered by Mr. Brand. As a pupil of Mr. Hunter, it was laudable in our Author to defend the tenets of his master; but he is very unequal to the task. Independent of his censures on Mr. Foot, this heated writer attacks Sharpe, Gataker, and Pott,—men who have been ornaments to their profession, and whose acknowledged veracity and integrity would not suffer them on any account to insert what Mr. B. calls a falsehood, in their useful publications. When Mr. Sharpe says, 'I have lately met with an instance in a body I dissected, &c.' there is not the least ground for doubting that Mr. Sharpe had dissected the body. It is no great arrogance and presumption to attribute every improvement in anatomy and surgery to one man.

Art. 26. *Observations on Poisons*; and on the Use of Mercury in the Cure of obstinate Dysenteries. By Thomas Houlston, M. D. A new edition. 8vo. 1s. 6d. Elliot. 1787.

In the 71st volume of our Review, p. 390, we noticed the first edition of Dr. Houlston's Observations; the present edition is encreased with four additional papers similar to the former.

EDUCATION.

Art. 27. *A new System of Reading*; or the Art of reading English, practically exemplified in almost every Word in use, and farther illustrated from the Beauties of the whole Bible. By Mr. du Mitand. 12mo. 3s. 6d. bound. Law. 1787.

Mr. du Mitand dedicates this work to Mr. Raikes of Gloceſter, and would think himſelf fully recompenſed, and completely happy, if it prove in any way ſerviceable to the Sunday ſchools. The Author had not, perhaps, ſufficiently conſidered, that theſe laudable inſtitutions were intended to inſtruct poor children in the great truths of the Chriſtian religion, and to curb the prevalence of vice and immorality, by inſtilling into the minds of the riſing generation the genuine principles of piety and virtue, but by no means to teach elocution, or oratory.

Whether this publication can anſwer the purpoſe of teaching either Engliſhmen or foreigners the true pronunciation, is doubtful. A foreigner who has obtained a proper pronunciation of our language is *rara avis in terris*; and, if we may judge from ſome of Mr. du Mitand's rules, his pronunciation is not perfectly polite. 'Ea,' he ſays, 'ſounds like *e* long, as *mean*; or like *ee*, as *clear*,' p. 5. What difference there is between *e* long and *ee* is not eaſily determined. Mr. du Mitand accentuates conventicle thus, *cónven-ticle*, p. 68. Enterprize, thus—*enterprize*, p. 70. Muſeum, thus—*múſeum*, p. 110. With reſpect to pronunciation, the Author has the following rule; 'When *e* or *i* are preceded by *c* or *t*, the laſt ſyllable is pronounced as if written *ſhus*; as, *herbáceous*, *oſtentátious*, pronounced *herbáſhus*, *oſtentáſhus*,' p. 166.

On the whole, however, conſidered as a ſpelling-book, Mr. du Mitand's publication is, perhaps, inferior to none.

SUNDAY SCHOOLS.

Art. 28. *A ſhort Abridgment of the Bible*; with Reflections, and a Catechiſm of Queſtions. 24to. 8d. ſewed. Baldwin. 1787.

Certain detached ſtories from the Bible are here given, in a ſimple ſtyle. The reflections and catechiſm are well intended to impreſs on the minds of children the doctrines which the portions of Scripture, here collected, contain.

POETRY.

Art. 29. *Poetical Eſſays*. By the Rev. William Atkinſon, M.A. Fellow of Jeſus College, Cambridge. 4to. 1s. Wallis. 1786.

This Writer attempts the ſimple ſtrains of paſtoral dialogue, but, in our judgment, with no great degree of ſucceſs. In endeavouring to avoid unſuitable elegance, he ceaſes to be poetical, and exemplifies the character,

Serpit humi tutus nimium timiduſque procellæ.

This will appear from the following ſpecimen:

'*Colin.* Forgive me, Lucy, if by Heaven I vow
Your heart is colder than the coldeſt ſnow.
True as my ſoul informs this vital clay,
True as yond' ſun was made to rule the day.

So true—within this beating heart I find,
That only you I love of woman-kind;
Believe! it is my wiſh to take for life
You, and you only, to my wedded wife.

' *Lucy.* I tell you, ſwain, I will no longer ſtay
To hear the nonſenſe that *you've got to ſay.*
You're all alike unknown to love and truth,
I dare not truſt you with my virgin youth;
So let me go, before I've cauſe to rue,
You're all alike I ſay, ah me! adieu.

' *Colin alone.* And is ſhe gone, the dear, the lovely maid?
True as I live my heart *it* is betray'd.
I love, but oh! I'm wretched and deſpair,
Why was I form'd ſo weak, why ſhe ſo fair?'

Art. 30. *Fables; Ancient and Modern.* After the Manner of La Fontaine. By William Wallbeck. 8vo. 3s. 6d. ſewed. Faulder. 1787.

Mr. Wallbeck has here attempted that, which with the greateſt abilities it would be difficult to perform:—he has endeavoured to transfuſe the *naïveté* and lightneſs of *La Fontaine,* into a language which will ſcarcely admit of it.

The Frenchman throws his hand acroſs the lyre with Anacreontic eaſe and gaiety,—the Engliſhman ſtrikes it with repeated pauſes, and affected care. In the one, it is merely the effect of nature: in the other it is wholly the work of art—or, to uſe the language of the muſician, there is a want of *grace,* a want of taſte, in the performance of the latter, for which a laboured correctneſs will not atone. We are indeed preſented with the *pieces* entire, and ſome of them are in tolerable *time*; but where, we would aſk, is the *expreſſion,* the *execution* that we were wont to admire? Alas! the hand of the maſter no longer touches the ſtrings.

In ſaying this, however, we mean not to detract from the merit of Mr. Wallbeck. Some of his fables may be read with pleaſure. But as his vanity leads him to imagine that he has 'acquired ſomething of La Fontaine's manner,' we can only aſſure him that we think he is miſtaken: at the ſame time obſerving, as we hinted at the beginning of this article, that the fault is not ſo much in Mr. W. as in the language in which he writes. The Reader is left to determine whether the following fable is *after* the manner of La Fontaine, or not:

' Out of its cage a Goldfinch by good luck
Eſcaped; and to a neighbouring thicket took
Its flight. 'Twas followed by its little maſter
With aching eyes, lamenting his diſaſter.
As 'twas impoſſible the bird to reach,
The cunning rogue attempted by fair ſpeech
To win upon the Goldfinch; and engage
The rover to return to his old cage.
" How can you, Goldy, wiſh abroad to range?
" All things about you muſt appear moſt ſtrange.
" Accuſtom'd to a calm domeſtic life,
" How will you brook the buſtle, noiſe, and ſtrife,

" Which you will meet with? Enemies you'll find
" Numberleſs; not except your proper kind.
" You as an interloper they will treat,
" A ſtranger gueſt come to devour their meat.
" Ere ſettled in a comfortable home,
" Miſchances many may upon you come.
" Return then, Goldy; and as heretofore
" I'll love you; or, if poſſible, ſtill more."

This Author, in his Preface, ſeems to affect a diſplay of his reading. There are in it no fewer than twenty-four quotations, or ſcraps, from Greek and Latin writers *. However apt the citations may be, we really do not ſee the neceſſity of employing them in the introduction to a work which will probably be confined to the peruſal of children:—we ſay, we cannot diſcover their *uſefulneſs*. Borrowing, therefore, one of the paſſages adduced by Mr. W. but at the ſame time hoping that he will not, on that account, retort on us the charge of pedantry, we bid him adieu——

Niſi utile eſt quod facimus, ſtulta eſt gloria.

Art. 31. *Epiſtola Eloiſæ Abelardo, Latinè reddita.* Auct. J. Wright. 4to. 1s. 6d. Lewis. 1787.

Cui bono, is a queſtion which a Reviewer has an unlucky propenſity to aſk, whenever he opens a new work. What advantage can poſſibly be derived to *any* ſet of readers, by a Latin tranſlation of Pope's Eloiſa to Abelard?—Such a performance may be conſidered as a very proper exerciſe at ſchool or at college; but when it appears before the tribunal of the Public, it cannot lay claim to the notice of the unlettered million; and it muſt poſſeſs very uncommon merit to attract the attention of the learned, in theſe faſtidious days.

The verſion before us is ſometimes elegant, generally faithful, and in a few inſtances happy. Yet we *ſtill* think, that Mr. Wright might have employed his time and his talents in more uſeful, and, indeed, more lucrative exertions. We muſt obſerve, that the frequent uſage of the *ſynalœpha* in the latter part of his *pentameters* is harſh and inelegant; and his application of Horace's *dulciſſime rerum* does not delight us. The pleaſantry, which every claſſical reader remembers in the original paſſage, will not ſuffer a ludicrous expreſſion to incorporate with the pathetic ſentiments of Pope's Epiſtle.

Art. 32. *The Hiſtory of Tobit*; a Poem: with other Poems on various Subjects. By Jane Timbury. 12mo. 2s. 6d. ſewed. Jameſon. 1787.

" Tobit and his dog! 'tis an odd ſubject—you have read the the poem—is it a good one?"—" O yes, Sir, very good."—" Good for what?"—" The Author ſhall tell you:"

' How tireſome, you cry, are theſe ſcribblers in rhime!
The folly I own; but *its* my hobby-horſe,
And you can't but acknowledge I might have a worſe:

* " Some, for renown, on ſcraps of learning dote,
And think they grow immortal as they quote." YOUNG.

Beſides, it may ſerve for one purpoſe at leaſt,
As a quieting opiate to lull you to reſt.
Once more then I wiſh you a very good night.'
Echo.—Good night!

DRAMATIC.

33. *The Diſtreſſed Baronet:* a Farce in Two Acts. As it is rformed at Drury Lane. By C. Stuart. 8vo. 1s. Debrett.
is piece is dedicated to the Prince of Wales, in a ſtyle that muſt his Royal Highneſs either bluſh or laugh. The Author begins ſaying, '*Sir, you are the phenomenon of your rank,*' and he goes on ſtrain conſiſtent with ſuch a beginning. The ſubject of the is, The diſtreſs of a young Baronet, juſt arrived at the age of y-one, but already ruined by his follies. He has had dealings a pawnbroker, of whom he ſtill wants more money. His ſcheme air his loſſes is by a marriage with *Sophia*, the pawnbroker's hter. This amiable young lady has eloped from her father, obbed him of money and jewels to a conſiderable amount. In to try the affections of her lover, ſhe pretends to have two ſiſters, one of whom is all affectation and delicacy, and the a complete fox-hunter. She mimicks them both in their turns, he deception paſſes with the Baronet. She is at length diſco- by her father, who forgives the robbery, and conſents to the , becauſe the worthy pawnbroker is promiſed a ſeat in Parlia- by the Baronet's uncle. Thus the piece ends. In the courſe e action, every rule of probability is violated: the characters, ſequence of that original defect, are not copies from life, and ialogue, by aiming at finery, is ſtrained and unnatural.

34. *Harveſt Home.* A Comic Opera, in Two Acts. As per- med at the Theatre-Royal in the Haymarket. By Mr. Dibdin. . 1s. Harriſon and Co.
e ſpecies of compoſition which is intended to be the vehicle ſic, and, indeed, to derive its power of entertainment from the interſperſed, ought never to be brought to the teſt of ſtrict cri- . Conſidered as an Opera, *Harveſt Home* is not without its es. The buſineſs is ſhortly this: *Cleora* is the daughter of *aroon*, who went, on the death of his wife, to travel abroad, ft his new-born child in the care of *Signora Eſtella*, a foreign and made ſo, as it ſeems, for the purpoſe of diſplaying her ſkill ſic. *Scandaroon*, being returned from his travels, and wholly wn to his daughter, pretends to be in love with her. Cleora, r part, loves Mr. *Glanville*, who follows her in a ruſtic diſ- and mixes with the labourers at harveſt-time. His man *Trim* es *Unah*, an Iriſh girl, who ſings a number of Iriſh ſongs, which, bly, give variety to the piece. *Scandaroon* (which ſeems to be d name) at laſt diſcovers himſelf, and, after declaring his in- to marry *Eſtella* in reward of her fidelity, gives *Cleora* to *ille*, with whoſe father he had lived in intimacy. The inferior ters, which ſeem to be appendages to the plot, may divert in preſentation, and the piece all together may be acceptable in eatre.

NOVELS.

Art. 35. *The Perplexities of Love.* 12mo. 2s. 6d. ſewed. Lane. 1787.

This Novel is not ill-written; but its tendency is pernicious. The ſcene of it lies in the Eaſt, and the ſtory is ſimply as follows. The heroine, a princeſs, reſides in the court of the King her brother. She is in love with the ſon of his miniſter, but reaſons of ſtate will not admit of her union with him. Like the man in the fable who is mounted on a wild and furious horſe, ſhe gives the rein to paſſion—ſhe allows it to run its career. The miſeries conſequent on this are many; and ſhe at length is tempted to deſtroy herſelf, after repeating the following prayer: 'That the God of Wiſdom and Mercy would pity the weakneſs of his creature, who amidſt wretchedneſs and ſorrow had ſupported her being, only that ſhe might not ſeem to doubt his infinite goodneſs; and who now, blind, frail, and erring, too ignorant to know his will, and too ſinful to hope for his protection, ventured, trembling, and conſcious of her own unworthineſs, to appear before the throne of eternal Majeſty.'

Now this, we ſay, is of pernicious tendency: for to talk of any perſon becoming a ſuicide, under the pretence of being *ignorant of the will of heaven*, is ſurely impious, in the higheſt degree.

Art. 36. *Lucinda Oſburn:* by a young Lady. 12mo. 2 Vols. 5s. ſewed. Geary. 1787.

Lucinda Oſburn is not a firſt-rate beauty: neither can her air and manner be properly conſidered as her own. Some few graces ſhe

cumſtance is added, wholly deſtitute of probability. The Cardinal, it ſeems, was uneaſy under the diſpleaſure of the *Queen of France*, but was again to be received into favour. To this end, the Queen was to meet him in a garden at an hour appointed. The Cardinal goes, and is impoſed on by a woman dreſſed up to perſonate the Queen. Could ſuch a deception paſs on a man ſo high in rank, fortune, and quality, as the *Cardinal de Roban?* This tale is told to vindicate injured innocence. An injudicious advocate too often ruins his cauſe. The effect of all that follows counteracts the writer's deſign. *Caglioſtro*, it appears, was in London in the year 1777. At that period, he, who was ſo prodigiouſly reſpected abroad, brings with him no credentials to introduce him to good company: on the contrary, we find him in an obſcure lodging, and immediately connected with ſuch people as one *Sachy*, from *Straſburg*; a Portugueſe woman, of the name of *Blavary*; a man, called *Vitellini*, a pretender to chymiſtry; *Lord Scott*, an adventurer; a *Miſs Fry*; *Reynolds*, a ſheriff's officer; *Priddle* the attorney, and ſeveral others. A ſcene is carried on, in which the Count pretends to calculate the ſucceſs of lottery tickets, by the aid of a book, containing *cabaliſtical operations*. After various dealings, *Miſs Fry* brought an action againſt the Count for 200*l.* This came on to be tried before Lord *Mansfield*,—the late Mr. *Wallace* counſel for the plaintiff, and Mr. *Dunning* for the defendant. The matter was referred to Mr. *Howarth*, who unfortunately, in a few years afterwards, loſt his life by the overſetting of a pleaſure-boat. After hearing all parties, that gentleman made his award in favour of *Miſs Fry*, for the whole ſum in queſtion, and coſts. *Caglioſtro*, for the ſecurity of his perſon, took lodgings in the houſe of one *Saunders*, a ſheriff's officer. Where, at this time, were the bankers that ſupplied him with money in every part of Europe? That fiction appears now too ridiculous; as we hinted in our Review for May, p. 387. The Count was ſurrendered by his bail, and lodged in the King's Bench priſon. To releaſe himſelf, he pawned ſoup-ladles, candleſticks, ſilver caſtors, and other articles of that kind. There is, moreover, reaſon to believe that *Caglioſtro* had been in London in 1772, under the name of *Baljamo*. A bill of coſts was due to an attorney for buſineſs done for him in that year, and under that name. An action to recover the money was commenced againſt *Baljamo*, alias *Caglioſtro*. Inſtead of diſputing the fact, the Count left effects in the hands of an officer of the King's Bench to anſwer that demand, and fled the kingdom. He went to Straſburg, where the farce of diſtributing medicines, and having money at command, is again repeated. The ſtory of the necklace follows, with all its abſurdities—already noticed in our Review for May, p. 385. Caglioſtro was ordered to depart from France, and to return no more. On his arrival in England, *Priddle* ſues him for a bill of coſts amounting to 60*l.* The demand is referred to the Maſter, and the report made in favour of *Priddle* againſt the *innocent Caglioſtro*. More actions are brought againſt him. He pawns his jewels and other trinkets; and, after ſecreting himſelf for ſix weeks in the houſe of Mr. *de Loutherbourg*, he fled once more out of the kingdom. We are ſorry that ſo eminent an artiſt as Mr. *de Loutherbourg* ſhould be the dupe of ſo much groſs impoſture. Caglioſtro's wife remained for a few weeks, to ſell off

the furniture of the houſe at Knightſbridge, and then followed her huſband to the continent.

After [illegible] date of facts, with many others too tedious to inſert, we are told that *Cagliſtro*'s character is 'a compound of light and ſhade; his life chequered with grandeur and adverſity; and that he had eminent virtues amidſt a cloud of human frailties.' We, on our part, are ſorry that ſo ſlight apparent artifice ſhould find an apologiſt. When talents are employed to varniſh fraud, the intereſts of truth and of ſociety are betrayed. It is not in the power of language to lend the gloſs of probability to ſuch a life as that of the Count *Cagliſtro. Beware of counterfeits, for falſe are abroad!*

Art. 38. *Captain Ingleſield's Vindication of his Conduct*: or, a Reply to a Pamphlet entitled, "*Mrs. Ingleſield's Juſtification.*" 8vo. 1s. 6d. Murray.

It is difficult to interfere with ſucceſs in family diſputes; nay, it is ſeldom, if ever, poſſible, on ſuch occaſions, to enter with full and clear comprehenſion into the real merits of the caſe: the charges on the one hand, the juſtifications on the other—the criminations and recriminations,—and all the various matter of "vain debate," of which, in general, there is "no end."—In the preſent caſe, however, there was but one ſingle fact to be eſtabliſhed: either the lady was *intimate* with the Negro, or ſhe was *not*. The lawyers have been favourable to her in their deciſions; but her huſband ſtill maintains his accuſation, in order to vindicate his conduct through the whole of

Art. 40. *A Narrative of Facts*, with occaſional Remarks, and ſpiritual Experience of the Author. 12mo. 1s. 6d. Printed for, and ſold by the Author. 1786.

We can think of no motive on which this very peculiar tract could have been ſent into the world, but a hope that it might procure ſome pecuniary aſſiſtance for the writer. If ſo—we ſhould be ſorry to prevent any ſeaſonable relief from coming to the diſtreſſed.—Otherwiſe, we ſhould apprehend it had been much wiſer in the good woman [for it is the work of a female], whoever ſhe is, to have with-held her *experiences* from public notice. She appears to be connected with the Methodiſts, but at the ſame time, in one place, ſhe profeſſes, that if ſhe has a preference for one party of Chriſtians to another, it is that of the Church of England:—indeed, the Methodiſts, for the greater part, appear to be collected from the members of the Eſtabliſhed Church.

Art. 41. *A Letter from the Right Hon. Lord George Gordon* to the Attorney General of England, in which the Motives of his Lordſhip's public Conduct, from the Beginning of 1780 to the preſent Time, are vindicated. 8vo. 1s. 6d. Ridgeway. 1787.

Lord G. Gordon chiefly confines himſelf to the ſubject of his late trials. He dates his letter from Amſterdam, where he fled * in order to eſcape the fangs of the law. He plentifully abuſes the Attorney General; but great illiberality appears in thoſe parts of the letter in which he perſonally attacks Mr. Arden. He complains of the 'unprecedented and ſevere hardſhip' he ſuffered in not being allowed to call Mrs. Fitzherbert as a witneſs on the trial for libelling the Queen of France and her 'royal conſort's repreſentative,' Count d'Adhemar.

After making ſome apologies for leaving England, Lord G. G. ſhews in what inſtances the laws have been 'fraudulently and iniquitouſly' executed.

A ſhort poſtſcript is added, in which Lord G. addreſſes the jurymen of England, and points out to them ſuch a conduct as he thinks 'will defeat the enthuſiaſm of wrong-headed crown lawyers.'

Art. 42. *A Supplement to the Tour* † *through Great Britain*, containing a Catalogue of Antiquities, Houſes, Parks, Plantations, Scenes, Situations, &c. in England and Wales. By the late Mr. Gray, Author of the *Elegy in a Country Church-yard*. 12mo. 2s. Kearſley. 1787.

This catalogue, as the Editor's advertiſement informs us, was originally written on the blank pages of Kitchen's *Engliſh Atlas*, by Mr. Gray. Objects which attracted that Gentleman's notice muſt certainly be worthy the attention of the curious traveller, and to thoſe whoſe prevailing paſſion conſiſts in ſeeing and examining beautiful ſcenes, or antique remains, the preſent performance will be a uſeful pocket companion. A competent number of blank pages, on writing-paper, are left, for the purpoſe of adding ſuch remarks, as the traveller's own knowledge, or the information of others, may

* His letter is dated July 14, 1787.

† For our account of *this work* ſee Rev. vol. lix. p. 396.

ſuggeſt;

ſuggeſt; and the Editor aſſures his readers, that he will gratefully acknowledge ſuch communications as can tend to improve a future edition of the work.

Art. 43. *Debates in Parliament.* By Samuel Johnſon, LL. D. 2 Vols. 8vo. 12s. Boards. Stockdale. 1787.

We have already briefly noticed this collection in a former article*; it will therefore now only be neceſſary to inform our Readers that they are here preſented with the *Debates in the Senate of Lilliput*, from Nov. 19, 1740, to Feb. 23, 1743, diveſted of the diſguiſe of Lilliputian names, in which they firſt appeared, in the Gentleman's Magazine. Theſe volumes are advertiſed as the 12th and 13th, in addition to Sir John Hawkins's edition of Dr. Johnſon's works.

Art. 44. *Conſiderations on Parochial Muſic.* By William Vincent, D. D. Rector of Allhallows the Great and Leſs, London. 8vo. 1s. Cadell. 1787.

However lightly *ſinging* may be eſtimated as uſed in Proteſtant worſhip, yet it muſt be allowed, that muſic has a great influence on the human mind; and as the impreſſions made on the audience may be no ſlight object of attention in public ordinances, parochial muſic may derive an importance on the latter conſideration, that may be leſs evident on the former. Indeed we are pleaſed to ſee a Divine take up a ſubject hitherto reſigned to pariſh clerks, and charity ſchoolmaſters, to be burleſqued, and to diſguſt the intelligent part of every *epiſcopal* congregation: we diſtinguiſh epiſcopal, becauſe, in general, Pſalmody is better conducted among Diſſenters.

The worthy Author of theſe Conſiderations pretends to no other merit than that of dilating the ideas of Dr. Brown, as expreſſed in his Treatiſe on Muſic, at a ſeaſon which he deems more favourable for carrying them into execution. He conſiders religious muſic under two heads, cathedral and parochial; cathedral muſic is ſcientific, and confined to thoſe who are maſters of the ſcience; parochial muſic is deſigned for the people at large, and is therefore ſimple, and eaſily attainable by the ear: the latter is the object now before us.

The general cauſe of the abuſe of parochial muſic, our Author attributes to 'the indolence or backwardneſs of the congregation, which reſtrains them from joining in this part of the ſervice; and this has introduced an attempt towards a remedy, which is worſe than the evil.

'This conſiſts principally of two parts, which ſhall be denominated *abuſes*, not in a bad ſenſe, but as a perverted uſe of a good practice.

'The firſt is, the Select Band of the country church.

'The ſecond, the Charity Children in the metropolis.

'The firſt of theſe abuſes cannot be better deſcribed than in the following words †,—" Here devotion is loſt between the impotent vanity of thoſe who ſing, and the ignorant wonder of thoſe who liſten;" and it is really matter of aſtoniſhment that either the miniſter, or the better part of the congregation, have ſuffered this evil to encreaſe to the extent it has: that at the ſame time both complain

* Vid. Rev. Aug. p. 139. † Dr. Brown.

that

ir ears are wounded with diſſonance, and their ideas de-
o ridicule, neither the miniſter has exerted his influence, or
regation claimed their right, but have tamely ſuffered them-
be precluded from a duty ſpecially their own, and the ſervice
gthened (as it ſometimes is unreaſonably) by a practice that
fold to the tedium of it.——
abuſe in the metropolis is ſimilar in its nature, and equal
t of diſguſt. Charity children, it is true, are taught by
better qualified to form them for this ſervice; but whether
ſters cannot now depart from an eſtabliſhed cuſtom,—whether
ariſes from the children themſelves, from their incapacity,
itation, or emulation, the evil is equally to be complained of.
iverſally ſing at the utmoſt height of their voice; and fifty
ndred trebles, ſtrained to their higheſt pitch, united to the
he full organ, can never raiſe admiration of the performers,
ſe of devotion in the hearers; the diſguſt is general, and the
nt of the congregation univerſal.'
emedies to theſe evils are by the Author reſpectfully ad-
o the clergy, who, if they have but the inclination, cannot
loſs for the means to apply them. 'The firſt ſtep requiſite
this the chief difficulty conſiſts) is to collect a few creditable
to attend a practice after ſervice; it is poſſible that ſome of
ription, offended by the ordinary mode of ſinging, would
the perſuaſions of their Miniſter on this head; or in pariſhes
here is no ſelect choir in the gallery, perhaps the buſineſs
e eaſier to induce the people to admit proper inſtruction from
nning, than to correct a bad method where it has already
ace.'——'Some Miniſters will, doubtleſs, object to diſguſting
eſent Band; they will eſteem it driving one body of men
urch, before they are ſure of ſecuring the attendance of
they will be deſirous of avoiding diviſions and parties in
riſh, and envious compariſons between the new and old me-
But perhaps it is not impoſſible by diſcreet management, and
means, to make theſe very men leaders and conductors in
gn; and by diſperſing them in different parts of the congre-
to employ them as directors of others, inſtead of engroſſing
le of this ſervice to themſelves, in a diſtinct gallery, or ſeat.'
reſpect to the popular verſions of the Pſalms, after paſſing a
cenſure on that by Sternhold and Hopkins, in which he
ſerves 'there are few ſtanzas which do not give offence, or
dicule;' the reverend Author propoſes to form a collection
fferent poets, to be preſented to the people under epiſcopal
al authority. But among the verſifiers of Pſalms that he in-
we were aſtoniſhed not to find the name of Dr. Watts! Was
ed becauſe he was a diſſenter from the Eſtabliſhed Church?
ſhew good ſenſe in the church to adopt excellence wherever
e found; and there is no good ſenſe in adhering to wretched
, and leave an elegant verſion of the Pſalms to grace the de-
nly of Diſſenters.
name of Watts is indeed incidentally mentioned, when the
recommends caution in the uſe of hymns not authorized by
urch; when he vouchſafes to admit thoſe of Dr. Watts as not
r for the *recreation* of private families: and then takes occa-

ſion to cenſure his liberty of adapting the ſentiments of David to the Chriſtian diſpenſation as not being authorized by Chriſt himſelf, who ſupplied no ſuppoſed deficiences in David. Sternhold and Hopkins are indeed ſufficiently clear from this accuſation; they took no ſuch licentious liberty, but have preſerved fidelity enough to put very unchriſtian ſentiments into the mouths of a Chriſtian congregation. On the whole, we may venture to predict, that we ſhall never ſee a better verſion of the Pſalms than that by Dr. Watts, nor is it probable that we ſhall ſoon ſee one ſo good, in the face of ſo formidable a competitor.

Some years ago, a hi[illegible]ut, in one of the public prints, for a preference of [illegible]be CHRISTIAN Muſe. The thought, we rememb[illegible]et the *private* approbation of ſome of the clergy,—[illegible]and eminence in the church; but none of them we[illegible] give it their *public* countenance.

, &c.

Art. 45. *Lectures on the* [illegible] *Pius* IV. or the Trent Confeſſion of Faith: wherein the Arguments of Cardinal Bellarmine, in Vindication of the principal Tenets of Popery, as diſtinguiſhed from primitive Chriſtianity, are confuted. 12mo. 3s. ſewed. Rivington.

The name both of the Author of theſe Diſcourſes, and of the place in which they were originally delivered, is carefully concealed, except that at the end of a ſhort inſcription to the inhabitants of a pariſh, ſomewhere to be found, are the initials *O. S.* We are only informed in the general that they were in ſubſtance preached to a country congregation, in a quarter of this kingdom where Popery has long erected its ſtandard; that they were undertaken by particular deſire,—and are now committed to the preſs, chiefly with the intention of placing them in the hands of ſuch of the Editor's hearers, as may poſſibly want leiſure, opportunity, or inclination, to refer to larger works on the ſubject;—without urging any thing farther, the writer adds his hope, that this primary inducement will be thought a ſufficient apology for publiſhing this volume. The lectures of which it conſiſts are twelve, and a few of them are divided into two parts. The ſtyle in which they are written has nothing particular to recommend it; but the Author appears to have given conſiderable attention to his ſubject. He has, as many have before him, ſufficiently diſplayed the erroneous tenets of Popery, and furniſhed Proteſtant readers with arguments both to confute their opponents, and confirm themſelves in an adherence to reaſon and ſcripture. He appears to be a friend to liberty and rational enquiry; though ſometimes, perhaps, the attentive reader may think him a little confined by a regard to ſyſtem and eſtabliſhments. He rejects the thought of perſecuting the Papiſts, yet not with *all* that warmth we could wiſh. 'If ever, he ſays, perſecution were juſtifiable, it ſhould be exerciſed againſt perſecutors themſelves: but this is incompatible with the principles of a Proteſtant nation: we muſt not perſecute even to prevent perſecution: this our adverſaries well know, and make their advantage of it.'—To which he adds, 'every friend to toleration

n will except that ſect which tolerates none but their own.'
r faulty and dangerous the principles of Popery may be and
r are, it is deſirable to promote charitable and liberal ſenti-
wards the perſons of thoſe who are involved in theſe or any
iſtaken opinions. It could not have been improper if this
had added ſome farther reflections which might conduce to
, in this reſpect, the exerciſe of moderation, candour, and
nce.

. *An Account of the Eſtabliſhment of Sunday Schools in Old ford*; extracted from "The Oeconomy of Charity." By Trimmer. 8vo. 6d. Longman, &c. 1787.
tract was firſt publiſhed at the end of "The Oeconomy of ," [See Rev. for May, p. 436.] and Mrs. T. informs us, s now printed ſeparately, by the advice of a reſpectable friend ıſtitution of Sunday ſchools, for the accommodation of ſuch as may wiſh to diſperſe it.—As it is the beſt account of theſe which has yet been publiſhed, and as thoſe at Brentford are regulated by, and carried on under the inſpection of Mrs. r, and other ladies, who are ſo kind as to aſſiſt her in that : deſign, we hope it will circulate through every part of the n; to which purpoſe, the ſmallneſs of its price is well accom- l.
ıg been witneſſes to the good effects which the inſtitution has produced on the children of Brentford, we rejoice in this op- y of congratulating Mrs. T. on her zeal, aſſiduity, and ſuc- bringing the ſcheme of Sunday ſchools to ſo much per-

. *A Courſe of Lectures for Sunday Evenings*; containing reli- Advice to young Perſons. Vol. II. 12mo. 1s. 6d. bound. ıall.
is a continuation of that uſeful work which we noticed in our vol. lxxi. p. 159. We are glad to ſee a publication continued : ſame merit which we obſerved in its outſet. To inſtill into minds religious and virtuous principles is the Author's chief and the ſimplicity of his language is well adapted to the ırs of thoſe for whom theſe Lectures are chiefly intended.

. *Select Pſalms and Hymns*, for the Uſe of the Pariſh Church ırdington in the County of Bedford. 8vo. 4s.; and 12mo. l. bound. Brown. 1787.
licious collection of Pſalms from ſome of the beſt verſions publiſhed. The compilers ſeem to have been regardleſs ıat authors they have ſelected, having only in view the choice pieces as are fit for a rational Chriſtian aſſembly. A plain ıdapted to each, that the whole congregation may join in the

. *An Inquiry into the ſecondary Cauſes which Mr. Gibbon has ıd for the rapid Growth of Chriſtianity*. By Sir David Dal- le. 4to. 7s. 6d. Cadell.
e more than ſufficient has, in our judgment, already been Mr. Gibbon's brief and ill-ſupported attempt to account for

for the progress of Christianity from secondary causes. Sir D. Dalrymple has, however, thought it worth while to re-examine, more fully than Bishop Watson, Dr. Chelsum, and other respondents to Mr. Gibbon had done, every position which this celebrated writer has advanced on the subject. In doing this, he has displayed much erudition, and fully discussed several curious points. He defends the authenticity and authority of the *Book of Revelation* against the objections of Mr. Gibbon and others. He examines several relations of miracles in the second and third centuries, and particularly a cure said to have been wrought by Proculus, a Christian, in the reign of Severus; and asserts, that though many of the miraculous gifts and powers ceased long before the civil establishment of Christianity, there is very probable, if not complete, evidence, that even in the earlier part of the third century, the Christians cured various diseases by prayer, without any human means. He apologizes for the morality of the Fathers, by comparing it with that of their contemporaries among the heathen, and particularly by running an amusing parallel between the rigid doctrines of Clemens Alexandrinus and Seneca.

We leave Mr. Gibbon to exculpate himself, if he thinks it necessary, or finds himself able, from the numerous charges of unfair insinuation which Sir D. Dalrymple has brought against him.

SERMONS.

I. Preached, August 14, 1786, at St. Giles in the Fields, before the British Assurance Society, instituted for the Support and Benefit of the Sick, or otherwise afflicted Members, Orphans, Widows, &c. By the Rev. Edward Barry, M. D. 4to. 6d. Bew.

A sensible and pathetic exhortation to promote the prudent as well as charitable institution for which it was delivered. From Galatians, vi. 10. the preacher recommends the Association formed by his audience; and addresses the heart without aiming to gratify the luxury of the ear by the studied affectation of ornamental language: he is, as the true preacher ought to be, more persuasive than flowery.

II. ——— at the Opening of the new Chapel in Bridge Street, Bristol, August 24, 1786. By Benj. Davies, D. D. To which is prefixed an Introductory Address, by the Rev. James Manning. 8vo. 6d. Buckland.

The circumstance of opening a new Meeting-house, gave the preacher an opportunity, from Zechariah, vi. 13. to advert to man as the spiritual temple of the Lord; on which idea he pours forth a copious fund of Scripture authorities to work up the mystical allusion, under a series of divisions and subdivisions, that must, consequently, render the discourse intricate to common readers. But we are persuaded he consulted the taste of his subscribing audience; who probably have not the puny stomachs of babes, but can digest strong meat, and certainly have a right to be fed with that kind of food that pleases them best.

III. *A Caution against Sectinianism*, in a Discourse preached at the Cathedral, Canterbury, on Good Friday, 1787, and published for the Benefit of the Charity Schools, St. Clement Danes, Westminster. 8vo.

. By George Berkeley, LL.D. Vice Dean of Canterbury, tor of St. Clement Danes, &c. 8vo. 1s. Gardner.
is discourse *asserts* the doctrine of Universal Redemption in its on acceptation, against the Calvinists on the one hand, and the ans on the other. The Author calls the doctrines of the former *le opinions*, and the system of the latter a *horrid heresy*. He ains the necessity of understanding the language of Scripture etaphorically but literally, and says, that 'prying into myste- ike gazing on the sun, begins in pain, and ends in blindness.' veighs against the present champion for Unitarianism, as one pposes doctrines he has never (as it should seem) given himself ouble to examine,—who is busied in perverting the faith of nations, and whose sincerity in his profession of Christianity, is questioned. Must this writer be told, that declamation is not ent, and that abuse is not refutation?

reached at the Dissenting Chapel in Cross Street, Manchester, rch 26, 1786, on Occasion of the Establishment of an Academy hat Town. By Ralph Harrison, Member of the Literary and losophical Society of Manchester. Together with a Discourse vered September 14, 1786, at the public Commencement of Manchester Academy. By Thomas Barnes, D. D. Member he Literary and Philosophical Society of Manchester. 8vo. 1s. nson.
e importance of knowledge, the value of a good education, the of private judgment, and the usefulness of Dissenting Acade- are the topics of the former of these discourses. The latter nts the beneficial influence of education, in a strain of elo- e which does great credit both to the abilities and spirit of the r.
e particulars of the Institution, Plan, and Present State of the ester Academy, are subjoined.

profane Swearing. Preached in the Author's Parish Church Sunday, Jan. 7th, 1787. By S. Smalpage, M.A. Vicar of itkirk, Yorkshire. 4to. 1s. Wallis.
lain, sensible, excellent discourse. The text is James, v. 12. e the Author, in a very proper manner, displays the evil both ury, and of profaneness in common conversation; but the lat- principally the object. Since perjury is acknowledged to be t a crime, we cannot here avoid expressing some astonishment this Christian country so little attention should be employed multiplicity of oaths, and on the form, the nature, and the of administering them.

— By Edward Parry, Rector of Llangar, in Merionethshire. 8vo. 1s. Fletcher, at Chester. 1787.
discourse was preached at Mold, for the benefit of the Chester ary. The text is 'Go thou and do likewise.' The preacher ully exhorts his hearers to go and do as the charitable Sama- ad done; and, by contributing their mite to a public hospital, wine and oil' into the wounds of the afflicted poor.

COR-

CORRESPONDENCE.

WE are obliged to *A Conſtant Reader* for the remarks on Dr. Franklin's 'Swimming Anchor,' of which we gave an account in our Review for June laſt, page 468. Our Correſpondent is right in ſaying it is not new, as we have found, on farther examination, that a machine of a ſimilar kind was uſed by Capt. Cook, which was *new* to that able navigator. We find alſo that Capt. Ingleſield, in the narrative of his run, in a boat, after he had quitted his ſhip *, to the Weſtern Iſlands, contrived a curious ſubſtitute for this machine. We have likewiſe found that theſe machines are uſed in the Britiſh navy for various purpoſes; viz. for preventing a ſhip from driving to leeward,—for warping a ſhip forward in a calm,—for a decoy to an enemy †, &c. Theſe things may be new to American ſeamen, and conſequently Dr. Franklin is perfectly juſtifiable in publiſhing them: but they ſhould not have been printed, without mentioning the writers, if known, who have deſcribed them. Our Correſpondent, however, is miſtaken when he ſays, that the ſwimming anchor is perhaps 'as old as Dr. Franklin himſelf.' It is doubtleſs a very uſeful *invention*, and as ſuch, though not univerſally known, can never be made too public.

* Vid. Narrative of the Loſs of the Centaur Man of War, Rev. vol. lxviii p. 182.

† If a frigate, or ſwift-ſailing ſhip, wants to decoy another within her reach, ſhe throws out one of theſe machines a-ſtern, then ſets all her ſails, and makes the appearance of running from the enemy; who, obſerving her with ſuch a crowd of ſail, [illegible]

THE

MONTHLY REVIEW,

For OCTOBER, 1787.

ART. I. *Obſervations on the Land Revenue of the Crown.* 4to. 10s. 6d. Boards. Debrett. 1787.

PUBLIC fame aſcribes this well-written work to the Hon. Mr. John St. John *, who was many years ſurveyor of the crown lands, and who hath here preſented us with a more authentic account of the nature and extent of the land revenue of the crown than ever before appeared in this country; on which account, we doubt not but the treatiſe will be deemed peculiarly acceptable, at this time, when the ſubject is ſo frequently diſcuſſed.

Many readers, however, will, probably, be ſomewhat diſappointed on the peruſal of this volume; for the land revenue of the crown will appear to be a matter of much ſmaller amount than they had preconceived: nor will thoſe who hunt for information reſpecting the abuſes of management in this department be much better ſatisfied; for, on this popular topic, ſcarce a ſingle inſinuation is thrown out, nor the moſt diſtant hint given, which could lead him to ſuſpect that any kind of abuſes at all prevail. The Author only attempts to give a plain ſtate of the actual amount of the land revenue of the crown, as it ſtands at the preſent day; and this we have reaſon to believe he has done with fidelity and preciſion. This account is preceded by ſome hiſtorical notices of the land revenue of the crown of England, at different periods of the Britiſh hiſtory; which, although they may not prove ſatisfactory to the profeſſed antiquary, will be highly acceptable to thoſe who wiſh to attain, without much trouble to themſelves, a tolerably juſt notion of this branch of Britiſh hiſtory, during thoſe periods in which ſome degree of certainty prevails.

Though our Author, after the example of Mr. Hume, declines entering deeply into the minute diſcuſſion of queſtions of remote antiquity, reſpecting the nature and preciſe extent of the landed revenue of the Britiſh crown, yet he cannot entirely avoid hazarding ſome obſervations on that ſubject, at the time of

* Brother to the *late*, and uncle to the *preſent* Lord Bolingbroke.

William the Firſt, and downward. And here we cannot help obſerving, that our ingenious Author has been ſubjected to no ſmall degree of trouble and perplexity, by having overlooked one very material circumſtance in the original principles of the feudal conſtitution; and which may naturally be expected to happen to every man who has no taſte for ſpeculations on the ſubject of government, conſidered in reſpect of its origin and progreſs in ſociety; viz. that the regal power was not originally either hereditary, or neceſſarily continued even during the life of the perſon who was, at any particular juncture, inveſted with that high authority. Among ſavage tribes, where government and laws are in their infancy, individuals are in all reſpects equal, unleſs in what concerns bodily or mental endowments. Where any individual poſſeſſes theſe endowments in a ſupereminent degree, his equals in other reſpects behold him with a ſort of reverential awe, and, in times of danger eſpecially, voluntarily deſire to be directed by his wiſdom, or protected by his ſuperior proweſs; and therefore willingly co-operate with him as long as they think he is more capable than any other perſon of affording them that protection they want,—but no longer. The danger over, his authority of courſe ceaſes; and a new leader may be adopted whenever a ſucceeding danger points out the neceſſity of it. When tribes engage in hoſtile attacks upon others, and break forth from their own boundaries in ſearch of plunder or conqueſt, neceſſity compels them to have a leader *at all times* to direct and protect the whole body. Hence, the authority becomes permanent, though the perſon who exerciſes that authority is liable to be changed. It would, at a very early period, be obſerved, that the perſon who ſhould for the time poſſeſs this high rank, neceſſarily required a much greater income than any private individual, and certain diſtinguiſhed privileges to render his behefts obeyed. Thus an idea began to prevail of a FISK, of a common good—of public demeſnes, as altogether unconnected with any individual. In this ſtate were evidently ſome of thoſe northern tribes deſcribed by Tacitus, though moſt of them had advanced conſiderably beyond this ſtage of civilization before they fell under the cognizance of that attentive obſerver of manners. In forming, therefore, a notion of the royal revenue, in its origin, we muſt advert to this ſtate of things. Our ferocious anceſtors, when they over-ran the territories of their more peaceable neighbours, and ſubjected the natives to their power, were entirely directed by theſe military notions. Their conqueſts were ſhared, at firſt, equally, no doubt, among them; and in proceſs of time (as a long continuance power in the ſame family created a diſtinction of rank) accor ing to the dignity of the leaders; always reſerving a certa proportion to the *Fiſk*, to be for the time under the adminiſtrati

e leader, whoever he ſhould chance to be. At the begin-
theſe two kinds of revenue belonging to the *Dux* or *King*,
his own private fortune as an individual, and the revenue
ging to the ſtate, would be carefully diſtinguiſhed, and pre-
d; but when, in proceſs of time, the ſupreme authority
ne, in many places, hereditary, theſe two ſources of reve-
would be naturally confounded with each other, ſo as not to
ſtinguiſhed; though for many ages ſome ideas of this ſort
have prevailed:—and as theſe notions became more and
faint, a confuſion muſt have enſued in the rules for the
niſtration of theſe revenues, ſome perſons applying to the
, thoſe maxims that were only applicable to a part; and
ding as the income of the *individual*, or the revenue *of the*
, was conſidered as the ſtandard, the concluſions to be de-
would be exceedingly different. Hence it has happened,
antiquaries of the moſt eminent name in the republic of
s, have maintained doctrines reſpecting the crown-revenue
moſt oppoſite that can be conceived,—one party inſiſting
the land revenue of the crown was entirely unalienable, and
t at any future period be reſumed by the national council,
the King had been ſo improvident as to grant it away to
s, which was true only with regard to the public revenue,
rly ſo called:—and another party maintaining, with equal
dence, that the grants of the crown might not be chal-
d more than thoſe of individuals; which was only true as
reſpected the private fortune of the royal family. Hence
rigin of that perplexity with reſpect to the hiſtory of Grants
Reſumptions, and thoſe conſequent ſtruggles which have
deluged this country with the blood of its moſt diſtinguiſhed
s. This perplexity our Author well delineates; but he
not explained its cauſe. It is, indeed, now, a matter of
ſpeculative knowledge; for as theſe two kinds of crown
had been long confounded together in Britain, and as the
ovidence or diſaſtrous circumſtances of the Kings of Britain
gradually alienated the crown lands, ſo as to leave them of
little value: and as a change of circumſtances had provided
al revenue very different from theſe, they were wiſely put,
e ſenate, upon an entire new footing, by an act within our
recollection.

o the book itſelf we refer the curious inquirer, who wiſhes
nformation reſpecting the changes of the value of the crown
belonging to Great Britain, at different periods, from the
of William the Conqueror, to the preſent time; and ſhall
nt ourſelves with the following extract, which, at the ſame
that it will give the reader an idea of the Author's ſtyle, will
le him to form a very clear notion of the preſent value of
rown lands:

'The hereditaments of the crown, which compose that which is called the land revenue, may be said to be either in possession and actual enjoyment, or in reversion and expectancy.

'Of the former kind are, *First*, The demisable estates, which being actually leased out, or in a course of leasing, produce a rent annually, and also a fine upon renewal. *Secondly*, Fee farm rents, and other rents of various kinds. *Thirdly*, Honours, manors, and hundreds, not in lease, but under the care of stewards appointed by patent, or by constitution from the Chancellor of the Exchequer. *Fourthly*, Lands in the occupation of the crown, for the convenience of his Majesty, or the public service. And *Fifthly*, All estate and interest which the crown hath in forests and wastes.

'Of the other kind, which may be considered as being in reversion, or expectancy, are all hereditaments which may come to the crown. *First*, for want of heirs; or *secondly*, by forfeiture; or *thirdly*, by the limitation of remainders to the crown.

'Of these several articles the land revenue consists, and whatever profits arise from it, are derived from some one of these sources. Let us first consider the hereditaments that are in possession.

'The demisable lands are scattered all over the kingdom, insomuch that there are few counties in which the crown has not some lands. This is owing to the variety of means by which the crown became possessed of its estates, as appears from the preceding description of the sources from whence they *sprung*. These demisable estates are either in actual course of leasing, for terms of 50 years, where the greatest part of the value consists of buildings; or in other cases for 31 years or three lives, according to the provisions of the Civil List Act of the 1st of Queen Anne; or else they are in lease upon unexpired grants of long terms made previous to that act. In general the revenue flowing from them is of an improveable nature, as will appear by observing the great increase of the fines *, since the passing of the last mentioned Act, as well as the great increase of rents † which has taken place in late years upon leases and grants of reversionary terms. It is not that these estates are particularly improveable from their quality or situation; or that they are in an uncultivated condition, and therefore capable of melioration; but that the revenue arising from them must in many instances increase, on renewals of leases, as many terms are still subsisting, which were granted upon small or nominal rents, antecedent to the Civil List Act, particularly those which were to commence on the death of Queen Catherine, the consort of King Charles II. or on the expiration of leases granted by her, and which, when they fall in, must be renewed upon reasonable terms according to their real value. It is

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* 'Amount of the Fines in the first 16 years after the Civil List Act, ending in 1717, - - £ 23,038
'In the next 16 years, ending in 1733, - - 43,152
'In the next 16 years, ending in 1749, - - 62,048
'In the next 16 years, ending in 1765, - - 103,352
'In the next 16 years, ending in 1781, - - 133,528

† 'Increase of reserved rents from 1769 to 1782, £ 3,200.

all

intended here to give an account of all the eſtates held by leaſe
the crown: ſuch an account * however has lately been com-
d in the Surveyor General's office, for the information of the
ds of the Treaſury, and delivered to two gentlemen appointed
hem to enquire into all particulars from which information might
erived for their lordſhips, relative to the management of the de-
ments of the crown lands, woods, and foreſts: it contains a ſtate-
t in ſeparate columns of the names of the leſſees, the eſtates
h they hold, the dates of the leaſes, the terms granted, and the
ration thereof, the yearly value of each eſtate by the lateſt ſur-
or eſtimate, the fines paid for thoſe leaſes, and the rents reſerved
on. It may be ſufficient, for the preſent purpoſe, to ſay that
demiſable land revenue of the crown conſiſts of about 130 ma-
about 52,000 acres of arable, meadow, and paſture land, about
houſes in London and Weſtminſter, and about 450 houſes,
, and cottages, in the country parts of England, excluſive of
es demiſed with manors or farms; and that the fines paid to the
n, on granting and renewing leaſes of thoſe eſtates, amount, on
verage, to about 7,500 *l. per ann.* and the yearly rents reſerved
e crown for the ſame to about 13,000 *l. per ann.*: ſo that the
ſed land revenue produces, on an average, ſomething more than
co *l. per ann.* Another account has been made out, for the ſame
lemen, of all leaſes granted by the crown between the 1ſt of Ja-
y 1771, and the 31ſt December 1780, and of the fines paid, and
reſerved upon thoſe leaſes, in which ten years the fines amounted
6,308 *l.* 14 *s.* (or about 7,638 *l. per ann.*); and the increaſed
, reſerved in addition to the rents paid before the granting of
leaſes, to 2,592 *l.* 8 *s.* 10½ *d. per ann.* A ſchedule has like-
been made out, of all the leaſes granted by the crown, and of
ines ſet by the Surveyor General for the ſame between the 1ſt of
ary 1760, and the 31ſt of October 1782. In this period the fines
nted to 163,018 *l.* 1½ *d.* or, *comm. annis*, about 7,410 *l. per*
The ſame gentlemen have likewiſe had an account of all
s granted in fee ſince the paſſing the Civil Liſt Act of the firſt
Queen Anne, by which it appears, that eſtates of the value of
20,000 *l. per ann.* have been alienated from the crown, by au-
ty of parliament, ſince the power of the crown to grant in per-
ty was taken away.

The *ſecond* article of land revenue is the fee farm, and other dry
A fee farm rent is defined by ſome writers to be a rent charge
g out of an eſtate in fee, of at leaſt one-fourth part of the annual
of the lands at the time of its reſervation; but the true mean-
fee farm is a perpetual farm, or rent, the name being founded
perpetuity of the rent, or ſervice, not on the *quantum* †. The
reſervation

* This account is the ſchedule mentioned in the Preface, and
the Firſt Report of the Commiſſioners of the Land Revenue.

† Lord Coke ſeems to intimate the contrary, by confining the
nination of fee-farm, to rents at leaſt equal to the fourth part of
lue of the land; and the word is explained in a like manner
Henry Spelman, and the author of the Book of old Tenures,

reservation of so great a rent as one-fourth part, certainly (as Sir William Blackstone observes) makes a grant of lands on such terms rather a letting of lands to farm in fee simple, instead of the usual methods, for life or years; it was, therefore, by no means an unnatural mode for the crown to adopt in the disposal of its landed property; and accordingly a very large proportion of the land revenue consists in fee farm rents. The rents which fall under that denomination amount to about 23,900*l.* but the real effective fee farm rents are but a small part of that sum; for there are included in that sum, rents in arrear and rents granted away (chiefly among those called fee farm rents), amounting to no less than 17,500*l. per ann.*; so that the fee farm rents actually received are not more than 6,400*l. per ann.* But in the state of the rent rolls, with such a load of arrears upon them, it is hardly possible to ascertain, with any degree of precision, the amount of the fee farm rents really due to the crown; for though there are many fee farm rents due, which are not received, yet it is certain, that there are many continued on the rent rolls which do not now belong to the crown, having been sold under the Acts of 22d and 23d of Charles II. but not put out of charge, many of the conveyances not having been inrolled with the Auditors.

'Having explained the nature of the demisable lands and fee farm rents, I shall proceed to the *third* article of land revenue in possession, which consists of honours, manors, hundreds, and other hereditaments not in lease, but under the care of stewards. These stewards are appointed either by constitution under the hand and seal of the Chancellor of the Exchequer, or by letters patent. They are almost all during pleasure, and the stewards are paid, either by fees due to them by custom from the tenants of the manors, on the alienation of their copyholds, and on other proceedings in their courts; or by certain salaries from the crown, or sometimes by both. For the most part these stewardships are rather a charge on the revenue, than a support or increase of it. The principal appointments of this kind are as follows.' [Here we have a long list of stewardships and

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with this difference only, that the latter restricts the value to a third (Spelm. Gloss. voce feodi firma, and old Tenure, tit. fee firme). But it would be wrong to understand any [either] of these writers as intending absolutely and universally to exclude all rents of less value; for the word fee-farm most certainly imports every rent or service, whatever the *quantum* may be, which is reserved on a grant in fee; and so Lord Coke himself agrees in another work, citing Britton, and other books for authorities, 2d Inst. 14 Britt. 164. The sometimes confining the term *fee farm* to rents of a certain value, probably arose partly from the Statute of Gloucester, which gives the *cessavit* only where the rent amounts to one-fourth of the value of the land, and partly from its being most usual, in grants in fee farm, not to receive less than a third or fourth of such value. After the statute of *Quia Emptores*, granting in fee farm, except by the King, became impracticable; because the grantor parting with the fee, is, by operation of that statute, without any reversion, and without a reversion there cannot be a rent service." HARGRAVE on COKE LYT.

bayliffes

bayliffes in the different counties of England and Wales, amounting in all to thirty-two, for which we muſt refer to the book.]

'The *fourth* ſpecies of eſtate in poſſeſſion conſiſts of lands retained in his Majeſty's hands, either for his own convenience or the public ſervice: of the former ſort are the palaces and parks; the latter ſort are the caſtles, forts, docks, hoſpitals, and public offices, and places veſted in the King for the uſe and protection of the country.' [Follows a liſt of the King's palaces, houſes, and parks.]

'The fifth and laſt kind of eſtate in poſſeſſion, although not in its preſent ſtate productive of any conſiderable revenue, is of ſuch a nature that it may be rendered, and in all probability will become, of very great value and importance; I mean the intereſt which the crown hath in the foreſts, chaces, parks, warrens, and waſtes in England and Wales. Upon the contingency of the incloſures and improvement of theſe waſtes great allotments will probably be given to the crown, in compenſation of its extenſive rights and royalties. Theſe allotments will of courſe be in different proportions, according to the nature and extent of the King's rights in the ſeveral inſtances.

'Previous to the execution of this great meaſure, many ſteps muſt be taken to gain information on the ſubject, and, above all things, great care ſhould be uſed to render it palatable to the principal proprietors, and popular in the country. Great difficulty will be found in obtaining the neceſſary information in this buſineſs. Much uſeful intelligence may be obtained from the Surveyor General's office, but that muſt be very inſufficient without gaining intelligence from perſons reſident on the ſpot, or in the neighbourhood, nor can complete knowledge be had without actual ſurveys. In this place I ſhall only enumerate the ſeveral foreſts and chaces, mentioning under what ſurvey they are placed, and diſtinguiſhing ſuch as are deemed real foreſts from thoſe which are now reputed to be merely nominal.' [Follows a liſt of foreſts and chaces in England and Wales, 97 in all.]

Our Author next proceeds to treat of thoſe eſtates of the crown which are only in expectancy; namely, eſcheats, forfeitures, and remainders; but as the crown, confeſſedly, now derives little emolument from theſe once fertile ſources of revenue, we think it unneceſſary to dwell on the particulars. The chapter is concluded with the following ſhort view of the produce of the land revenue, and the charges on it:

	£.	s.	d.	£.	s.	d.
Groſs amount of rents as they ſtand in charge before the ſeveral Auditors of the land revenue, -				36,726	7	1
From which may be deducted,						
Rents granted away for ever, but ſtill continued on the rent-rolls, rents granted for terms, and arrears, *communibus annis*, - -	17,530	15	10			
Land tax allowed and deducted from the rents, *com. ann.* -	3,505	12	7			
				21,036	8	5
Clear average produce in rents *per annum*, =				15,683	18	8

Penſions, Salaries, and other Payments, charged on the Land Revenue.					
Perpetual penſions and other eleemoſinary payments, and grants of annuities to individuals, -	£. 4,794	s. 17	d. 7		
Salaries to Keepers of priſons and caſtles, Rangers of foreſts, parks, &c. - - -	991	0	7		
Salaries and allowances to Welch Judges, Sheriffs, and other officers of the principality, - -	1,446	10	9		
Salaries of the Commiſſioners of Taxes, and incidents in their office, which have been uſually paid out of the land revenue by warrant from the Treaſury, - -	1,322	0	0		
				8,554	8 11
Reſidue, - -				14,829	9 9
Charges of Management.					
Fees and wages to the Auditors, Receivers, and other officers, and incidental charges relating to the land revenue, - - - -				3,999	8 1

ART. II. *Troiſieme Suite*, &c. Third Continuation of Thoughts on certain Parts of the Mechaniſm of Societies. By the Marquis de Caſaux. 8vo. 3s. 6d. ſewed, Elmſley.

WE have read, with increaſing pleaſure, this third continuation of the Marquis de Caſaux's ingenious performance, on the Mechaniſm of Societies. Were we to indulge our inclination, we might endeavour to give ſome abridgment of thoſe ideas, which, in their developement, have afforded us ſo much ſatisfaction; but it is poſſible that many of our Readers will think we have already appropriated a ſufficient portion of our journal to this ſubject: and when we farther conſider, that inſtead of admitting an abridgment, many of theſe notions, equally new and ingenious, would rather require to be illuſtrated by farther comments, in order to bring them within the reach of thoſe who have not been accuſtomed to reflect deeply on ſubjects of this nature, we cannot help feeling the propriety of confining ourſelves, on the preſent occaſion, with barely recommending the preſent performance to thoſe few who take delight in ſuch ſpeculations; not in the leaſt doubting but they will thank us for pointing out this inſtructive, and (conſequently, to them) entertaining publication.

It is a juſt and ſtriking obſervation of our Author, that 'in England, a law, at all times, announces the general degree of knowledge exiſting in the nation, concerning the object of the law at the time of its promulgation.' It is equally true, that under more arbitrary ſyſtems of government, 'a law on ſome occaſions only announces the degree of knowledge exiſting in the head of the miniſter.' And even in Britain, ſome Miniſters have been found who were wrong-headed enough, in the hour of exultation, while popularity ran high in their favour, to attempt to dictate ſome laws that were not conſonant to the ſtate of public knowledge at the time; 'but how many of theſe laws which did not riſe ſo high as this general barometer, or *which have gone a little beyond it*, have been quickly revoked, or ſo modified as to approach nearly to this ſtandard? How often have not theſe laws decided the fall of the imprudent miniſter, who had more confidence in the ideas of an individual, than reflect for general opinion; or of the too zealous adminiſtrator, who neglected to *inſtruct* the people before he ventured to *ſerve* them?' Yes, the Public cannot be properly ſerved without being previouſly inſtructed; nor can they even be inſtructed but by ſlow and gradual ſteps. The author, whoſe degree of knowledge far exceeds that of the age in which he lives, ſtands not in the moſt enviable ſituation; he may not, indeed, be now perſecuted like Galileo—or inſulted like Columbus,—but he may ſuffer neglect, like a Bacon, or be, like Machiavel, abuſed by the multitude,

multitude, who could ſkim the ſurface, but could not comprehend the general tendency of his arguments. In this laſt caſe, every *little* critic, ſupported by the general prejudice againſt his author, may laſh him with impunity, and without any knowledge of thoſe doctrines which have excited the general alarm, may freely condemn or ridicule whatever crude notions he may chuſe to hold up to the Public in their ſtead. We will not proceed farther in this line; our ingenious Author will perceive whither this tends.

Our acknowledgments are due to the Author for the polite manner in which he has taken the trouble to anſwer an objection we ſtarted; and which, *to us*, is entirely ſatisfactory; but which ought to have been more clearly *hinted at*, if not fully explained in the original work itſelf. The word *total* being marked in *Italics* is but a very ſlender hint, indeed, of the Author's meaning, and even this ſlender hint we had not the benefit of receiving, as no ſuch mark of diſtinction occurs in the *tranſlation* which we reviewed; nor, in the paſſage which gave occaſion to our remark, is there the ſmalleſt indication or reſerve of any kind: the words are general, and ſtrongly expreſſed, and fairly quoted by us [See Rev. April 1787, p. 304.] We are happy, however, that by ſtating the objection, we have given our Author an opportunity of explaining particulars, that, if applied to other parts of his ſyſtem, will tend to remove the ſeeming paradoxical and contradictory appearance which it muſt have, with reſpect to ordinary readers. A great deal may be gathered, from the little that he has there ſaid:—but we muſt not enlarge.

We tender our thanks to the Author for the pleaſure we have received from the peruſal of his work; and though we cannot acquieſce in all his concluſions, yet we are more and more convinced that his *Thoughts* will long be eſteemed, by thoſe who have talents and opportunities for entering deeply into political ſpeculations: they will be in a peculiar manner acceptable to thoſe whoſe minds take no pleaſure in gloomy proſpects that induce deſpondency, but who rather delight in tracing thoſe beautiful arrangements in nature, by which the moſt ſalutary effects often reſult from cauſes that are concealed, or which may ſometimes appear calculated to produce the moſt ruinous conſequences.

Art. III. *The One great Argument for the Truth of Chriſtianity* from a ſingle Prophecy, evinced, in a new Explanation of the Seventh Chapter of Iſaiah; and in a general Refutation of the Interpretations of former Commentators. By Samuel Cooper, D. D. Miniſter of Great Yarmouth. 12mo. 3s. 6d. Boards. Robinſons, &c.

AS every new diſcovery in any branch of ſcience is valuable, all pretenſions of this kind, ſupported with ingenuity,

merit

merit attention. In the preſent work, Dr. Cooper profeſſes to caſt new light upon a prophecy, which has divided and perplexed the Commentators, and which has, in his opinion, been univerſally miſunderſtood.

The prophecy in queſtion is *Iſaiah*, vii. 1—16. This paſſage has hitherto been ſuppoſed to contain two prophecies, both delivered at the ſame time, and referring to the ſame event; namely, the aſſuring Ahaz, that the attempts of the combined forces of the Kings of Iſrael and Syria againſt Jeruſalem would be ineffectual: and it has been generally agreed, that the latter prediction, "*Behold a virgin ſhall bear a ſon*," &c. was to be a ſign to Ahaz of his preſent deliverance, and at the ſame time a prediction of the birth of Jeſus Chriſt. The difficulties attending former interpretations our Author ſtates in their full force, and pronounces them inſuperable. He then gives his own ſenſe of the paſſage, which we ſhall endeavour to lay before our Readers as accurately as a conciſe abridgment will admit.

The prophet Iſaiah being ſent to the idolatrous King Ahaz, *before* the ſiege of Jeruſalem by the Kings of Iſrael and Syria was begun, aſſured him that the confederate Kings ſhould fail in their attempt, and that Samaria, after 65 years, ſhould ceaſe to be a people. The former part of this prophecy was, ſoon afterwards, accompliſhed; yet Ahaz continued to addict himſelf to idolatry. The prophet was therefore, *after a long interval*, ſent to him again, to endeavour to bring him back to the acknowledgment of the God of Iſrael. For this purpoſe he calls upon Ahaz, to chuſe a *ſign*, or miraculous diſplay of divine power, in any part of nature. *Moreover the Lord ſpake unto Ahaz, ſaying, Aſk for thyſelf a ſign of the Lord thy God: aſk it either in the depth, or in the height above.* Ahaz impiouſly refuſed the offer, replying, *I will not aſk, nor will I make trial of the Lord.* The prophet, obſerving the unconquerable perverſeneſs of Ahaz, and finding that it would be in vain to ſay any thing farther to him ſingly, now addreſſed himſelf to the whole houſe of David: *Hear ye now, O houſe of David, do you not find it a difficult thing to contend with men? how then, and by what means, are you to contend againſt God?* The prophet now begins the ſecond prophecy—not as a confirmation of the former, which had now been accompliſhed, but as a prediction of the birth of the Meſſiah, and the exact period when this great event ſhould happen—*The Lord himſelf ſhall give you a ſign; Lo! THE virgin ſhall conceive and bring forth a ſon, and thou, O virgin, ſhall call his name Emanuel, or, God with us.* The prophet goes on to predict, that, between the time of the birth of the Emanuel, and the age in which children uſually acquire knowledge, Iſrael having long ceaſed to be a ſeparate kingdom, Judea *alſo* ſhould be deprived of its government. *Butter and honey ſhall he eat* (that is, wiſdom and ſweetneſs

neſs of ſpeech ſhall he poſſeſs) *before he knows either to lay hold of evil or to chuſe good* (or whilſt he continues yet a child). *Becauſe that, before he knows by experience good or evil, the child rejects wickedneſs to chuſe the good, therefore the land which thou reverenſt ſhall be deprived of both her kings*, or governments. The former part of this prophecy, *Lo, a virgin ſhall conceive*, &c. was literally and completely fulfilled in Jeſus, and there is no proof whatever that it was fulfilled in any one elſe. The cloſe of the prophecy muſt therefore be underſtood to refer to ſome event ſubſequent to the birth of Chriſt, in whatever ſenſe the word *ſign* be underſtood; that is, it muſt refer to ſome land which had once two kings, or two governments, both of which were finally diſſolved, between the time of his birth, and his arrival at the uſual age of diſcretion. And this was exactly accompliſhed with reſpect to the kingdoms of Iſrael and Judah; for it was during the infancy of Jeſus, namely, upon the baniſhment of Archelaus, that Judea ceaſed to have a government and juriſdiction within itſelf.

Such is our Author's explanation of the prophecy in queſtion. We readily acknowledge, that it is ingeniouſly and eloquently ſupported; but, at the ſame time, we muſt add, that it does not appear to us to be without its difficulties.

It may be aſked, whether the ſingle phraſe "The Lord ſpoke *again* to Ahaz," be ſufficient to mark two diſtinct prophecies, delivered at different times;—whether the original word, rendered *ſign*, does not moſt properly ſignify a confirmation of ſome preceding prediction;—whether Iſaiah may not be ſuppoſed to continue his addreſs to Ahaz, King of Judah, under the appellation of the Houſe of David;—whether the Author's bold deviations from the Hebrew text, with which he confeſſes himſelf unacquainted, are to be relied upon; and laſtly, whether it be not more natural to ſuppoſe that the prophet, through the whole context, has a connected reference to the ſame events, than that, in the *midſt* of predictions which confeſſedly relate to the affairs of Ahaz and Judea, the prophet, *rapt into futurity*, ſhould pour forth an *inſulated* prediction concerning the Meſſiah.

To avoid the difficulties attending the ſuppoſition that this prediction, either in the whole or in part, primarily referred to Chriſt, many have attempted to ſhew that the whole paſſage may be explained as reſpecting Ahaz. Grotius's explanation of this matter in his Commentary on Matthew ii. 23. ought not to be overlooked. And Mr. Wakefield, in his *Tranſlation of the Goſpel of Matthew, with Notes*, has endeavoured to prove that the general deſign of the prophecy was, to aſſure Ahaz, that within a period of time ſufficient for the production of a child, and its arrival at maturity, peace and plenty would be reſtored to the kingdom, and the land of his enemies become deſolate. We ſhall quote Mr. Wakefield's verſion of the 15th and 16th verſes,

that

that the Reader may compare them with our Author's. "Butter and honey will he eat, when he knows to refuſe the evil and chuſe the good; for, before this child knows to refuſe the evil and chuſe the good, the land, by whoſe two kings thou art ſtraightened, will be forſaken." We agree with the writer juſt quoted in thinking, that "the method of ſelecting from a prophecy, and tearing from the context, what ſuits the circumſtances of Jeſus, and rejecting the reſt, has too much the appearance of ſerving the intereſts of Chriſtianity at any rate, to gain much credit with the inquiſitive friends of revelation." Whilſt therefore we are very much inclined to pay all due reſpect to the zeal and ingenuity of our Author, we have too much regard for the cauſe for which he is an advocate, to wiſh to ſee its whole authority reſted upon the evidence of a prophecy, which, after all that he has advanced, will, we apprehend, be commonly thought obſcure, and of doubtful import. An argument which does not amount to perfect demonſtration may, nevertheleſs, have ſome weight: the Author's reaſoning is not without plauſibility; and every friend of truth will ſay of it, *Valeat quantum valere poteſt.*

ART. IV. *Eight Sermons* preached before the Univerſity of Oxford, in the Year 1786, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury. By George Croft, D. D. late Fellow of Univerſity College, Vicar of Arncliffe, Maſter of the Grammar School in Brewood, and Chaplain to the Right Honourable the Earl of Elgin. 8vo. 4s. Boards. Rivington. 1786.

AN advocate *ex officio* is always in ſome danger of ſaying too much. It is therefore doubtful, whether ſuch inſtitutions as the Bampton Lecture are of real ſervice to the cauſe they are meant to ſupport. At the ſame time that they afford an opportunity for the diſplay of learning and ingenuity, it is alſo poſſible they may give birth to feeble reaſoning, and vague declamation, which will, in the iſſue, afford the adverſary occaſion of triumph.

We ſee ſome reaſon to apprehend, that theſe diſcourſes will be thought to furniſh an example in confirmation of the truth of our remark. Dr. Croft, in executing his deſign, which is to vindicate our Eſtabliſhed Church againſt the objections of the principal ſects, frequently overſteps the bounds of moderation, and advances poſitions which he will not find it eaſy to maintain.

Our Author acknowledges the obligations of natural religion, and, at the ſame time, inconſiſtently denies the poſſibility of complying with them in practice. 'Whatſoever we do, ſays he (page 8.), actuated ſolely by motives of common prudence and mere morality, hath in it the nature of ſin.'

On the ſubject of prophetic inſpiration, Dr. Croft admits of double and allegorical interpretations, and juſtifies them by an analogical argument, not very concluſive. 'Among the Latin poets, who never ſoared into the regions of imagination with the ſublimity of eaſtern poetry, there are many paſſages which have a hidden import beyond the literal meaning.' According to our Author, the ſimilarity of the poet's golden age, to the time of man's innocence, is a proof, that the heathen fables were many of them borrowed from the records of truth;—the ſong of Solomon may, upon the principles of juſt criticiſm, be ſuppoſed to deſcribe the union between Chriſt and his church;—*Sarah* and *Hagar* were intended to prefigure, firſt the comparative ſtate of the Iſraelites and the Gentiles, and afterwards that of the Jews and the Chriſtians; and the ſojourning of the Iſraelites in Egypt, their journey through the Wilderneſs, &c. *have a ſolid foundation in the morality and doctrine of Chriſtianity.*'

While our Author is himſelf thus diſpoſed to lay much ſtreſs upon types and allegories, it is not ſurpriſing that he ſhould attempt to vindicate the allegorical and myſtical language, and to apologize for the credulity, of the Fathers. We are glad to find, however, that he does not adopt their weak reaſoning, ſo far as to admit the argument for the Trinity from the plural form of the name of God in the Hebrew language.—'Perhaps too much ſtreſs is laid upon the expreſſion, "Let *us* make man in our image." The plural is frequently applied to one only, and the language of conſultation is evidently uſed in condeſcenſion to human infirmity. It were dangerous to reſt an article of faith upon that, which may be *only* a *mere* idiom.'

For the doctrine of the Trinity, and the Athanaſian Creed, Dr. Croft is, notwithſtanding, a zealous champion. He endeavours to juſtify the damnatory clauſes of that creed, as merely declaratory of the general ſentence of divine judgment againſt obſtinate unbelievers. But before theſe clauſes can be vindicated, even in that ſenſe, it muſt be proved, firſt, that the Athanaſian doctrine is that of the Scriptures; and ſecondly, that the term of acceptance required in the Goſpel is ſomething more than a good life.

The Author's confident aſſertion, 'that the well-known paſſage in the 5th chapter of the firſt Epiſtle of John is not proved to be genuine,' many will preſume as confidently to deny.

On the ſubjects of free inquiry, and toleration, our Author is, by no means, conſiſtent. At the entrance upon his plan, he lays it down as a general poſition, that 'Chriſt requires no blind deference to authority and eſtabliſhed opinions:' and afterward, 'To the ſpirit of free inquiry alone (ſays he) we wiſh to be indebted for the permanency of our church.' But, in ſeveral other

places,

we find him holding a very different language. Dif-
upon our Saviour's exhortation, "*Yea, and why even of*
judge ye not what is right?" he repreſents it as our duty
e the doctrine of the Trinity, without inquiring in what
e true—that is, in other words, to profeſs our faith in
tion, without attempting to conceive its meaning. And,
er place, he aſſerts, that, 'if Tranſubſtantiation, &c. had
nd in the ſacred writers, our oppoſition to it would not
ntable.'—What is this, but ſuppoſing that God might
nd man be bound to believe, a palpable abſurdity? In
s ſpirit, he ſays, 'The principle which has given a
to all the wildneſs and extravagance of enthuſiaſts and
is this, whatever right any body of men claim to ſepa-
a church once eſtabliſhed, the ſame right every indi-
ay claim to form a ſyſtem of doctrines and opinions for
' again, 'It was an abſurdity reſerved for modern days,
ne, that every man was qualified and authorized to frame
of belief for himſelf;' and 'We leave to enthuſiaſts the
of requiring men to form a ſyſtem for themſelves.' We
ve it to Dr. Croft to ſay how a man who does not
inions for himſelf, can be ſaid to 'pay no blind deference
rity,' or 'of himſelf to judge what is right:' we only
large a body of men have a right to ſeparation; how it
e for an individual to know what maſter he ought to
without comparing their reſpective doctrines; and what
ithout this, any man can give for not being a Preſbyterian
urgh, a Papiſt at Rome, and a Mahometan at Conſtan-

ny places our Author appears averſe to intolerance. He
edges 'that the ſpirit of enquiry ought not to be re-
by human laws.' Yet, he ſpeaks of a certain '*juſt* extent
', to which we are not willing to proceed:' he expreſſes,
trongeſt terms, his approbation of the prohibition of
g upon the doctrine of predeſtination, of which the pu-
mplained, aſſerting, 'that no government in any age
ue forth a more wiſe, a more uſeful, and a more conſola-
hibition:' and he gives it as his opinion, that 'the legal
ce granted to ignorant inſtructors, though it cannot, or
, be withdrawn, is indeed and in truth a detriment in-
an advantage.'—Not, ſurely, on the whole—elſe it might
ht to be with-held: the only difficulty would be to
, who are ignorant preachers, and what doctrines are
n.

e ſubject of a reformation in the Eſtabliſhed Church, Dr.
eaks cautiouſly. To the Roman Catholics, indeed, he
ſpoſed to be ſufficiently liberal. Speaking of them, he
How far time may effect a *re-union* is impoſſible to con-
jecture:

jecture: the moſt probable means will be to lay aſide former animoſity, and, agreeably to the idea of our firſt reformers, to *imitate* whatever is uſeful in their inſtitutions, unaffected by *invidious appellations*, ſome of which are the more offenſive becauſe they are borrowed, and *perverted*, from ſcripture.' Why does not the Doctor ſpeak plainly? Does he mean, that the terms *Antichriſt* and *the Man of ſin* have been improperly applied to the Church of Rome? Does he prefer the *retrograde motion* towards Popery to the direct motion towards reformation? It ſhould ſeem ſo: for the only improvement which he is willing to allow, for the relief of thoſe within the church who are diſſatisfied, or for the accommodation of thoſe without it who, at preſent, ſubmit to ſeparation as a neceſſary infelicity, is (p. 160.) 'ſome ſlight alterations in the Matrimonial Service, and the Leſſons, a Rubric explanatory of the real tendency of the Athanaſian Creed, and a leſs frequent repetition of the Lord's Prayer.' Such trifling conceſſions as theſe, could not poſſibly be ſufficient to ſatisfy the moſt moderate of thoſe who object to the Athanaſian doctrine. The truth is, the preſent enlightened ſtate of the world renders more ſubſtantial alterations highly expedient. In order to preſerve the reſpectability, and the influence of a religious eſtabliſhment, and render it productive of thoſe advantages to ſociety which may reaſonably be expected from it, its doctrines and inſtitutions muſt be, from time to time, accommodated to the general opinions and taſte. In the preſent age, the laity, and perhaps we may add the clergy too, have very little zeal for controverſy. And they would have ſtill leſs, if it were kept out of ſight in their forms of public worſhip, by ſubſtituting, wherever it is neceſſary, the plain words of Scripture, inſtead of the metaphyſical language of the ſchools.

We ſhall conclude our remarks upon theſe Sermons, by expreſſing our hearty concurrence with the Author in the following liberal ſentiments:

'Many of the extravagancies of every denomination are given up, and how many more will hereafter be given up, is impoſſible to conjecture. Every conceſſion brings us nearer to unanimity, though the infirmities of our nature will probably always keep us at a conſiderable diſtance from it. But in proportion as men are leſs tenacious of outward modes, and leſs addicted to vain ſpeculations, they will become more attentive to the eſſentials of religion, they will encourage and promote univerſal benevolence.'

The ſubjects of theſe Sermons are; *The Uſe and Abuſe of Reaſon*; *Objections againſt Inſpiration conſidered*; *the Authority of the Ancient Fathers examined*; *On the Conduct of the firſt Reformers*; *The Charge of Intolerance in the Church of England refuted*; *Objections againſt the Liturgy anſwered*; *On the Evils of Separation*; *The Preſent State of Religion, with conjectural Remarks upon Prophecies to be fulfilled hereafter.*

Art.

ART. V. *Proſe on ſeveral Occaſions*, accompanied with ſome Pieces in Verſe, by George Colman. 8vo. 3 Vols. 12s. Boards. Cadell. 1787.

IT has often occurred to us, in reflecting on the various cauſes which render literary reputation ſo precarious, that thoſe very authors, who have been eager, during their lives, in the purſuit of celebrity, have ſeldom eſtimated with juſtice the value of *poſthumous fame*; or at leaſt have frequently neglected to adopt the proper meaſure, by which it might be ſecured. How rarely are thoſe, to whom papers are bequeathed, or who are intruſted with the arduous taſk of collecting the ſcattered works of another, bleſt with diligence and judgment ſufficient for ſuch an undertaking? It is perhaps true, that every perſon views his own productions with a partial eye, and may be *betrayed* into publiſhing what ought to have been ſuppreſſed;—yet ſtill, the taſte of this choſen *critic* and *editor* may be equally fallible. While he flatters himſelf with the pleaſing idea of conferring *honour* on the memory of his friend, he will be in great danger, without uncommon caution, of expoſing it to *diſgrace*.

How often have we, in our official capacity, been under the neceſſity of cenſuring *collections* of this nature? In how many of them have the *omiſſions* been palpable and unpardonable? In how many have the indiſcriminate *admiſſions* called aloud for condemnation?

Mr. Colman, therefore, ſeems to have been influenced by a due regard for his reputation, when he determined on being himſelf the EDITOR of his own fugitive pieces. Theſe are now preſented to the Public; and when the buſy life in which the Author has long been involved, and his numerous and perpetual occupations, are duly conſidered, this large addition to the compoſitions which Mr. Colman has formerly publiſhed will not be peruſed without ſome degree of ſurpriſe.

In our review of the contents of theſe volumes, we ſhall enumerate every piece inſerted in them; and we ſhall interſperſe ſome occaſional remarks on thoſe which have never before been publiſhed.

VOL. I. conſiſts entirely of miſcellaneous eſſays, which have been publiſhed, in different periodical works, but were never collected. The ninetieth number of the Adventurer, with which we have long been much pleaſed, though we were unacquainted with the author, takes the lead. It relates the viſion in which ſeveral principal writers are ſuppoſed to offer the exceptionable parts of their productions as a ſacrifice, that their names may deſcend ſpotleſs and unſullied to poſterity.

This paper is followed by fifteen numbers of THE GENIUS, originally publiſhed in *the St. James's Chronicle*. In theſe we can often trace that *taſte and vivacity*, which gave life to ſo many

of the CONNOISSEURS. At the concluſion of the eleventh is a poetical *Epiſtle to a Friend*, which the Preface informs us was written by Lloyd. To theſe ſucceed ſix numbers of THE GENTLEMAN, which firſt appeared in *The London Packet*. Of theſe, the Papers on Language are by far the beſt; though, indeed, the merit of the whole intitles them to a place in this collection, notwithſtanding "they were diſcontinued," ſays the Preface, "as abruptly as they were begun." This volume concludes with four numbers of the TERRÆ FILIUS, publiſhed daily, during the *Encænia* at Oxford, in honour of the Peace 1763. Theſe, we are told, were written while the Author was on an excurſion to Oxford, with Thornton and Churchill, neither of whom, however, took any part in the publication.

VOL. II. opens with twenty-one LETTERS and pieces of criticiſm, which were written to promote the intereſt of the different publications in which they appeared. Many of them are ingenious, and ſeveral are very entertaining.

After theſe, come the REFLECTIONS *on the old Engliſh Dramatic writers*, which, after their firſt publication as a ſeparate pamphlet, were prefixed as a Preface to an edition of Maſſinger, of which an account was given in our Review, vol. xxi. p. 176, and vol. lx. p. 480. To this ſucceed the following pieces in proſe and verſe: I. PREFACE to the edition of the Plays of Beaumont and Fletcher—M. Review, vol. lxii. p. 417. II. APPENDIX to the ſecond edition of the tranſlation of the Comedies of Terence, 1768, with a Poſtſcript (never before publiſhed) to this Appendix, in anſwer to the *Prolegomena* and *Notes* to the *Variorum Shakeſpeare*. Theſe relate to the queſtion which has been ſo frequently agitated, reſpecting the learning of our great dramatic poet. Mr. Colman's opinion is directly oppoſite to that of Dr. Farmer, and ſome other critics. For our own part, we are inclined to think, that the point can *never* be ſo fully determined, but that arguments may be adduced to controvert any deciſion which can be given. But we do not mean to interfere:—

ΟΥ ρ' αυλις πολεμον τε κακον, και φυλοπιν αινην
Ορσομεν, ΟΥ φιλοτητα μετ' αμφοτεροισι βαλωμεν.
Homer, Il. Δ.

REMARKS on Shylock's reply to the Senate of Venice: never before publiſhed. The paſſage which Mr. Colman here examines, is in the famous judgment ſcene in the Merchant of Venice:

"Some men there are, love not a gaping pig;
Some that are mad, if they behold a cat;
And others, when the bagpipe ſings i'th'noſe,
Cannot contain their urine for affection,
Maſters of paſſion ſwayes it to the mood
Of what it likes or loathes."

In

n the old books, this paſſage has been univerſally allowed to corrupt. Different commentators have preſcribed different des of cure, but, in Mr. Colman's opinion, *cui nos qualeſ- que ſumus, aſſentimur*, not one of them with ſucceſs. He efore propoſes, after enumerating the corrections of former cs, to add a line, in order to remove the difficulty,—and he s the paſſage thus:

" —— Others, when the bagpipe ſings i'th'noſe,
Cannot contain their urine for affection.
Sovereign antipathy, or ſympathy,
Miſtreſs of paſſion, ſwayes it to the mood
Of what it likes and loathes."

s is ſurely very ingenious, as, indeed, are the whole of theſe rks; but we muſt confeſs, that we are not ſatisfied with this hod of removing the difficulty, however it may remove the t in the conſtruction.

RTHOPÆDIA, or Thoughts on public Education. Theſe OUGHTS, which were never before publiſhed, form a moſt able part of the collection; and are written profeſſedly in er to Mr. Locke's tract on Education.

Mr. Locke was an enemy to public education: Mr. Colman declared friend to it, and, in our opinion, has, by many es, the beſt of the argument. He is more candid than his nent, to whom he is not inferior in obſervation or powers of g; and though his remarks are looſe and deſultory, they are o means ſo immethodical as thoſe of Mr. Locke; whoſe ant practice, in this work, is to reſume in one part of it the ſubject which he appeared to have diſmiſſed in another.

e would willingly give a ſummary, or *ſynoptical* view of this , if our limits were not too circumſcribed; but we muſt ſtly recommend the peruſal of it to every parent and guardian, e candid attention it well merits. We ſhall, however, pre- o our Readers the following extracts; as they will ſerve to in Mr. Colman's ſentiments on this moſt important ſub- to thoſe who may not have an opportunity of peruſing the e of the remarks:

t muſt be confeſſed, that Public Education, as well as Domeſtic on, has its faults: but many of the corruptions of ſchools are ht by the ſcholars from home. At home are the fooliſh, the nd vicious ſervants, ſo much dreaded by Locke. At home in- nce takes the place of diſcipline, and from home they often ſums of money far beyond their little occaſions, by which ar- l wants are created, and diſorders introduced. This laſt evil, y owing to the indiſcretion of friends and parents, has been ularly noxious to Public Schools. Maſters can only controul heck its influence. Friends and parents alone can prevent and ate it.

ublic Schools ought to cultivate the *mathematics*, as well as *laſſics*. Both might be taught ſufficiently, for the initiation of

pupils, during their ſtay at a Public School; from whence they ought to be ſent to the Univerſities, equally prepared to purſue their philoſophical as their claſſical ſtudies.

'Public Schools alſo generally detain their pupils too long. Youths ſhould be diſmiſſed from ſchools at the age of ſixteen or ſeventeen at the lateſt. They are afterwards commencing young men, and will not patiently ſubmit to the corrections of children.'—

'In general it is unadviſable for parents to ſend their ſons to a Great Public School, ſooner than at the period of nine or ten years of age; not that I would wiſh the preceding period to be loſt and buried in ignorance and idleneſs. Let their children in the mean while be ſent to ſome preparatory academy, where they may be taught to write, to read, to ſpeak French, to dance, to draw, and the rudiments of Latin according to the grammar of the ſchool for which they are afterwards intended. A maſter who cannot, by himſelf and his aſſiſtants, ſupply his little ſtudents with theſe helps, is unfit to govern ſuch an academy.

'One great reaſon for preference of Public to Private Education is this. Schoolboys, being at intervals called home, partake occaſionally of the enjoyments and ſociety of a family. Private pupils, conſtantly confined within one narrow circle, acquire none of the freedom and ſpirit of a Public Education.

'*Travel*, where it can be afforded, cannot be accompanied with the benefit that ought to attend it from the firſt ſtage of life, one of the periods to which Locke deſtines it: but being certainly improper at the uſual time and in the uſual mode, may be reſerved to Locke's laſt ſtage, and therefore properly ſucceeding to a removal from the Univerſities; when the young traveller, if not fit and able to go alone, had better not go at all.

'Milton has given *A tractate on Education*, containing a plan of a ſchool and univerſity in one, intended to annihilate all other ſchools and univerſities, by inſtituting as many of ſuch academies as might be neceſſary in different parts of the kingdom. Yet in this plan, romantic as he almoſt himſelf ſeems to think it, he has proceeded on principles very different from thoſe of Locke, and ſhewn himſelf the friend and advocate of Public Education. He rather follows the principles of Plato and Xenophon, than adopts the ſyſtem of Locke.

'His propoſed number of pupils is an hundred and fifty, more or leſs. He directs the teaching of languages, *not by rote*, but by *grammar*, and thoſe not only modern but ancient, and of the ancient not only Latin, but Greek and Hebrew, with the Chaldean and Syrian dialects. So far from objecting to *repetitions*, that he enjoins Grammar leſſons *to be got by heart*, and poems, and orations not merely to be read, but "*put to memory*, and ſolemnly announced with right accent and grace." And though, like Locke, he regrets the time thrown away in learning one or two languages, yet himſelf appropriates no leſs time than nine years, from twelve to twenty-one, to education. He alſo fixes the age of twenty-three or twenty-four as the proper time for travel, if travel be neceſſary. So that on the whole, though I have been hardy enough to enter the lifts with ſuch a giant antagoniſt as Locke, I have Milton to ſupport me.

'It appears indeed, on the face of Locke's tract, that the preſent plan of education is highly preferable to the ſyſtem that prevailed at the time of his writing. The medical management of children is ſo much improved, that many things which he recommends, as contrary to the practice of thoſe times, are now in general uſe: and as to the cultivation of their minds, were he now living, he would no longer lament the want of a ſixpenny Hiſtory of the Bible, or an Æſop with pictures to every fable. The bookſellers have provided the little ſtudents a Lilliputian library, and every toyſhop and ſtationer will ſupply them with polygons for the vowels, or the whole alphabet in cards or ivory, unleſs they ſhould rather chuſe to ſwallow it in gingerbread. Geography is learnt by the dice, like the Game of the Gooſe; maps are diſſected into kingdoms and provinces; and perhaps to Locke himſelf we owe many of thoſe valuable atchievements.

'Univerſities, thoſe dry-nurſes that ſucceed to the firſt ſeminaries of education, are alſo much improved in their principles and practice ſince the æras of Milton and Locke: and if the ſtudents do not at their departure make due progreſs in their ſeveral purſuits and profeſſions, the failure muſt be imputed to themſelves, who have ſo ill applied the time they have paſſed there. At one univerſity ſince the time of Milton, a great and tranſcendent genius has advanced the career of ſcience, as Milton himſelf carried the flights of poetry, *beyond the viſible diurnal ſphere.* At the other an acute and able juriſprudent, whoſe early loſs we ſtill lament, inſtituted a courſe of lectures of eſtabliſhed authority to the profeſſional reader, as well as affording, in the moſt elegant terms, a code of law neceſſary for the inſtruction and peruſal of every private gentleman. The ſtudents too are now leſs bewildered in the labyrinths of logic and metaphyſics. To their original reſiſtance to the principles of Locke perhaps we owe much of his prejudice to Public Education. His prejudices, were he now a living witneſs of the cordial reception of his doctrines, would perhaps vaniſh: though he might ſtill inſiſt, and not without juſtice, according to the *Tirocinium* * of my worthy and ingenious friend Mr. Cowper, that *Diſcipline* ſhould ſtand as porter at the gate of every college.

'The ſtudy of Geography, Chronology, Hiſtory, the Elements of Natural Philoſophy and Geometry, may eaſily be reconciled to the plan of the early part of Public Education, and ſhould be incorporated with it. As to dancing, fencing, and accounts, theſe are generally taught by ſeparate maſters, according to the direction of the parents, without need of particular injunction or ſerious diſſertation. Painting and muſic are indeed not in ſo general requeſt, and the truth is, that gentlemen practitioners either miſapply much of their time, or fall infinitely below the moſt common artiſts of either profeſſion. If a *trade* is abſolutely neceſſary to a ſtudent and a gentleman, that of a *gardener* ſeems to be the moſt healthy and agreeable,

* 'The *Tirocinium* forms part of a collection of poems by W. Cowper, Eſq. one of which poems is *The Taſk*, a moſt admirable work in blank verſe, which gives a moſt promiſing earneſt of the Author's intended Tranſlation of Homer in that meaſure.'

to which in bad weather may be added the occupation of a joiner or carpenter, as on that account both Locke and Rouſſeau recommend it. And a ſchoolboy is perhaps more qualified even for ſuch an apprenticeſhip, as well as for the more honourable and hazardous avocations of the army or navy, than a young gentleman bred in a private family.'

DISSERTATION *on Tails.* This humorous letter to the printer of the St. James's Chronicle, in which paper it appeared in 1764, brings up the rear of the Proſe in this volume.

VERSES on ſeveral occaſions. Theſe conſiſt of a *ſcene* from Klopſtock's death of Adam.—ODES to *Obſcurity and Oblivion* *; which we are told, in the Preface, were a piece of boy's play, and written in concert with Lloyd, in order to joke, perhaps too licentiouſly, with the *prettyneſſes* of one poet, and the *obſcurities* of another.—*The Law Student.*—*The Rolliad*, an heroic poem. We wiſh theſe two humorous Cantos had been longer, though they contain neither political alluſion nor party ſatire.—The Fable of the Trees.—*The Cobler* of Cripplegate's Letter to R. Lloyd, written in concert with Garrick.—*Ode* to any Miniſter or Great Man.—*Fragment* of a Love Elegy.—*Mother Shipton*, a Ballad.—Epitaph on Powell, the Actor.—Three *Epigrams* on the Contented Cuckold.—The three Witches at the Jubilee Maſquerade,—and the Game at Loo.

So cloſes the ſecond volume. Of theſe poetical pieces *The Rolliad* is the only one, which has not before appeared in print.

VOL. III. HORATII *Epiſtola ad Piſones.* Tranſlation, and Notes.

Of this tranſlation an account was given in our Review, vol. lxix. p. 144, and p. 201.—It *then* received our commendation; and on comparing this new edition with the former one, we think it *now* intitled even to a larger portion of praiſe. The whole has been reviſed, and many of the *roughneſſes*, that diſfigured a poem, in which eaſe was the chief object, are removed, and ſome obſcure paſſages are corrected and rendered perſpicuous. Among theſe is one † of the verſes in which it appeared to us, that the tranſlator had outſtepped metaphorical propriety. Ver. 70.

Multa renaſcentur, &c.
Many ſhall wake reviv'd, that now lie dead;
Many ſhall fade, and all their glories ſhed.

In the firſt edition the lines ſtood thus:

Many ſhall riſe again, that now are dead;
Many ſhall fall, that now hold high the head.

We ſhall not attempt to enumerate all the improvements which have been made in different places, by the change of a

* See Review, vol. xxiii p. 57.

† We objected to another paſſage, which Mr. Colman has not altered. *Sed cuique ſit ſuus guſtus, ſuum judicium.*

ſingle

le word or ſingle phraſe, but we muſt mention that the tranſla-
of the paſſage beginning at ver. 46, &c. *In verbis etiam tenuis*,
appears greatly amended in this new edition. As alſo ver.
, in which Mr. Colman has judiciouſly admitted Bentley's
ureum into the text and verſion, inſtead of *Honoratum*:

" If Homer's hero you bring back to view,
Shew your Achilles ſuch as Homer drew;
Active, warm, brave, impetuous, high of ſoul,
Calling to arms, and brooking no controul."

: lines alſo on the pipe, ver. 202. *Tibia non ut nunc*, &c. have
ived much additional force and poliſh from the *limæ labor*,
ch Mr. Colman appears to have applied very ſucceſsfully.
ſeems, indeed, to have attended to the rule of his own Ho-
:

——Ambitioſa recidet
Ornamenta; parum claris lucem dare coget.

" Ambitious ornaments he'll lop away;
On things obſcure he'll make you let in day."

fter the Notes on the *Epiſtle to the Piſos* we find ſome miſ-
neous poems.

he Poets, a Town Eclogue: a ſatirical dialogue between Ken-
and Bickerſtaff.—*Some Epigrams.*—*The Laureat*, an Ode, to
Warton;—and the following Ode, which, on account of
umour, we ſhall tranſcribe; as we ſhall the Imitation of the
y-ninth Pſalm, which ſucceeds it: the latter for the *inſtruc-*
, and the former for the *amuſement* of our Readers.

A POSTHUMOUS WORK OF S. JOHNSON. AN ODE.
April 15, 1786.

I.

St. Paul's deep bell, from ſtately tow'r
Had ſounded once and twice the hour,
Blue burnt the midnight taper;
Hags their dark ſpells o'er cauldron brew'd,
While Sons of Ink their work purſu'd,
Printing the Morning Paper.

II.

Say *Herald*, *Chronicle*, or *Poſt*,
Which then beheld great JOHNSON's Ghoſt,
Grim, horrible, and ſquallid?
Compoſitors their letters dropt,
Preſſmen their groaning engine ſtopt,
And Devils all grew pallid.

III.

Enough! the Spectre cried; Enough!
No more of your fugacious ſtuff,
Trite Anecdotes and Stories!
Rude martyrs of SAM JOHNSON's name,
You rob him of his honeſt fame,
And tarniſh all his glories.

IV.

Firſt in the futile tribe is ſeen
TOM TYERS in the Magazine,
That teazer of Apollo!
With gooſe-quill he, like deſperate knife,
Slices, as Vauxhall beef, my life,
And calls the town to ſwallow.

V.

The cry once up, the Dogs of News,
Who hunt for paragraphs the ſtews,
Yelp out JOHNSONIANA!
Their nauſeous praiſe but moves my bile,
Like Tartar, Carduus, Camomile,
Or Ipecacuanha.

VI.

Next BOSWELL comes (for 'twas my lot
To find at laſt *one* honeſt Scot)
With conſtitutional vivacity,
Yet, garrulous, he tells too much,
On fancied-failings prone to touch,
With ſedulous loquacity.

VII.

At length—Job's patience it would tire—
Brew'd on my lees, comes THRALE's *Entire*,

XI.

Such idle rhymes, like Sybil's leaves,
Kindly the ſcatt'ring wind receives;
The gath'rer proves a ſcorner.
But hold! I ſee the coming day!
—The Spectre ſaid, and ſtalk'd away
To ſleep in POETS' CORNER.

PSALM XXXIX.

IMITATED IN BLANK VERSE. MDCCLXXVI.

I will take heed, I ſaid, I will take heed,
Nor treſpaſs with my tongue; will keep my mouth
As with a bridle, while the ſinner's near.
—Silent I mus'd, and ev'n from good refrain'd;
But, full of pangs, my heart was hot within me,
The lab'ring fire burſt forth, and loos'd my tongue.
Lord, let me know the meaſure of my days,
Make me to know how weak, how frail I am!
My days are as a ſpan, mine age as nothing,
And man is altogether Vanity.
Man walketh in an empty ſhade; in vain
Diſquieting his ſoul, he heaps up riches,
Knowing not who ſhall gather them. And now
Where reſts my Hope, O Lord? It reſts in THEE.
Forgive me mine offences! Make me not
A ſcorn unto the fooliſh! I was dumb,
And open'd not my mouth, for 'twas Thy doing.
Oh take thy ſtroke away! Thy hand deſtroys me.
When with rebukes thou chaſt'neſt man for ſin,
Thou mak'ſt his beauty to conſume away;
Diſtemper preys upon him, as a moth
Fretting a garment. Ah, what then is Man?
Every Man living is but Vanity!
Hear, hear my pray'r, O Lord! oh, hear my Cry!
Pity my Tears! for I am in Thy ſight
But as a ſtranger, and a ſojourner,
As all my fathers were. Oh, ſpare me then,
Though but a little, to regain my ſtrength,
Ere I be taken hence, and ſeen no more!'

The volume concludes with Mr. Colman's Prologues and logues, which are numerous; and as moſt of them muſt long in the memories of our Readers in general, it is needleſs to pitulate the title of the plays to which they were prefixed, he occaſions on which they were compoſed.

uch are the contents of theſe three volumes, from which we k the Public, "which doth ſeldom play the *recanter* *," will ive the ſame degree of pleaſure, they have ſo frequently de- l from the productions of Mr. Colman's pen, while the hor will add a new ſprig of laurel to the wreath, with which rows have long been decorated.

* Shakeſpeare, Timon of Athens.

ART.

ART. VI. *Six Narrative Poems.* By Eliza Knipe. 4to. 3s. 6d. Dilly. 1787.

THE Authoress, in her dedication to Sir Joshua Reynolds, says—'I esteem myself highly honoured by the permission to dedicate the following poems to you; nor could I wish them a better fate than to be thought worthy of your acceptance: I fear they can have no pretensions to that honour, but as the early efforts of an unlettered Muse, who trembles at the *severity of criticism*, and who does not hope much even from candour.' This, however, is a language which a writer like Mrs. Knipe should never hold. Real merit, it should be remembered, is an *ægis* on which it is scarcely possible that even the shafts of envy and malice should make an impression;—what then is to be apprehended from those Criticisms? It is no doubt highly necessary that Criticism should be at all times *armed*, and ready for attack; but then it should not be uncharitably imagined that she is willing to throw her darts at random, or that she would wantonly harass the merit which it is rather her duty to cherish and defend.

These poems are intitled—*The Vizir—The Village Wake—The Return from the Crusade—The Prussian Officer—Atombeka and Omeza—Humanity.* The 'Return from the Crusade' and the 'Prussian Officer' are Tales in the manner of the legendary stories of old, of which there are numerous examples in the 'Reliques of ancient Poetry;'—and they are related in that unaffected and artless flow of numbers which never fails to gain upon the heart;—that heart, we mean, of which Nature, and Nature only, has been the fashioner.

The following picture of the horrors and calamities of war is, in our opinion, finely coloured:

THE PRUSSIAN OFFICER *.

* * * *

'Light, from his couch, the warrior rose,
And view'd the redd'ning East.

The Morning crimson'd o'er the sky,
As blushing to behold
The numbers that ere night must die,
By Pride or Av'rice sold!

The trumpet bade the troops prepare;
The steeds impatient neigh'd;
And streaming to the ambient air,
The hostile banners play'd.

* * * *

* The principal circumstances, in this poem (says the Author) are taken from the life of EWALD CHRISTIAN VON KLEIST, prefixed to his works.

Now

Now clouds of ſmoke tumult'ous blend,
The balls, loud whiſtling, fly;
While ſhouts, and deaf'ning clamours, rend
The over-arching ſky.

Confuſion flaps her raven wings,
And, from her dreary cell,
Triumphant Diſcord wildly ſprings,
With all the brood of Hell.

A thouſand ſcreaming Spectres ride,
On ev'ry paſſing gale,
That ope their greedy noſtrils wide
And ſteams of gore inhale.

* * * *

On ev'ry ſide exulting Death
Stalk'd by, in hideous form;
But EWALD, prodigal of breath,
Brav'd Danger's wildeſt ſtorm.

Swift, to the batt'ry's ſmoky breaſt,
O'er heaps of ſlain he flew:
BELLONA plum'd her blazing creſt,
And triumph'd at the view.

* * * *

Beneath his horror-gleaming ſword,
What foes un-number'd fell,
Let PLAUENS' bloody vale record,
And AUSTRIA's widows tell.'

The other poems have likewiſe conſiderable merit; but we have not room for farther extracts. We therefore take our leave of Mrs. Knipe, heartily recommending her *unlettered Muſe*, as ſhe is pleaſed to call her, to the care and attention of the Public.

ART. VII. *Weſt-Indian Eclogues.* 4to. 2s. Lowndes. 1787.

THESE Eclogues deſcribe, in not unpleaſing numbers, the ſituation of the unfortunate Africans: who, torn from their native country, are doomed to paſs their lives in ſlavery, (as our Author would give us to underſtand) to ſuffer under the laſh of the moſt cruel and tyrannical of human beings, the planters in the Weſtern Iſles,—or [which makes little difference] their *overſeers*, and *Negroe-drivers*.

Much has been lately written on the ſubject of plantation ſlavery;—but that writers have greatly exaggerated in their accounts of the *cruelties* exerciſed towards the Negroes, we have much reaſon to believe. The African is undoubtedly ruled with a rod of iron,—but then it ſhould be remembered that (as many writers aſſert) he is not to be worked on by *affection*, but held in obedience by *fear*; and that the owner is driven to that mode of rule by a kind of political neceſſity; by the conſideration that it is in

ſuch

ſuch a conduct, in ſuch a government, that the ſafety of himſelf and family depends. If, therefore, the puniſhment of the refractory ſlave is occaſionally ſevere, it is not inflicted in wantonneſs, but for the purpoſe of keeping his brethren in awe, and for deterring them from mutiny and revolt, to which they are not a little prone. With reſpect to the traffic, the *trading* in this unhappy people, it is another matter.—How far it may be juſtifiable we do not take on us to ſay.

The following deſcription of mid-day within the Tropics, will ſerve as a ſpecimen of our Author's poetry:

NOON.

'Now downward darts the fierce meridian ray,
And Nature pants amidſt the blaze of day;
Though pitying Ocean, to her ſuff'rings kind,
Fans her warm boſom with his weſtern wind.
Now the huge mountains charm the roving eye,
Their verdant ſummits towering to the ſky.
The cultur'd hill, the vale, the ſpreading plain,
The diſtant ſea-worn beach, the ruffled main,
The anchoring bark o'erſpread with awnings white;
All now appear in robes of dazzling light.
The feather'd race their gaudy plumes diſplay,
And ſport and flutter 'midſt the glowing day.

T. VIII. *Monaſticon Hibernicum*; or an Hiſtory of the Abbies, riories, and other religious Houſes in Ireland. Interſperſed with emoirs of their ſeveral Founders and Benefactors, &c. Illuſtrated ith Plates. By Mervyn Archdall, A. M. Member of the Royal rih Academy. 4to. 1 l. 5 s. Boards. Robinſons. 1786.

UR learned Readers are ſufficiently acquainted with the *Monaſticon Anglicanum* of the celebrated Dugdale. This g a ſimilar work, will, no doubt, be very acceptable to the rs of eccleſiaſtical antiquities.

reland ſeems to have been almoſt totally over-run by Monks. e poſſeſſions which, by the accounts here given, the ſeveral gious orders held in that kingdom, ſeem nearly equal to half of iſland. How the monaſtic ſtate came to gain ſo many acſitions in the country, is a matter of very curious inveſtigation; we could have wiſhed ſome able hiſtorian of our ſiſter-nation favoured the Public with the cauſes of ſo uncommon an ndancy. If Saint Patrick, who firſt eſtabliſhed the Monkiſh ſeſſion in Ireland, had been remarkable for his benevolence, ad the doctrine he preached been of temporal advantage to receivers of it, we ſhould not wonder to find many of the abitants eagerly and ſtrenuouſly embracing the auſtere life, ich, it is generally believed, the Monaſtic orders, in the earlier s of Chriſtianity, obſerved. The living in affluence and eaſe the Monks, by every account we have received of them, cerly did) was indeed a ſufficient motive for indolent and deing men, to deceive the ignorant and infatuated wretch on death-bed, with a promiſe, nay an aſſurance, of happineſs in ther world, in lieu of his earthly wealth: and this was, proly, the moſt fertile ſource of the immenſe revenues which this eſs and underſerving body of men poſſeſſed. Their ſeveral ers, by the *apparent* uncommon rectitude of life and manners heir firſt profeſſors, gained univerſal eſteem among the ignot and unſuſpecting multitude, and they found no great diffiy in obtaining every thing that their unbounded avarice, amon, or luxury, could ſuggeſt; of this the Knights Templars e alſo furniſhed a remarkable inſtance. As we do not recolto have ſeen, in ſo narrow a compaſs, ſo juſt an account of order, in any other publication, or of the vaſt riches they acquired, we ſhall lay before our Readers what Mr. Archſays of their diſſolution:

1312. This year, on the morrow of Lucia the Virgin, the Moon eared variouſly coloured *; on which day it was finally detered that the order of the Knights Templars ſhould be totally abo-ed.

What concern the Moon had in the event does not appear.

'Nothing could ſo well ſuit the taſte of an age tinctured with all the elevating ſpirit of romance, and heightened by every ſpecies of religious enthuſiaſm, as the inſtitution of the order of the Knights Templars, about the year 1118. The Chriſtian world was ſo highly pleaſed with the unexampled goodneſs of their firſt profeſſors, that in the ſpace of 126 years, from the firſt inſtitution of the Knights Templars, they were poſſeſſed of a no leſs number than 9000 manors in Chriſtendom; and at the time when it was determined to put a period to their exiſtence, they were in actual poſſeſſion of 16,000 lordſhips. A prince ſo jealous of his prerogative, and naturally ſo avaricious, as Philip King of France, beheld the riſing greatneſs of theſe Knights with an envious and malignant eye. The blackneſs of the accuſation brought againſt them, at firſt awakened the attention of the Public, and then raiſed their deteſtation. Their luxury, their intemperance, and impurity, cannot, even at this diſtance of time, be denied, but thoſe crimes were indeed too general in that age to bear ſo peculiarly hard againſt the unfortunate Templars. The people, however, were ſtruck with horror at an accumulated charge now brought againſt theſe Knights; they were accuſed of ſorcery, unnatural luſts, and idolatry; a charge ſo groſs as almoſt to ſurpaſs human belief. It was eaſy for Philip to carry this iniquitous tranſaction through his courts; and upon proof, the eſtates, houſes, and effects of the order were ſeized and ſequeſtered into the hands of commiſſioners, and their perſons were ſecured in caſtles, priſons, &c. The amazing acceſſion of property which was likely by this perſecution to accrue to the crown of France, ſoon induced our King, Edward II. to follow the example of Philip. As theſe two princes were alike favoured by the Pope, the charge brought againſt the Templars in France was held in England as confeſſed, and it was publicly ordained by the King and his Council, that all of that order throughout his dominions ſhould be ſeized. This command was carried into immediate execution.—The depoſitions againſt the Templars were weakly ſupported, yet they were condemned; but more indeed through blind compliance with the prevailing practice throughout the other parts of Europe, than any demerits being proved againſt their perſons *. Their lands and poſſeſſions of every kind were beſtowed upon the Knights of St. John of Jeruſalem by the Pope, which grant was however confirmed by the King, who at the ſame time entered a proteſt of his rights againſt the aſſumed power of the Pope.'

The work before us contains many particulars, which will gratify the antiquary's curioſity; but the preſent proprietors of lands, formerly belonging to the monaſteries here deſcribed, are the perſons to whom this publication will be moſt uſeful; and it is the more valuable on account of its being compiled from authentic official records, the truth of which cannot be called in queſtion. As to the utility of the work, with reſpect to the general hiſtorian, little can be expected from it, ſince it is chiefly confined to local circumſtances; ſome particulars, however, may be here met which are no where elſe to be found.

* Arbitrary governments are never at a loſs for evidence to criminate the *rich*.

ART.

X. *The Hiſtory and Antiquities of the Colleges and Halls in the ſity of Oxford.* By Antony Wood, M. A. Now firſt pub- in Engliſh, from the original Manuſcript in the Bodleian ry; with a Continuation to the preſent Time, by the Editor, Gutch, M. A. Chaplain of All Souls' College. 4to. 1l. 6s. ets. Oxford, printed; ſold by Rivington in London. 1786.

. Wood's *Hiſtory and Antiquities of the Univerſity of Ox- ford*, begun about the year 1656, was completed ſome time he year 1668. It conſiſted of two Parts; the firſt being a hiſtory of the Univerſity, from its inſtitution to the year the ſecond, a hiſtory of the ancient and preſent Schools, es, Lectureſhips, &c. together with a hiſtory of the ſeve- leges and Halls, from their firſt foundation, down to the 68. To the whole of this was ſubjoined an Appendix, , '*Faſti Oxonienſes*, or a Commentary on the ſupreme rates of the Univerſitie of Oxford, namely, of the Chan- , Commiſſaries, Prochancellours, or Vicechancellours, octors: alſo of the High Stewards and Parliamentarie Bur- f the Univerſitie.'

the compilation of this elaborate work, the Author, by of Dr. Wallis, obtained leave to conſult the Univerſity s, monuments, and writings. He was much delighted, biographers, with theſe records, and took ſo much pains ying on his work, that his conſtitution and health were impaired, and his acquaintance obſerved a very material ion in his perſon. After he had extracted from theſe writ- very thing he thought uſeful for his great undertaking, he to London, with letters of recommendation, from Dr. as Barlow, then Provoſt of Queen's College, to Sir Wil- Dugdale; by whoſe means he obtained leave to peruſe ſome cripts in the Cotton Library, and had free acceſs to the s in the Tower.

h theſe advantages Mr. Wood could eaſily furniſh himſelf uthentic facts; yet the labour in collecting them muſt have mmenſe, and the judgment in ſelecting what would be and in rejecting what was ſuperfluous, muſt have required nd attention; ſo that we cannot ſufficiently admire his ſiduity in order to bring ſo elaborate a performance to a ſion, in ſo ſhort a time. On the 22d of October, niverſity of Oxford offered him the ſum of ONE HUN- POUNDS for the copy of this work; he accepted it, and d the money on the 29th of March following. What ing LIBERALITY!! A London porter, even in thoſe days, have earned above five times the money,—in the ſame r of years.

s purchaſe was made for the purpoſe of tranſlating the nto Latin. The verſion was accordingly performed, under

the inſpection of Dr. Fell, Dean of Chriſt Church, an
in 1674, in folio, under the title of *Hiſtoria et Antiq*
verſitatis Oxonienſis, duobus voluminibus comprehenſa.

Mr. Wood was greatly diſpleaſed with this tranſlat
pears from many paſſages in his *Athen. Oxon.* where
heavy complaints of the injury done to his book (Vi
Col. 853. 2d edition). The Editors of the *Biograph*
nica give a remarkable inſtance of the tranſlators
repreſentation of the Author's meaning. (Vid. vol.
Note P.)

Seeing this Latin edition ſo very faulty, he began
1676 to reviſe the whole of his Engliſh copy, con
General Hiſtory, or firſt Part, down to the year 166
ſecond Part down to 1695. This copy, fairly tra
two very ample volumes folio, he bequeathed to the
of Oxford; and they are now depoſited in the Bodleia

'The ſecond article,' ſays the Preface to this publi
the 2d part of this manuſcript, or the Hiſtory of t
and Halls, is here given to the public. And as the
the obliging aſſiſtance of his friends in theſe ſocietie
enabled to continue their hiſtory down to the preſent
ſometimes to correct the Author's miſtakes, many add
been made, and much new matter inſerted. But all
tions are incloſed in crotchets, and never intermix
founded with Wood's text, which is exhibited with
fidelity.

'If this ſpecimen ſhould be favourably received,
propoſes to publiſh all that remains, conſiſtently with
and his frequent avocations.'

As to the manner in which Mr. Gutch has exec
fice as an Editor, we can only ſay that there is n
ſuſpect his fidelity in giving a true copy of the origin
ditional matter is on the ſame plan with that of Mr.
ſeems to be accurate. The annotations and refer
which he has enriched the original text, muſt alſo be
ceptable to thoſe antiquaries who may have occaſion
the work.

ART. X. *Philoſophical and Miſcellaneous Papers*, lately
B. Franklin, LL. D &c. &c. 8vo. 3s. 6d. Dilly

MOST of the Papers which compoſe this volu
ready paſſed under our notice.

The firſt, ſecond, third, and fourth, *on Smoky Ch*
fifth, *A Deſcription of a new Stove for burning Pitc*
ſuming all the Smoke; the ſeventh, *on Hygrometers*; and
containing ſundry maritime Obſervations; were publi

e of the *Tranſactions* of the *American Philoſophical* hese our Readers will find an account in our late t publication.

Paper contains ſeveral *meteorological conjectures:* it ſy (near Paris), in May 1784.

intitled, *Information to thoſe who would remove to* the tenth, *Remarks on the Savages of North Ame-*bliſhed together in London in 1784, and we gave them in our Review, vol. lxxi. p. 146.

th is *On the internal State of America.* It is written yle of its great Author. It is ſimple, plain, juſt, The true intereſts of America are ſhewn in a full ; and the people are exhorted to maintain and im-ſings which they now may enjoy. Speaking of the ſent ſubſiſting in America, our Author ſays:

that in ſome of the States there are parties and let us look back, and aſk if we were ever without will exiſt wherever there is liberty; and perhaps reſerve it. By the colliſion of different ſentiments, h are ſtruck out, and political light is obtained. factions which at preſent divide us, aim all at the the differences are only about the various modes it. Things, actions, meaſures, and objects of all themſelves to the minds of men in ſuch a variety t it is not poſſible we ſhould all think alike at the every ſubject, when hardly the ſame man retains at ame idea of it. Parties are therefore the common ity; and ours are by no means more miſchievous al than thoſe of other countries, nations, and ages, he ſame degree the great bleſſing of political

al ſources of the increaſing wealth of America are, 's opinion, agriculture, and fiſheries. To theſe he ericans to be peculiarly attentive, 'and then,' ſays r of rivals, with all their reſtraining and prohibit-ot much hurt us.'

h and laſt piece in this collection is A Letter to . on criminal laws, and the practice of privateer-ains chiefly an examination of two pamphlets, *ecutive Juſtice*; and, *Obſervations concernant l'Exi-cle* II. *de la Déclaration ſur le Vol.* The former, ends the hanging of *all* thieves, is diſapproved; r, which is for proportioning puniſhments to of-ed by our Author.

is ſeverely cenſured, as being totally contrary to of equity and morality. The practice is altogether as much a violation of juſtice as any other ſpecies nder whatever. The States of America have al-

ready put in practice the benevolent principles of our Author for aboliſhing privateering, by offering in all their treaties with other powers, an article, that in caſe of a future war, no privateer ſhall be commiſſioned on either ſide. This laudable and generous propoſition has already been received, much to the honour of the parties, by Pruſſia, of which our Readers will ſee an account in our Review for October laſt, p. 309. Would it were univerſally adopted by all nations on the earth!

ART. XI. *Concluſion of our Account of Dr. Forſter's Hiſtory of the Voyages and Diſcoveries made in the North.* See our laſt Appendix.

THE third Book "Of the Voyages and Diſcoveries made in the North, in modern Times," ſets out with relating the voyages made by the Portugueſe along the coaſt of Africa: in the courſe of which the Canary Iſles, thoſe of Cape Verde, the Azores, Madeira, and Porto Sancto, were diſcovered; and the Author ſubjoins ſome general remarks on the ſtate of navigation, and the government of Europe, toward the end of the fifteenth century. The remaining part of this Book is ſubdivided into ſeven chapters, on the diſcoveries of the Engliſh, the Dutch, the French, the Spaniards, the Portugueſe, the Danes, and the Ruſſians; all in the North.

The Engliſh voyages, here recorded, make but a ſmall part of what might have been given, if the Author had thought proper, as any perſon may ſee, who will be at the trouble of conſulting the Collections of Hackluyt and Purchaſe; and yet they fill twice the ſpace that is occupied by the other ſix chapters, all together. They conſiſt of thoſe which follow:

I. The voyage of John Cabot and his ſons to the coaſt of North America, in 1496.

II. The voyage performed by Mr. Hore and others to Newfoundland and Cape Breton, 1536.

III. The unfortunate voyage of Sir Hugh Willoughby round the North Cape of Europe, 1553.

IV. The voyage of Mr. Richard Chancelor to the White Sea, 1555.

V. The voyage of Stephen Bourough to Nova Zembla and the Straits of Waigatz, 1556.

VI. Martin Frobiſher's three voyages for the diſcovery of a North-weſt Paſſage, 1576*, 1577, and 1578.

VII. A voyage made by Arthur Pet and Charles Jackman, in 1580, in ſearch of a North-eaſt paſſage to China and the Eaſt Indies; and in which they paſſed the Straits of Waigatz, but were not able to proceed farther on account of the ice.

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* Our Author has it 1567; but we ſuſpect it to be an error of the preſs. The voyage was certainly made in 1576.

VIII. The

VIII. The voyage of Sir Humphrey Gilbert, and others, for ſabliſhing colonies in North America, under a grant from ueen Elizabeth, 1583.

IX. The three voyages of Capt. John Davis, 1585, 1586, d 1587, for diſcovering a North-weſt paſſage to the Pacific cean.

X. The voyage of George Waymouth to Davis's Straits, and e coaſt of Labrador, 1602.

XI. The voyage of John Knight to the weſtward, 1606. The ctor has abridged the account of this voyage in ſuch a manner, t if he had not, accidentally, mentioned Newfoundland, in ir return home, we ſhould not have been able to determine at quarter of the world it was made to, without conſulting rchaſe, from whom it is taken.

XII. The voyage of James Hall to Weſt Greenland, in 1612; ere he was ſlain by one of the natives, in revenge, as is ſup-ſed, for his having taken ſome of them away with him in a mer voyage, which he made in the ſervice of the King of nmark. This voyage is remarkable on account of the firſt ctical attempt being made in it for determining the longitude, obſervation, that is to be met with on record; for although ch had been *written* on the ſubject before that time, nothing, far as we know, had been done in it. For the honour of Eng-d, alſo, let it be known, that the attempt was made by an gliſhman, and an Engliſhman who had not been in any fo-gn ſervice: for, notwithſtanding Dr. Forſter aſcribes it to ll, who had been in the ſervice of the King of Denmark, s manifeſt, from the manner in which it is narrated, that the rator was William Baffin, who wrote the account which we ve of this voyage, and who has alſo recorded two other at-mpts of the ſame nature, made by himſelf, in his voyage with bert Bylot, in 1615.

XIII. The three voyages which were made by Henry Hudſon, finding a paſſage into the Pacific Ocean; firſt by ſailing di-ctly toward the North in 1607, then toward the North-eaſt 1608; and laſtly toward the North-weſt in 1610: in the t of which his crew mutinied, and put him, with eight other rſons, into a ſmall boat, and turned them adrift, in conſe-ence of which they were never heard of afterward.

XIV. Several voyages to Spitzbergen, and the iſlands which in its neighbourhood, between the years 1603 and 1612.

XV. The voyage of Sir Thomas Button, to Hudſon's Bay, rtly in ſearch of a North-weſt paſſage, and partly to look for dſon and the men who were expoſed with him. This voyage s undertaken in the year 1612, and the crew returned to Eng-nd in 1613, having wintered in a river in Hudſon's Bay, called lſon's River, after Mr. Nelſon, Button's firſt mate, who died

and was buried there. Button's journal was never publiſhed, and all we know of the voyage is gathered from ſome extracts which were given by Sir Thomas Roe to Capt. Luke Fox, for his inſtruction when he went on his voyage for the diſcovery of a North-weſt paſſage in 1631; and were inſerted by him in his introduction to the narrative of his own voyage. From the unconnected extracts which we are in poſſeſſion of, there is undoubtedly great reaſon to believe that Button's journal contained many very important obſervations relative to the tides, and other objects of natural hiſtory, in that part of the world; ſeveral of which may, poſſibly, never have occurred to, or been noticed by thoſe who have followed him thither: and, on this account, we cannot help lamenting, with Dr. Forſter, that his journal has never been publiſhed, and that it is now, probably, loſt for ever.

XVI. A voyage to the coaſt of Labrador, in 1614, by Capt. Gibbons, a friend and companion of Sir Thomas Button's.

XVII. A voyage made by Fotherby and Baffin to Spitzbergen, 1614, partly on diſcoveries, and partly to fiſh.

XVIII. Another voyage, by Fotherby, to the ſame parts, 1615.

XIX. A voyage by Robert Bylot and William Baffin, to Hudſon's Bay, in the ſame year.

XX. The celebrated voyage made by the ſame two perſons, in 1616, in which they diſcovered and coaſted all round Baffin's Bay: a work which no navigator has been able to effect ſince!

XXI. Account of a voyage, ſaid to have been made ſome time between the years 1613 and 1631, to Hudſon's Bay, by Capt. Hawkridge, who was an officer in Sir Thomas Button's expedition.

XXII. The voyage of Capt. Luke Fox to Hudſon's Bay, 1631, for the diſcovery of a North-weſt paſſage into the Pacific Ocean.

XXIII. The voyage made by Capt. Thomas James to Hudſon's Bay, in the years 1631 and 1632, for the ſame purpoſe.

XXIV. Capt. Zach. Guillam's voyage to Hudſon's Bay, for the purpoſe of ſettling a colony there. Dr. Forſter has annexed to the account of this voyage, ſome remarks on the Hudſon's Bay Company, the ſtate of their factories, and their commerce to that part of the world, collected from Dobbs, Ellis, and other writers on that ſide of the queſtion; in which he has retailed all the abſurd ſtories, whimſical reveries, and extravagant opinions, with which theſe Authors have endeavoured to miſlead their readers; and which, from our own perſonal knowledge, we can affirm are what we now repreſent them. At the ſame time he appears to have overlooked all later information, which, as it comes through a channel where ſelf-intereſt and the violence of party are out of the queſtion, may, with more reaſon, be depended

; and he is, moreover, wholly unacquainted with the
e of the Company's concerns, and even with the situa-
ir factories.

The voyage of John Wood for the discovery of a
passage, between Spitzbergen and Nova Zembla,

Three voyages made along the North-west coast of
ay, from Fort Churchill, at the expence of the Hud-
Company, in 1720, 1722, and 1737.

Capt. Middleton's voyage to the North-west coast
s Bay, for the discovery of a passage into the Pacific
1741 and 1742.

I. The voyage made in the Dobbs and California, for
rpose, in 1746 and 1747.

Capt. Phipps's voyage towards the North Pole in
Review, vol. lii. p. 120.

The two voyages made by Lieut. Pickersgill and Lieut.
Davis's Straits, in 1776 and 1777.

Capt. Cook's voyage to the Northern Ocean, between
nts of Asia and America, in 1776, 1777, 1778, 1779,

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not omit remarking, on this chapter, that our Author
cularly, and we think, in some measure, unjustly se-
strictures on the English voyagers.

nduct has, no doubt, sometimes been bad enough;
at we can see, worse than that of their neighbours.
re think the Doctor has not dealt justly by transcrib-
at length, all their bad actions, and even highly ex-
them in some instances, while he passed over, in en-
similar enormities in the voyagers of other nations.
ot become us to bring this charge of partiality, much
having wilfully exaggerated the cruelties which have
itted by Englishmen, without supporting that charge
g instances of it.

, he ridicules, with great justice, as well as severity,
cruel practice of seizing and carrying away the na-
civilized countries, in order to instruct them in the
f the Christian religon; when, most probably, they
to kill some of them in doing it; or, if they are so
to effect their purpose without death, it is sufficient
arry away a man, who was, perhaps, the whole sup-
umerous family, by which means that family is left
an inhospitable region. Thus far we perfectly agree
octor, and only ask, why these remarks are applied
to the English, and the English alone? They never

iew, vol. lxx. p. 460; and vol. lxxi. p. 48. 122. and 283.

were more remarkable for this ſuperſtitious folly (to call it by no worſe name) than other nations; and have long been much leſs addicted to it, than moſt other Europeans. But when he talks of the Engliſh attacking the *innocent* natives of Weſt Greenland, *unprovoked*, he forgets that he had himſelf related, but a few pages before, that 'after he [Frobiſher] had made them ſome preſents, the inhabitants came on board the ſhip (this was evidently before any quarrel had happened), and the next day one of them came on board in the ſhip's boat, and was taken aſhore again; but the five ſailors who were with him, went to the natives, contrary to orders, and neither they or the boat were ever ſeen again. *Upon this*, he ſeized on a native and took him along with him,' &c. With what propriety then does Dr. F. call them the '*innocent natives*,' and talk of the 'unprovoked attacks' which were made on them by the Engliſh? But we wiſh to call the attention of our Readers to the mode of expreſſion which the Doctor has thought proper to make uſe of on this occaſion. From it we are left to ſuppoſe, that the people might have run away with the boat, or that it might have been loſt with the people in it, without the natives being to blame at all in the matter; but in the original account of this voyage, written by *Beſt*, who was *Frobiſher*'s Lieutenant, and printed by *Eynymen*, in 1578, immediately after theſe voyages were completed, it is expreſsly ſaid that "the boat was intercepted by the natives." This is not urged with a deſign to excuſe the Engliſh for retaliating on theſe poor people; they were utterly inexcuſable for doing ſo; but it is meant to ſhew Dr. Forſter's want of candour to the Engliſh nation, from whom he has received ſo many favours, and where he and his family might have been well and comfortably provided for, if his own unhappy diſpoſition had not rendered it impoſſible for any perſon to keep upon terms with him.

This affair, though ſufficiently cenſurable, is but a trifle to what the Doctor has done in his account of the very extraordinary voyage which was performed by M. Hore and others to Newfoundland, in 1536, p. 293. We call this an extraordinary voyage, becauſe we cannot conceive how any but the moſt depraved of human beings could be driven to the neceſſity of murdering, and feeding upon, their fellow-creatures, in ſuch a place as Newfoundland, where fiſh abounds; and where, by their own account, there are great numbers of birds and other animals. But let this be as it may, Dr. Forſter has thought it neceſſary, in order to throw a greater degree of odium on his good friends the Engliſh, to render the horrid buſineſs yet more horrible by a direct falſification of the account which he found in Hackluyt. Dr. Forſter's relation runs thus: 'One of them (the Engliſh) came behind another who was digging up ſome roots, and killed him, with a view to prepare himſelf a meal from his fellow-

creature's

creature's fleſh; and a third, ſmelling the delicious odour of broiled meat, went up to the murderer, and by threats and menaces extorted from him a ſhare in this ſhocking meal.'

Hackluyt ſays, "And it fortuned that one of the company, driven with hunger to ſeek abroad for relief, found out in the fields the ſavour of broiled fleſh, and fell out with one for that he would ſuffer him and his fellows to ſtarve, enjoying plenty as he thought: and this matter growing to cruel ſpeeches, he that had the broiled meat, burſt out into theſe words; If thou wouldeſt needs know, the broiled meat that I had was a piece of ſuch a man's buttock. The report of this brought to the ſhip, the Captain found what became of thoſe that were miſſing; and was perſuaded that ſome of them were neither devoured with wild beaſts, nor yet deſtroyed with ſavages."

Here, ſo far from the third perſon forcing from the murderer part of, and partaking with him in the horrid repaſt, knowing what it was, it is manifeſt that he was totally ignorant of what conſiſted; and only expreſſed his anger, that he ſhould enjoy, as he thought, plenty, and at the ſame time ſuffer his companions to ſtarve. He could not be a partaker of it, becauſe, it plain, the murderer had finiſhed his meal before the altercation began, from his words, "the meat which *I had.*" It is rther evident, that the third man was impreſſed with a proper ea of the enormity of the other's crime, by his making a report it to the Captain, whoſe horror on the diſcovery is very fully ewn by his conduct on the occaſion, as related by Hackluyt. ut the idea which Dr. Forſter's account conveys is, that they ere all equally guilty, and equally ready to perpetrate thoſe orrid and deteſtable crimes. But farther,

Very few Engliſh readers, and perhaps few of any other nation in Europe, will read with pleaſure what Dr. Forſter has ſaid lative to his *friend* Capt. Cook, as he every where affects to call m. His conduct on this head reminded us very forcibly of angle, in the *Critic*, who aſſents, in the moſt unequivocal rms, to a long catalogue of the moſt ridiculous follies which Fretful is charged with, one after another, adding to each ent, "Notwithſtanding he is *my friend.*" The Doctor takes eat pains to exculpate himſelf from the reflections which have en made on his conduct in ſome of his late writings, where it s preſumed he had endeavoured, as far as he could, to tear the ll-earned laurel from Cook's brow, in conſequence of their arrels in the voyage when the Doctor went with them. He ks alſo of 'the tear which *friendſhip* pays to his memory;' and ſtows on his 'dear friend' many general commendations; but, the midſt of all this, he more than inſinuates that he was lty of ſome of the meaneſt and baſeſt crimes, ſuch as treating officers and midſhipmen with rudeneſs (p. 407), and doing

ill offices at the Admiralty, on his return home, to thoſe who did not ſubmit in ſilence to his bad treatment of them. He accuſes him, in pretty expreſs terms (p. 404), of want of conduct; and aſſerts, poſitively, that his death was occaſioned by giving way to his diſorderly paſſions; *modeſtly* lamenting, 'that, in this laſt voyage, he ſhould have had no *friend* with him, who by his wiſdom and prudence might have with-held and prevented him from giving vent to them.'

It may be aſked where the proofs are which ſupport theſe accuſations of imbecillity and criminality in ſuch a character as that of Cook. We think that the Author, in regard to his own reputation, ſhould not have advanced one, without bringing the others forward at the ſame time; but, at preſent, the whole reſts on Dr. Forſter's word. On the other hand, we have the expreſs teſtimony, as well of his officers as of others who ſailed with him, in direct oppoſition to the Doctor's imputations. We were ourſelves intimately acquainted with Mr. Pickerſgill, the perſon whom he mentions to have ſuffered in regard to his preferment by Capt. Cook's malicious reſentment, and can affirm that Mr. Pickerſgill never knew, or ever thought that he had been miſreported of, or otherwiſe injured by him, as he continued to ſpeak of Capt. Cook with reſpect and attachment, to the day of his death.

The Doctor's ſecond chapter, 'On the Diſcoveries made in the North by the Dutch,' begins with aſſigning the motives which firſt induced the Dutch to attempt voyages on diſcovery; and he concludes that their principal inducements to it were, 'intereſt, and the *powerful motive of revenge.*' The ſettling of this account does not concern us. He adds, 'It cannot be denied, that the Dutch have, in former times, contributed *(next to the Engliſh)* more than any other nation, to the knowledge of the different countries and nations of the North.' As Engliſhmen, we return the Doctor thanks for this piece of civility; which, though ſaid in a parentheſis, we are willing to accept in part of payment for the many cruel laſhes he has laid on the Engliſh in his firſt chapter; and having thus quitted ſcores with him, as it were, on the ſpot, we ſhall proceed to enumerate the contents of the ſecond. The voyages recorded in it are,

I. That by *William Barentz*, *Cornelius Cornelijſon Ney* and *Brand Yſbrands*, in ſearch of a North-eaſt paſſage by Nova Zembla, in 1594.

II. A voyage, made in 1595, toward the ſame parts, and for the ſame purpoſe. The name of the Commander is not mentioned; but it appears, from Purchaſe, that *William Barentz* was the chief Pilot, and *James Heemſkerke* chief Factor.

III. A third voyage toward Nova Zembla, in ſearch of a North-eaſt paſſage, was undertaken in 1596. The chief com-

mand

nd was given to *Jacob von Heemſkerke*, and the place of chief ot to *William Barentz*. After having traced the coaſt of Spitz- gen as far as 80 degrees North, they went to that of Nova mbla, where they were beſet with ice, and the ſhip was loſt; conſequence of which, the voyagers were obliged to paſs the nter on Nova Zembla. Here they ſuffered innumerable and onceivable hardſhips. In the following ſummer, they went m thence, in two open boats, to Kola, in Lapland—a diſtance ear 400 Dutch miles, or 1200 Engliſh miles. During this adful navigation, they loſt their whole truſt, and dependence, the death of *William Barentz*, who was, without doubt, one the moſt ſkilful navigators which thoſe times afforded.

IV. A voyage made in the Dutch ſervice, by the celebrated ry *Hudſon*, in 1609.

V. A ſhort account of the diſcovery of Jan Mayen's Iſland, of ſeven men who were left to winter there in 1633, but who re all found dead on the 7th of June following. Their jour- was brought down to the 30th of April 1634.

VI. A note from the Philoſophical Tranſactions, No. 118, ncerning ſome Dutch ſhips which had ſailed to 80 degrees of rth latitude, and about 120 Eaſt longitude.

VII. VIII. and IX. Notes concerning Dutch Greenlandmen, which contain very little information, except that ſome Dutch ors wintered at Spitzbergen, in 1633, and returned ſafe to land in 1634.

X. The celebrated voyage of the Caſtricom and Breſkes, two tch ſhips, which ſailed from the iſland of Ternate, one of the luccas, in 1643, to examine the North-eaſt coaſt of Tartary, that part of the Pacific Ocean which lies to the eaſtward of These ſhips were ſeparated by a gale of wind off the South- point of Japan, and ſailed, in different tracks, along the ern ſide of that iſland. Having paſſed the northern extremity it, they proceeded ſingly on their intended expedition, and h fell in, as they thought, with a very extenſive tract of land, led by the natives *Jeſo*; but which has ſince been found to ſiſt of ſeveral iſlands, being the moſt ſoutherly and weſterly thoſe called the Kuriles. The difference between the accounts en by theſe two ſhips, and the modern Ruſſian diſcoverers, been the occaſion of great diſputes among geographers; and ey have been inclined to think the two lands different: but re appears to be very little reaſon for this ſuppoſition, as lands the magnitude which the Dutch repreſent that of *Jeſo* to be, ld not exiſt in theſe ſeas without having been diſcovered long re this time. Dr. Forſter, in order to reconcile the two ac- nts, is willing to ſuppoſe, as M. Muller had done before, that land which now forms the Kurilian iſles might, at the time en the Caſtricom and Breſkes ſaw it, be one continued land;

which,

which, ſince that time, has been rent aſunder by earthquakes, and parcelled out into ſmall iſlands, as it appears at preſent. Forming hypotheſes is one great trait in our Author's character; and there is a way of doing theſe things which is well enough; but Dr. F.'s are generally on a ſcale too vaſt to come within our comprehenſion, the narrowneſs of which may, perhaps, be the cauſe of our averſion to the practice of calling in the *grand* and *terrible* operations of nature to reconcile the petty differences of opinion between men of ſcience, or to account for the ordinary occurrences which paſs under their obſervation. Not a ſingle circumſtance, ſimilar to what muſt have happened here, is to be met with in hiſtory. The moſt dreadful ravages by earthquakes which are on record, are thoſe of Lima, Liſbon, and the late one in Italy: but notwithſtanding the effects of theſe are as dreadful as can well be conceived, they will not bear any degree of compariſon with the conſequences of that which Mr. Muller and Dr. Forſter ſuppoſe to have taken place to the North-eaſt of Japan. But granting that earthquakes had happened, as dreadful in their conſequences as that muſt have been which theſe gentlemen call in to their aſſiſtance, it may, we think, be aſked, with great propriety, why we have recourſe to theſe extraordinary means of reſolving a difficulty, while others, much more ſimple and equally efficacious, are at hand? Captain King, who, we make no doubt, had Witzen, the firſt, as far as we know, who publiſhed the account of this voyage, before him, though we have not, ſays, p. 388 of the Continuation of Capt. Cook's Account of his laſt Voyage, that the Caſtricom "ſailed along the South-eaſt coaſt [of this land] about ſixty leagues, in a *conſtant fog*." Can any thing farther be wanting to convince perſons, who have been in ſuch a ſituation, how eaſy it was for the people of the Caſtricom to be deceived, and to take that for a continued land, which, had it been clear weather, they would have ſeen conſiſted of a number of iſlands lying near one another, as the Kuriles do?

XI. The account of a Dutch ſhip which was ſent to Smeerenberg for train oil; this article being then manufactured there, and brought home afterwards. Not finding a ſufficient quantity of oil ready for her, ſhe ſailed, as it is ſaid, "ſtraight on to the northward, and at the diſtance of two degrees from it*, went twice round it." Of another Dutch ſhip which "had navigated under the very Pole, and found the weather as warm there as it uſed to be at Amſterdam in ſummer." And, laſtly, of two other Dutch ſhips which had ſailed to the 80th degree of latitude, and found no ice; and that the variation of the compaſs was there 5 degrees.

* We ſuppoſe the Pole is meant, but the word is omitted.

The

The Doctor concludes this chapter with obſerving, that we often meet with ſhort hints, in books and charts, relative to lands which are ſaid to have been diſcovered formerly, without being able to find more circumſtantial accounts concerning them; though, moſt probably, ſuch accounts may exiſt in obſcure or ſcarce authors; and he gives a number of inſtances of this kind which are ſaid to have been Dutch diſcoveries, requeſting from the learned of all nations ſuch farther information concerning them as they may be able to give him. But notwithſtanding ſome of the very difficulties which are here mentioned, together with ſeveral others of the like kind, have occurred to ourſelves, and though we have read a great deal on theſe ſubjects, we are not able, as we could wiſh we were, to afford him a ſingle hint relative to any of the points he mentions. In addition to the inſtances of this kind given by our Author, we ſhall add, becauſe it is in the quarter to which his work relates, that in the map annexed to Foxe's *North-weſt Fox*, three iſlands are inſerted to the North of Spitzbergen, in latitude 82° North, and called there *Shefferde Orcades*; but we have never met with a ſingle hint any where elſe concerning them.

The third chapter, 'Of the Voyages and Diſcoveries made by France in the North,' begins with acknowledging the paucity of French diſcoveries; more eſpecially toward this quarter of the world. The firſt he mentions are rather reports than accounts of two voyages, ſaid to be made in 1506 and 1508, by Jean Denis and Thomas Hubert, to Newfoundland.

II. A voyage made by John Verarrani, a Florentine, but in the ſervice of Francis I. to the coaſts of North America, in 1524. Dr. Forſter ſays, that Verarrani ſailed along the Eaſt coaſt of America from 30 to 56 degrees of North latitude, and was abſent from the 17th of January to the 8th of July.

III. IV. V. The three voyages of James Cartier to Newfoundland, and the Gulf and River of St. Lawrence, in 1534, 1535, 1540, the two firſt under the immediate patronage of Francis the Firſt, and the latter under the direction of *Francis de la Roque*, Lord of *Roberval*, who was created Lieutenant General and Viceroy of Canada, and the countries and iſlands which lie in the neighbourhood of it.

VI. A voyage to the ſame places, undertaken by *Roberval* and his brother, in 1549, in which both are ſaid to have periſhed.

VII. A voyage undertaken by the *Marquis de la Roche*, in quality of Lord Lieutenant to theſe countries. He took with him about 40 criminals, out of the different priſons in France, whom he landed on the *Iſle de Sable*, and ſtood away for the coaſt of *Nova Scotia*, then called Acadia. After making ſuch reſearches as he thought proper, he returned to France, without having it

in his power to take back with him the poor wretches he had left on the *Iſle de Sable*. They remained on that wretched and deſolate iſland until the reign of Henry IV. who being informed of their ſituation, ſent a ſhip to bring them away, after they had been ſeven years on the iſland. Only 12 of the 40 were found alive.

VIII. Account of a ſhip which is ſaid to have ſailed from China to California, in 1709.

The fourth chapter conſiſts of nine articles.

I. and II. contain a few hints relative to four voyages made by the Spaniards in ſearch of a North-weſt paſſage to the Eaſt Indies, in 1524, 1537, 1540, and 1542. The firſt was from Spain, by the direction of the Emperor Charles V.; the ſecond from New Spain by direction of the celebrated Cortez, the conqueror of Mexico; the third and fourth from the ſame place, by direction of the Viceroy *Antonio de Mendoça*; but nothing was done to the purpoſe in any of theſe voyages.

III An account of a pretended diſcovery of the Straits of Anian, by *Andreas Urdanietti*, in 1556 or 1557.

IV. and V. The voyage of *Franciſco Gualle*, to examine the Straits between Aſia and America, 1582, which proved uſeleſs; alſo an account of the pretended diſcovery of *Juan de Fuca*.

VI. Another impotent attempt from New Spain, on the North-weſt coaſt of America.

VII. The voyage of *Sebaſtian Vizcaino*, in ſearch of a harbour on the Weſt coaſt of North America, 1602, as far as Cape Blanco.

VIII. The ſtory of Admiral *de Fonte*'s diſcovery of a paſſage from the Pacific to the Weſtern Ocean.

IX. The voyage from New Spain, in 1775, under the direction of *Don Antonio de Buccarelli*, for making diſcoveries on the Weſt coaſt of North America.

The fifth chapter, on 'the Voyages and Diſcoveries made by the Portugueſe in the North,' contains ſix articles.

I. The voyages of Gaſpur de Cortereal and his brother Michael, in 1500 or 1501, to Newfoundland, and the coaſts of Labrador; in which Dr. Forſter ſuppoſes he diſcovered the mouth of Hudſon's Straits: both brothers were loſt in ſeveral voyages.

II. Dr. Forſter inſiſts on the priority of right which the French, Spaniards, and Portugueſe have to fiſh on the Banks of Newfoundland. He had diſcuſſed this matter at great length in the chapter of Engliſh voyages; and he has added nothing new on the ſubject in this article. If it be their right, they muſt take it—if they can.

III. Contains a long ſtory of an Engliſh ſailor, who "ſwore in 1579, that he had heard a Portugueſe mariner, ſix years be-

who read in a book, which he had written himſelf, ſetting
the time of writing it, that 12 years before, coming from
(the Weſt Indies no doubt), he had ſailed through a gulf
Newfoundland until he came, by his reckoning, to 59 de-
of North latitude; and after having ſhot the ſaid gulph, he
no more land until he fell in with the Weſt coaſt of Ireland."
what of all this! the gulf was, undoubtedly, the Gulf of
Lawrence; and he had made a ſmall miſtake in his reckon-
as to latitude, in running along the Eaſt coaſt of Labrador.
V. Some hints relative to the land of Jeſo, from the Portu-
e Jeſuit *De Angelis*, and Father *Jacob Caravallio*.
. Conjectures relating to the land, firſt inſerted in the map
er Texeira, between Aſia and America, and called the land
as de Gama.
I. The ſtory of the Portugueſe ſhip which is ſaid to have
d from Japan, through *Behring*'s Straits, and round the
ern Capes of Aſia and Europe, to Portugal.
apter VI. on 'the Voyages and Diſcoveries of the Danes
e North,' contains ſeven articles:
The firſt is an account, given by a Monk of Iceland, of a
ge which had been undertaken from that place, with a view
ſcovering a North-eaſt paſſage to China; but which proved
ſs.
III. and IV. The voyages which *Hall* and *Knight*, two
iſhmen, made in the ſervice of the King of Denmark, and
the direction of Count *Lindenau*, in 1605, 1606, and 1607,
eſt Greenland. Hall reached the latitude of 69° North, in
ſt voyage, on the Weſt coaſt of Greenland. It is not ſaid
ſar *Lindenau* went up the Eaſt coaſt of that country; but
pears to have made very free with the natives, and meets
no cenſure.
The voyage of *Jens Munck* to Hudſon's Bay, 1619. He
red ſomewhere about Churchill river; and, in the courſe
winter, the whole company, conſiſting of ſixty-four per-
died, except himſelf and two more, who, in the ſum-
llowing, made ſhift to bring one of the ſhips home.
. Contains the account of a voyage made by the Daniſh
land Company, 1636.
I. Is an account of a letter ſent to the Editors of the
al de Sçavans, by *M de la Lande*, and inſerted in that pub-
n, for Nov. 1773; giving an account of a voyage, ſaid to
de by a Daniſh ſhip that ſailed from Bornholm (which does
ift) in Norway, through Hudſon's Bay, into the Pacific
, above California; and thence round Cape Horn, through
raits of Le Maire, home. It is difficult to conceive what
M. de la Lande could have in putting his name to ſuch
a fable:

a fable: few who know him will believe that he could himſe
impoſed on by it.

Chapter VII. is rather an account of the ſeveral nations w
compoſe the vaſt empire of Ruſſia, or from which its preſen
habitants are deſcended, than a hiſtory of the voyages and
coveries made by them; for which our Author refers to the
lections of Muller and Pallas. He concludes his work
'General Remarks on the diſcoveries made in the North;
g-ther with phyſical, anthropological, zoological, botanical,
mineralogical reflections on the objects which occur in
regions.

'On the whole, though this work, like all the Author's
publications, contains much hypotheſis and conjecture, as
as ſome miſtakes, and many peeviſh and ill-natured reflect
particularly on the Engliſh; yet it includes alſo, a great de
uſeful information, which is, in general, well ſelected; an
make no doubt this publication will afford a large fund of am
ment to a multitude of readers.

ART. XII. ESSAY IV. *On the Nature and Principles of Public C*
Containing Obſervations on a Syſtem of Redemption laid do
the late Act of Parliament; and on the Means of preſervin
Sinking Fund in its proper Line of Service: together with a
Account of the Riſe, Progreſs, and preſent State of the P
Debts. 8vo. 2s. 6d. White. 1787.

MR. Gale divides this Eſſay into four ſections; in the
of which he conſiders the contents of the late Act
diſcharging the public debt. By this Act, one million *per*
together with ſuch annuities for lives or years as ſhall from
to time elapſe or expire, and alſo the intereſts and dividend
ſuch parts of the debt as ſhall therewith be redeemed, ſha
carried to the account of the Commiſſioners of the Sinking F
to be by them laid out in the purchaſe of Stocks; and that
caſe new loans ſhould render it expedient, ſuch ſums carr
the account of the Commiſſioners ſhall be applied toward
new loans, the intereſt of which is to be provided for by
taxes, as if the loan had been made by private individuals.

The original intention of the Act was to apply the Sin
Fund ſacredly and inviolably to the redemption of the deb
well during *war* as *peace*. But, by applying the Sinking F
to the new loans, the actual redemptions can take place on
time of *peace*: therefore the laſt mentioned clauſe of the Ac
feats its original purpoſe; and ſuch parts of the debt as ſha
redeemed during *peace* muſt inevitably be again incurred d
war. This is the ſubſtance of Mr. Gale's general objec
the Act in its preſent form: he adds alſo other reaſons to

that the ſyſtem of redemption laid down in the Act is not only extremely defective, but even entirely ineffectual. The application of the Sinking Fund to the purchaſe of Stock has a natural tendency to increaſe the prices to be paid for the redemption, and thereby encourages ſpeculative purchaſes in the market, which will increaſe the price ſtill more: on the other hand, when a war is to be apprehended, the ſpeculative adventurers, who had before flocked to the market as purchaſers, naturally crowd to market as ſellers, and thereby depreſs the value of Stocks below what they otherwiſe would be. The redemption would therefore be made at an advanced price, and by a new loan a new debt would be incurred at a lower price; and conſequently the loſs would be inevitable.

Mr. Gale ſtates ſeveral caſes to exemplify the truth of his reaſoning, which prove that a greater quantity of Stock, or of Annuity, muſt be granted for every 100*l.* of loan, than can be redeemed by every 100*l.* of the Sinking Fund; and conſequently the debts and incumbrances, inſtead of being kept within more reaſonable bounds, muſt neceſſarily be increaſed, by the very act of making the propoſed redemption.

In the ſecond ſection, our Author proceeds to point out the means whereby the Sinking Fund may be preſerved in its proper line of ſervice, as well during *war* as *peace*, ſo that the above mentioned loſſes may be avoided, with a mutual advantage both to the nation and its creditors.

In order to apply the Sinking Fund properly, our Author ſays, 'it is indiſpenſably neceſſary that the debt to be redeemed ſhould conſiſt of redeemable Stocks, whoſe market value ſhall be conſtantly as much (or more than as much) *above par* as ſhall be required to be allowed, by way of *premium* for the advancement of new loans.' He then proceeds to explain how this may be effected; *viz.* 'by a *converſion of the debt* into Stocks bearing a *higher intereſt* than that of the market, ſubject to a *limited tender* for the periodical redemption of the capital.'

The third ſection treats 'of the comparative values of Annuity Stocks bearing different rates of intereſt, and ſubject to different tenders for their redemption.' Here the Author proceeds on the principles delivered in his ſecond Eſſay, of which our Readers will ſee an account in our 73d volume, p. 418. The principal theorem which he here inveſtigates is as follows:

'If any Annuity Stock or capital, bearing any rate of intereſt higher than that of the market, be ſubject to any limited tender *per ann.* for its periodical redemption at *par*; the value of ſuch Stock will bear the ſame proportion to the *nominal capital*, as the ſum of the *tender* and *intereſt on the Stock* ſhall bear to the ſum of the *tender* and *market intereſt*.'

Our limits will not permit us to lay before our Readers Mr. Gale's demonſtration of this theorem, ſince it is intimately connected

nected with, and derived from, a long algebraical process contained in the second section of his second Essay. We therefore refer the curious analyst to the work itself.

The fourth section of the present performance contains a brief view of the rise and progress of the public debts of Great Britain *; Mr. Gale here points out the mistakes that have heretofore been made with respect to the manner of conducting the funding system, and the ease with which those mistakes might have been from time to time rectified, by a conversion of the debt. The conversion of the debt in his opinion is still practicable, and the only method that can be of benefit both to the creditors and the Public.

The Author has added to this Essay a large Appendix, containing many valuable tables of the comparative values of redeemable annuity Stocks, bearing different rates of interest, subject to different tenders for the redemption of the capital, by the help of which the calculations are rendered less laborious.

* Mr. G. states the public debt at the commencement of the year 1786 — £ 270,000,000, and the interest or annuity thereon, at £ 9.500,000. When the troubles with America broke out in 1775, the amount of the debt was £ 136,000,000; so that it was nearly doubled in the space of 8 years, *viz.* from 1775 to 1783; and the debt *annually* incurred during that time was £ 17,000,000. Such an instance of expenditure cannot be equalled in the history of any country!

ART. XIII. *Observations on the Nature, Kinds, Causes, and Prevention of Insanity.* By Thomas Arnold, M. D. Vol. II. 8vo. 7s. Boards. Cadell. 1786.

WE gave an account of the former volume of this work in our Journal for July 1782; in which we observed that the Author was a man of extensive and accurate reading. The continuation of his learned work fully supports the opinion we had formed of its merits, and of the Author's labour and diligence, as well as his literary abilities.

The first section of this volume contains a relation of the various appearances observable in bodies on dissection, collected principally from Bonetus and Morgagni. This account concludes with several general remarks on the state of the body after death, as set forth by Haller.

In treating the causes of insanity, our Author treads, as he acknowledges, on slippery ground. The enquirer is undoubtedly liable to much obstruction and perplexity from the intricacy of the road, and from the imperfect lights on which he is obliged to rely: it is often, indeed, extremely difficult to fix any firm and sure footing, and the utmost caution is absolutely necessary

order to make any considerable advances toward truth and ainty; nor is judgment less requisite if we would avoid fall- into error, or bewildering ourselves in doubt or obscurity. oiding all conjectures and subtle reasoning, that too frequently ken rather than elucidate any abstruse subject, Dr. A. adheres he plain direct paths of experience and observation, and ar- ges such causes as are known to produce insanity, in the clear- and simplest manner, according to the most distinct division them into *remote* and *proximate*: the former containing all se causes which have commonly been marshalled under the erent kinds of *predisposing* and *occasional*; and the latter those hich are so necessarily connected with the disease, that the exisiting, continuing, changing, or ceasing, the other must ourse exist, continue, change, or cease.' Of remote causes our thor is enabled to speak with some degree of precision, since a siderable knowledge of them may be obtained by experience observation; for the greater part of them are either the imme- te objects of our senses, or directly deducible from known facts ich are so. He divides them naturally into two kind's, *bodily* *mental*; and each of these are subdivided into several species. are under the necessity of reminding him that in our account his first volume we charged him with too slavish an adherence *methodical arrangement*. We are by no means enemies to me- d, when it is neither fanciful nor artificial; but we cannot mend it when it is founded on circumstances neither distinct important enough to lead to solid and useful deductions. . A. after his extensive systematical table of the divisions of the dy and *mental* remote causes of insanity, launches out into a y diffusive metaphysical disquisition concerning the operations the mind on the body, and *vice versa*. We have ever been of same opinion with the poet concerning those gentlemen who k of the soul and its actions, that they "*talk much awry*." It is olutely impossible to speak consistently or clearly on those ngs of which we have no adequate ideas; and we are sorry see a man of Dr. A.'s apparent abilities and learning bestow much time and labour on a subject which can have no other ndation than conjecture, and which has hitherto been, and haps will ever remain, beset with clouds and impenetrable kness.

Of the *proximate* causes, the Author confesses he can say but le. It is almost, if not altogether, impossible to arrive at the wledge of the true and proximate, or physical cause of most ders; we may think ourselves happy, if, by accurate observa- s, and just deductions from plain and evident facts, we can over some general cause which constantly accompanies the ase. After much accurate reasoning the Doctor concludes, That the *proximate* causes of insanity, from whatever *remote*

cauſe or cauſes it may derive its origin, are, without doubt, ſeated in the brain.'

In treating of the prevention of inſanity, notwithſtanding the importance of the ſubject, the Author endeavours to avoid minuteneſs. It is neceſſary to be diligently attentive to the ſtrict obſervance of whatever may tend to preſerve or regain the health and to contribute to the perfection of the whole human fabric. This opens to the Doctor a large field for ſpeculation and practice: he confines himſelf to the following particulars, each of which he fully elucidates:

'1ſt, *Temperance* in food, drink, ſleep, and the indulgence of the ſenſual appetites. 2. *Exerciſe*. 3. The due regulation of the *paſſions*. 4. Attention to the operations of the *imagination*; and care to check its propenſity to too great *activity*. 5. An aſſiduous diligence in the improvement of the *reaſoning faculties* of the *mind*, and a watchful avoidance of the various cauſes of *imbecillity*. 6. The careful avoidance of too *long* continued, too *intenſe*, too *uniform thinking*, and of exceſſive *watching*. 7. The avoidance of the other occaſional cauſes of inſanity, ſo far as they may by our care and diligence be avoided. 8. *Rational views* of GOD and RELIGION, free from ſuperſtition, enthuſiaſm, or deſpondency; and a conſcientious and chearful performance of the duties which religion preſcribes.'

Since no mention is made of the method of cure, nor any directions given concerning the remedies neceſſary to be uſed in order to the removal of confirmed inſanity, we may ſuppoſe that our learned Author, not having finiſhed his work, intends to favour the Public with a continuation of his labours.

ART. XIV. *An Inquiry into the preſent State of Medical Surgery*. Vol. II. By Thomas Kirkland, M.D. Member of the Royal Medical Society at Edinburgh. 8vo. 6s. 6d. Boards. Dodſley. 1786.

DR. Kirkland having, in his former volume *, deſcribed thoſe inflammations which terminate in diſcuſſion, proceeds to treat of thoſe which end in ſuppuration. After ſhortly deſcribing phlegmone and abſceſs, Dr. K. enters into a long diſcourſe on *purulency*, and *purulent abſceſſes*; on the ſubject, *purulency*, he adheres to the opinion of Van Swieten, which is ſufficiently known to our medical Readers.

Abſceſſes engage much of our Author's attention. From a variety of obſervations, he deduces a number of excellent practical rules relative to the treatment of different ſpecies of theſe tumours. He reprobates in the ſtrongeſt terms every attempt to diſcuſs any

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* For an account of which ſee Rev. vol. lxix. p. 381.

critical

critical inflammation occaſioned by a metaſtaſis tending to ſuppuration. After the abſceſs is formed, Dr. K. gives the neceſſary inſtructions for its treatment, and the method of opening it, where this operation is requiſite, and illuſtrates every part of his doctrine with caſes that occur in authors of credit, or which have fallen under his own care.

The Doctor then proceeds to conſider ſuch abſceſſes as require a particular treatment. In this part of his work, he diſplays much learning, and a thorough acquaintance with former writers on the ſubject. His practice is eſtabliſhed on rational principles, and, conſequently, muſt be preferred to that which is founded on hypotheſis; more eſpecially when he conſtantly confirms that practice, by preſenting his readers with the numerous caſes, in which it alone ſucceeded, in preference to other methods that had been ineffectually proſecuted, though propoſed and recommended by practitioners of authority and judgment.

The next objects of Dr. K.'s diſquiſition are thoſe caſes in which inflammations terminate in gangrene and ſphacelus. The opinions of the ancients are here examined, and their practice is defended, particularly Celſus's method of treating this diſeaſe. 'The words *gangrene* and *ſphacelus*,' Dr. K. obſerves, 'have been uſed as ſynonymous terms; yet, as dividing diſeaſes into ſtages has always been uſeful in practice, and becauſe gangrene and ſphacelus often require oppoſite treatment, we ſhall divide them into gangrene, ſphaceloide-gangrene, and ſphacelus, and theſe again into local and ſpreading.' He is of opinion, 'that abſceſs and gangrene differ only in degree of violence;' and he defines a ſphacelus to be 'an extinction of life in the affected part, and abſolute putrefaction.'

To follow Dr. K. through all the ſpecies of gangrene and ſphacelus, and his method of treating them, would require more room than our limits will allow: we ſhall therefore proceed to his next chapter, which treats of Strumæ, or the Evil.

The moſt uſeful part of this chapter is that which is employed in diſtinguiſhing ſwelled glands, of various kinds, from ſcrophulous and ſtrumous ſwellings; and we could have wiſhed the Doctor to have enlarged on this ſubject. We have long been of opinion that obſtinate glandular ſwellings are often attributed to a ſcrophulous cauſe, which might have been perfectly cured, or, at leaſt, much relieved, by a method diſtinct from thoſe that are uſually followed in ſcrophulous caſes.

Abſceſſes in the joints, commonly known by the term white ſwellings, form the ſubject of the next chapter. Dr. K. enumerates the ſeveral methods of cure that have been recommended in theſe caſes, and ſhews, from the nature of the diſeaſe, what is moſt rational, or likely to ſucceed. After a caries has com-

menced, amputation ſeems the only reſource, when a colliquative fever and other dangerous ſymptoms threaten a ſpeedy diſſolution. The different methods of performing this operation are deſcribed, and a few general remarks on the neceſſity of having recourſe to it, conclude the preſent volume: which, we underſtand, is to be followed by another on the ſubject of ulcers.

Dr. K. hath prefixed to this volume a defence of ſome doctrines contained in the *firſt*, againſt the objections of certain critics,—among whom, the Monthly Reviewers are duly noticed; but for the particulars, we muſt refer to his book: abiding, as we reſpectfully do, the deciſion of that tribunal to which the Doctor hath appealed—with that candour and modeſty which at once evince his regard to decency, and his love of truth.

ART. XV. *The Hiſtory of Henry* VII. *of England*, written in the Year 1616. By Francis Bacon, Baron of Verulam, &c. Now firſt *new written*, 1786. 8vo. 6s. bound. Murray.

THE ſtyle of Lord Bacon has, without doubt, ſometimes that quaintneſs which was prevalent when he wrote: pedantry and punning were eſteemed the criterion of learning, and a neceſſary ornament in the writers of thoſe days.

Bacon's Hiſtory of the Reign of Henry the Seventh has nevertheleſs been looked upon as a pattern for hiſtorical compoſition; the true ſublimity of which conſiſts more in the greatneſs of thinking than in the pomp of expreſſion;—in tracing circumſtances with judgment,—in relating them with clearneſs and connexion, and in making every part of the ſtory inſtructive, rather than in ſprinkling it over with the falſe ornaments of a brilliant diction, which too frequently divert the reader's attention from the intrinſic matter of the work.

That native ſimplicity and genuine dignity, which are the greateſt ornaments of Bacon's writings, is totally deſtroyed by the preſent Editor, who hath, in the publication before us, given ample proof how well he is qualified "to marr a curious tale in the telling."

To ſhew our Readers that our obſervations are not without foundation, we have ſelected the following, from the inſtances where this moderniſer has debaſed the ſterling worth of the valuable original. We have choſen part of a ſpeech (which the pretender, Perkin, made to the Scotch King on being introduced to him), ſince the Editor ſcruples not to ſay, in his Preface, that 'the ſpeeches and ſtate papers are given as in the original, unaltered—his [the Editor's] deſign not being to new write the hiſtory, but to ſmooth the old language, and render it rather more pleaſant to the ear.'

Bacon,

Bacon.

'High and mighty King, your Grace, and these your nobles here present, may be pleased benignly to bow your ears, to hear the tragedy of a young man, that by right ought to hold in his hand the ball of a kingdom; but by fortune is made himself a ball, tossed from misery to misery, and from place to place.

'You see here before you the spectacle of a Plantagenet, who hath been carried from the nursery to the sanctuary; from the sanctuary, to the direful prison; from the prison, to the hand of the cruel tormentor; and from that hand to the wide wilderness, as I may truly call it, for so the world hath been to me. So that he that is born to a great kingdom, hath not ground to set his foot upon, more than this where he now standeth by your princely favour.

'Edward the 4th, late King of England, as your Grace cannot but have heard, left two sons, Edward, and Richard Duke of York, both very young. Edward the eldest succeeded their father in the crown, by the name of King Edward the Fifth: but Richard Duke of Glouceſter their unnatural uncle, first thirsting after the kingdom through ambition, and afterwards thirsting for their blood, out of desire to secure himself, employed an instrument of his, confident to him, as he thought, to murder them both. But this man that was employed to execute that execrable tragedy, having cruelly slain King Edward, the eldest of the two, was moved, partly by remorse, and partly by some other means, to save Richard his brother; making a report nevertheless to the tyrant, that he had performed his commandment to both brethren.' &c.

Modernizer.

'High and mighty King, your Grace, and these, your nobles, here present, be pleased to *listen* to the tragic fate of a young man, by right entitled to *swigh* a sceptre, but tossed by fortune from misery to misery, from place to place.

'Behold here before you the spectacle of a Plantagenet, who hath been carried from the nursery to *a* sanctuary, from the sanctuary to *a* prison, from *a* prison to the hand of *a barbarous assassin*, and from that hand to *a* wide wilderness, for such the world hath been to him; so that he who is born heir to a great kingdom, hath not ground on which to set his foot, except where he now stands by your princely favour.

'Edward the 4th, late King of England (as your Grace must have heard), left his sons, Edward, and Richard Duke of York, both very young. Edward the eldest succeeded his father in the crown by the name of Edward the Fifth, but Richard Duke of Glocester, his unnatural uncle, arbitrarily thirsting for the kingdom, *sought* their blood, in order to secure that kingdom to himself; for this purpose he employed a confident to murther both the King and his brother. The man, however, who was employed to execute the horrid deed having cruelly slain King Edward, the eldest of the two, was *partly induced* by remorse and partly *on* some other account, to save Richard his brother, reporting to the tyrant that he had destroyed them both.' &c.

In this manner hath the preſent Editor altered even thoſe paſſages which he profeſſes to have left unaltered; in other places he hath taken greater liberties, where both the ſenſe and the facts are miſrepreſented, as,

Bacon.

'And thereupon he [the King] took a fit occaſion to ſend the Lord Treaſurer and Maſter Bray, whom he uſed as counſellor, to the Lord Mayor of London, requiring of the city a preſt of ſix thouſand marks; but after many parleys he could obtain but two thouſand pounds.' Bacon's Works, vol. iii. p. 13.

Moderniſer.

'Upon this occaſion he ſent the Lord Treaſurer and Mr. Bray to the Lord Mayor of London requiring of the city a loan of 6000 marks, but could obtain only 2000.' New Edition, p. 19.

The following ſhall cloſe our ſpecimens of the Moderniſer's abilities:

Bacon.

'This law did ordain, That no perſon that did aſſiſt, in arms, or otherwiſe, the King for the time being, ſhould after be impeached therefore, or attainted, either by the courſe of the law or by Act of of Parliament.' Bacon's Works, vol. iii. p. 69.

Moderniſer.

'This law ordained that no perſon aſſiſting in arms or otherwiſe the King for the time being, ſhould be afterwards impeached or attainted either by the courſe of law or by Act of Parliament.' New Edition, p. 170.

By leaving out the word *therefore*, which the Author uſes to ſignify *on that account*, the ſenſe is totally perverted. Thus it is that valuable authors may be mangled, and injured, by ignorant or careleſs editors!

ART. XVI. *An Eſſay on the Inveſtigation of the Firſt Principles of Nature*; together with the Application thereof to ſolve the Phenomena of the Phyſical Syſtem. Part II. By Felix O'Gallagher. 8vo. 6s. Boards. Murray. 1786.

HAVING, in our Review for September 1786, given the general outlines of this work, and deſcribed the Author's method, we ſhall reſume the taſk of laying before our Readers the contents of this ſecond Part.

The eighth Lecture is occupied with conſidering the nature of the Sun, and its pabulum. The Author ſhews, from what he had advanced in the fourth and ſeventh lectures, that 'the Sun muſt neceſſarily have a perpetual ſupply of alimental matter flowing into him, for the preſervation of his magnitude, and the repleniſhment of thoſe immenſe and unremitting effuſions, which he is ever pouring forth into the ſurrounding ſpace, to warm and illuminate the planets.' He then proceeds to inveſti-

gate the nature and quality of the Sun's *alimentary matter*; and hews that comets are not the fuel of the Sun, nor were ever designed by the Creator for that purpose; after farther considering the ubject, he concludes, that the Sun and Stars are bodies of flame r compacted light, embosomed in the immense sphere of celestial natter, which constitutes the firmament of the heavens and the uel of the stars, and constantly supported by the double action f their own emanations and the infusions of the firmament. hese infusions are gradually elaborated into a similitude with he solar substance; and when perfectly assimilated, are again exended in effusions of light, which these luminaries, by an exansive property essential to all fiery bodies, send forth anew into he vast spherical spaces which they respectively illuminate, as he Sun does this, wherein the Sun and planets move round him, nd which is bounded by that concave surface of the firmament, r celestial canopy, we behold over and around us bespangled with tars.

In the ninth Lecture, Mr. O'Gallagher takes '*a philosophical our throughout the firmament and fixed stars*' We will not pretend o follow this eccentric philosopher in his journey through the phere of the universe; suffice it to say, that he at last arrives at is *ne plus ultra*, or, as he expresses it, *the bounding frame which nclofes the univerfe*. Having in this *tour* experienced the various icissitudes of heat and cold (for after traversing the cold regions f Saturn, he spends a few days in the Dog-star), he considers he nature of *cold* and *darkness*; both of which are, according o his assertions, *real* and *positive* substances.

The tenth Lecture is appropriated to astronomical enquiries. The cause of the motion of comets, the direction of their moion, their composition, and the nature of their tails, are inestigated. Here we find abundant new philosophy. 'Comets o not move in *elypfes* *, or any other conic section, but in straight ines, between the Sun and the polished jetty frame or shell of he world, like a shuttle-cock struck by a battledore, with equal orce.' We are apprehensive, that we should insult our Readrs, by entering into a minute detail of Mr. O'G.'s doctrine of omets, and the arguments with which he supports it.

Our Author, in the next Lecture, proceeds with explaining the *lanetary motions*, and *attraction*. In treating this subject he ttempts to explain the *cause* of attraction; but here he is led nto such a labyrinth of metaphysics, and is so confused in his deas, that it requires no small share of penetration to conceive what are the objects of his inquiries. He supposes the Sun to be, like a great kitchen fire, in continual need of supply,—that the celestial matter, its fuel, is continually flowing in from all sides;

* *Page 165. There are ecliptic* also in this page.

and that this is the *cauſe* of attraction, or of the mutual tendency which all bodies have towards the Sun.

The twelfth and laſt Lecture conſiders the phenomena of electricity, and the motions of the Moon, with their effects on the tides, and ſome conſiderations on the attraction of coheſion. This lecture, from blending together ſuch unconnected ſubjects, becomes the moſt confuſed of any in the whole book.

It is with pain that we ſee a performance like the preſent, where time is miſemployed by the Author for the production of a work which indicates much want of mathematical knowledge, and which can only tend to expoſe the author of it to inſults and ridicule.

ART. XVII. *Cheſs.* 8vo. 5s. Boards. Robinſons. 1787.

FEW publications have given us more anecdotes concerning cheſs, and cheſs players, than the preſent. The Author (Mr. Twiſs) has compiled, from various writers, every thing that he found relative to cheſs; the number of books he has examined, appears, if we may judge from the quotations he has here made, to have been very conſiderable; and the original anecdotes that he has introduced ſeem to be the reſult of a thorough acquaintance with the beſt players.

We are preſented with a complete hiſtory of the game; in which it is ſuppoſed to have been invented in India, about the 6th century *, and to have come from Perſia into Arabia, whence it paſſed into Spain. It is ſaid to have been brought into England about the reign of William the Conqueror.

A review is given of all the books on the game at cheſs which the Author has ſeen. They are in number 31, and in various languages. This part of the work is a literary curioſity; but it would have been more valuable, if the accounts of ſome of the books had been more ample. We ſhall mention, particularly, one of the books in this catalogue, as being an extraordinary performance. It is a folio, of 623 pages; and is titled *Oſſervazioni Teorico-pratiche ſopra il Giuoco delgi Scacchi. Da Giambatiſta Lolli.* 1763.

Beſide this review, a catalogue of the books on cheſs which the Author has not ſeen, is ſubjoined, and theſe amount to 15. In neither of theſe liſts do we find any mention of the elegant Engliſh tranſlation of Vida's poem by Mr. Murphy †.

Mr. Twiſs then adds an explanation of ſome of the principal terms uſed by cheſs players, and gives, in a copper-plate, three

* Hyde, in his book, *De Ludis Orientalibus*, clearly ſhews that it was known before the year of Chriſt 576.

† *See M. Review*, vol. lxxv. p. 372, and ſeq.

methods,

methods of moving the Knight, ſo as to cover the ſixty-four ſquares in as many moves. The firſt is copied from De Moivre, and is very regular; the ſecond and third are irregular, and conſequently not eaſy to be remembered.

This publication, which hath afforded us no ſmall pleaſure in the peruſal, concludes with two papers, one, communicated to the Author by Mr. Herbert Croſt, intitled, "The Morals of Chefs, by Dr. Franklin;" the other "Anecdotes of Mr. Philidor, by himſelf," which is in fact the life of that gentleman; a liſt of many, we believe all, Mr. Philidor's dramatic compoſitions is here inſerted, with the dates when and places where they were firſt performed; mention is alſo made of ſome other of his muſical pieces.

ART. XVIII. *Comparative Reflections on the paſt and preſent political, commercial, and civil State of Great Britain:* with ſome Thoughts concerning Emigration. By Richard Champion, Eſq. 8vo. 5s. Boards. Debrett. 1787.

MR. Champion delivers his reflections in the form of Letters to a friend, dated at Sea, in 1784, in his paſſage to America from *England*, which *unfortunate country* the deſponding Author quits, before it be totally ruined. The firſt letter contains Mr. Champion's motives for leaving England. The affairs of Great Britain he ſays were then advancing rapidly to a criſis. The *infatuated ſyſtem of government* in his native country had long prepared him for executing his deſign; and he takes refuge in America before the difficulties, already great in England, ſhould increaſe ſo as to make the removal of a family unpleaſant and inconvenient. His letter concludes with the following outline of the work:

'I owe to you, and to my friends, the opinions which I have formed upon the preſent ſituation of affairs in England, and upon which my conduct in leaving it was founded. I mean to offer to your conſideration the preſent ſtate of its government, of its trade, and of its manners; and drawing a compariſon between their preſent and former ſtate, I ſhall endeavour to prove to you—that the government of Great Britain is deranged in ſuch a manner, as to afford, in its preſent condition, little or no hopes of remedy—that our commerce, which, like a candle going out, has juſt emitted a ſtrong and fervid light, is groaning under ſuch foreign and domeſtic burdens, as muſt inevitably reduce it to a very low ſtate—and that the preſent ſtyle of living in England is attended with ſuch an enormous expence, without an adequate means of ſupport, as to make the firſt national calamity a ſure and certain ſign of a great and general deſtruction of property amongſt all ranks and diſtinctions of men.

'From theſe conſiderations, I ſhall ſhew the probability of a great emigration of its *people, whom* neceſſity will drive from home: and *I ſhall then draw ſuch uſeful inferences*, as will, by a timely exertion of

of their preſent abilities, preſerve them againſt the worſt conſequences of the ſtorm.'

The ſecond letter diſcuſſes the national debt, and the preſent peace eſtabliſhment. Mr. Champion compares the ſtate of the public funds in the year 1754, with that in 1784; he obſerves that the prices of the funds have ſunk during that period from 105 to leſs than 55;—that our credit is decaying * and our property decreaſing in value, with ſeveral other calamities, all of which might have been prevented 'had government, under the preſent reign, been placed in able hands.'

In the third Letter, the Author takes a view of the 'new ſyſtem of government introduced in the preſent reign.' Here he is ſevere. He ſays, 'The characteriſtic of almoſt every adminiſtration under this reign, has been, an heterogeneous mixture of debility and corruption. Lord Rockingham and the Duke of Portland, who governed during the very ſhort period of their adminiſtrations on the old ſyſtem, are the only exceptions.'

Mr. C. then adds many remarks on the Whig and Tory ſyſtem of government; and, in his fourth letter, deſcribes more particularly the principles of the different parties;—which ſubject he purſues in his fifth, and makes ſome reflections on thoſe Whigs who have deſerted the cauſe.

An explanation of the apparent contradiction in the actions of the principal Whig leaders with reſpect to America, is the ſubject of the two following letters; and in the eighth Mr. C. takes no ſmall pains to ſhew, what is ſelf-evident, the neceſſity of veſting the adminiſtration of government in an able and vigorous miniſter. He deſcribes the man whom he thinks able and vigorous; and concludes his panegyric on the patriot with aſſerting that, 'Any prince whatſoever might accompliſh the purpoſes of eaſe to himſelf, his family, and his people, by veſting the adminiſtration of his affairs in the hands of ſuch a man as is here deſcribed—a man of integrity, of honour, of ability, ſupported by families of great property and extenſive connections—in fine, poſſeſſed of thoſe qualifications which, by engaging the confidence of all honeſt men, would put an end to any diſtractions of the empire, even in the moment of their ariſing, and timely guard againſt the calamities which, in ſuch a caſe, would threaten the kingdom; and hence peace and happineſs to the prince and people would certainly enſue.'

The ninth Letter is on the ſtate of the commerce of Great Britain before the war, to which the Author contraſts, in the tenth, the ſtate of commerce ſince the peace. He is here, in our opinion, ſomewhat miſtaken, eſpecially in his account of the Eaſt India trade. He charges the preſent Adminiſtration, who

* *The Reader* muſt bear in mind the date of Mr. C.'s Letters.

are,

are, he says, the avowed protectors of the East India Company, with having loaded the people with taxes for the support of the Company. He means the Commutation-tax, by which the people at large pay Government those sums which the Company ought to furnish. But he ought to consider, that, the duty on tea being taken off, the people are supplied with that commodity at a cheaper rate; and that the additional Window-tax is a recompense for the tea-duty; both were paid by the people at large, and not by the Company. He censures the trade for being carried on immediately with the Indies, and would recommend the Egyptians to be the intermediate merchants for supplying Europe with the commodities and luxuries of the East: this is contrary to the most obvious principle of commerce, the more hands through which goods pass, must increase their price. We could easily shew many other false reasonings in this letter; but we must be brief.

The 11th, 12th, 13th, and 14th, are on the former and present state of the manners of the people of Great Britain. Mr. C. enumerates many circumstances that have corrupted the manners of the people; among the chief of which, he places the East India trade, turnpike roads, the influence of news-papers, and almost every institution that tends to increase our foreign trade, and improve our internal commerce and intercourse. The Author draws a comparison between the vices of Rome before its fall, and those which now prevail in England. He here greatly exaggerates matters: though we are corrupted, we are far short of the debaucheries and extravagancies of old Rome. The Parliament have never assembled for the purpose of debating on the manner of serving up a turbot at his Majesty's table, nor have any of the nobility given a private supper which has cost 20,000*l.*

The remaining six Letters are on the subject of emigration, from this ruined country to a better,—to America where every blessing and every comfort is to be found! Mr. Champion has been now almost three years in South Carolina; he can therefore by this time speak experimentally concerning the country. Whatever America *may be* hereafter, it certainly *is not at present*, on any account whatever, preferable to England.

The Letters are throughout written with much heat and haste, and shew that the Author is more influenced by party spirit than by the true principles of liberty, untainted with licentiousness.

Art. XIX. *Supplement to the Arctic Zoology.* 4to. 9s. small Paper; 12s. 6d. large ditto, sewed. White. 1787.

"OF *making* many books there is no end"—but the manner in which Mr. Pennant makes them, renders them both entertaining and *useful*. We have, on former occasions, expressed

preſſed our approbation of this induſtrious Author's multifarious works; we have gained much information from the peruſal of them; and, while we have received inſtructions in natural hiſtory, we have admired the polite ſcholar, and the man of taſte.

The Supplement to the Arctic Zoology is made up of much new matter, which has been communicated to the Author by his friends, or which has occurred to him either from reading or obſervation. 'It is ſent into the world,' he ſays, 'in order to render the work as perfect as poſſible; and, in caſe the Public ſhould call for a new edition, to take away cauſe of complaint from the purchaſers of the firſt, of not being made partakers of any improvements ſuch an edition might receive.'

The gentlemen to whom Mr. Pennant hath been indebted for various communications, are the reverend Mr. Coxe, well known as a traveller in the northern part of Europe;—Mr. Samuel Oedman, a gentleman, whoſe name juſtly claims a diſtinguiſhed place among the diſciples of *Linné*;—Mr. Lenten, from Gottingen, a metalurgiſt, who is at preſent engaged in the extenſive copper works in Wales;—Mr. Whitehurſt, whoſe reſearches into the natural hiſtory of the Earth are ſufficiently known;—not to mention others of leſs note.

The additions made to the introduction of the Arctic Zoology, conſtitute about half of this book, and contain many curious remarks relative to the northern part of the world; the appearance of the countries, and their natural productions, are not barely enumerated, but painted in an ornamental ſtyle. Mr. Pennant's lively language muſt amuſe the generality of readers, although his verboſe deſcriptions may be leſs acceptable to the mere naturaliſt. As an addition to what is ſaid of Lapland, in the Introduction to the Arctic Zoology, p. lxxii. he ſays,

'Let me not conceal that Lapland enjoys every *native* fruit of Great Britain, the Currant, Strawberry, Bilberry, Cranberry; which put it on an equality with our own climate before the introduction of foreign fruits among us. If we claim the puckering Sloe and Crab, we have not much to be proud of, while the Laplanders may boaſt their *Ackermurie (Rubus Arcticus)*, which with its nectareous juice, and vinous flavour, ſo often ſupported the great LINNÆUS in his arduous journies through the deſerts of the country. They may exult alſo in having given to our gardens the grateful *Angelica*, the imputed gift of angels to men, and, in Lapland, the common inhabitant of the banks of every rill; the *panacea* and delight of the natives, and (preſerved) a frequent luxury in our moſt ſumptuous deſerts.'

We wiſh our preſent limits would allow us to give more ample extracts of theſe additional notes. The account of the eruption of fire in Iceland, in 1783, is curious, but its length obliges us to refer the inquiſitive reader to the book, eſpecially

as the narrative would be interrupted by any abridgment which we could give.

Mr. Pennant has given two maps of the Arctic regions, which are a considerable addition to the value of the work.

ART. XX. *Practical Observations on the Natural History and Cure of the Venereal Disease.* By John Howard, Surgeon. Vol. I. and II. 8vo. 5s. each Volume, Boards. Longman. 1787.

MR. Howard has here given the Public a very useful publication. The history of the disease is well delineated; the symptoms are recorded with precision, according to the time and order in which they appear, and those which are characteristical are properly distinguished from such as are either vague or accidental; so that the diagnostics of the disease, in its several stages, are clearly marked.

We cannot however agree with the ingenious Author, when he affirms the gonorrhæa to be a distinct and separate disease from the lues; that *some* species of it may not be venereal we readily acknowledge, but that *all* are not, is contrary to the opinion of our best writers, and what is of more weight, contrary to daily experience.

We are next presented with some just remarks on those diseases which are frequently connected with, and analogous to the lues and gonorrhæa. The elephantiasis, leprosy, scrophula, and yaws, are particularly noticed, and their diagnoses well ascertained.

The second volume is wholly appropriated to the cure of the disease by its specific,—quicksilver. This powerful medicine had long been in use, chiefly among the Arabian physicians, as an alterative in cutaneous eruptions, but it had always been used sparingly and with great caution; it was applied to the *lues venerea* soon after its first appearance in Europe, by some daring empyrics; from the success attending its use, it was adopted by *Berengarius Carpensis*, and *Johannes de Vigo*, as early as the end of the 15th or beginning of the 16th century: the Galenic system, prevalent at that time, was no small obstacle to its universal use; but at length, though the prejudices against it were vehement, and though many fatal errors had been committed during its early exhibition, by an injudicious and indiscriminate application, yet its peculiar efficacy soon established its fame, and, fortunately for mankind, it is a certain remedy for a deplorable malady.

Mr. Howard minutely considers the three different modes in which it is used, viz. externally by friction, fumigation, or internally by taking it in a variety of forms. The practiser must *indeed have very limited* ideas both of the disease and the remedy,

and the advantages and diſadvantages
Mr. H. deſcribes the two general met
the patient is cloſely confined to his
takes exerciſe in the open air, and fo
tions, his ordinary mode of living.
ſequences, is called ſalivation; the oth
What the Author ſays of theſe two met
attention of the Faculty. We do no
where met with ſuch judicious remark
be found in this part of the work; and c
ſitate in pronouncing it the moſt rationa
rea (the circumſtance of the gonorrhæ
excepted) that hath appeared ſince the ti
the Author will not long with-hold from
of a work which cannot fail of being hig
tional practiſer; to whom alone, and n
lication is peculiarly adapted.

ART. XXI. *A Diſſertation on the Origin an*
or Goths. Being an Introduction to the an
of Europe. By John Pinkerton. 8vo.
1787.

MR. Pinkerton divides the preſent
Parts. The firſt is employed in
thians, the Getæ, and the Goths, were
they came from preſent Perſia by a north-
rope, ſo that Scandinavia, inſtead of

Such is the outline of Mr. Pinkerton's Diſſertation; whence it is eaſy to perceive, that the generally received opinions of modern hiſtorians muſt be refuted, before the facts here mentioned can poſſibly be eſtabliſhed. In this part of the work, he diſplays great ingenuity and much learning; but he frequently introduces abuſe. An author, who has been miſled, or has formed falſe opinions through the miſrepreſentations or uncertainty of hiſtorians, may ſurely be refuted without being called *ignorant*, *raſh*, *ill adviſed*, &c. Such epithets may induce readers to with-hold part of the applauſe they would otherwiſe beſtow on a truly ingenious and learned writer.

Mr. Pinkerton has examined with great attention the ancient hiſtorians; he has, with judgment, rejected whatever bears the appearance of fable; and he has carefully avoided thoſe etymological rocks and ſands on which (to uſe his own words) many antiquarian ſhips have foundered. Yet in tracing the origin of nations, he acknowledges with Sheringham, "*Linguarum cognationem, cognationis gentium præcipuum certiſſimumque argumentum eſſe.*" We heſitate in allowing the ſimilarity of language to avail ſo much as Mr. Pinkerton thinks it does; it is a good collateral proof, but to rely on it as the *præcipuum certiſſimumque*, the chief and moſt certain, would perhaps lead us on thoſe very rocks and quickſands which are to be carefully avoided in exploring the ſtraits of antiquity. We could have wiſhed Mr. Pinkerton to have given us definitions of the terms *clothes*, *body*, *and ſoul*, of a language, where he ſays, 'When a ſpeech changes, it is in many centuries, and it only changes *clothes*, not *body* and *ſoul*.'

With reſpect to our Author's chronology, we perfectly agree with him in thinking that the Scriptures were never intended to inſtruct us in that ſcience. Indeed the diſagreement of different MSS. is a ſufficient proof how little the Scripture chronology can be depended on. Mr. Pinkerton's chronological table begins 4000 years before Chriſt, with the reign of Menes, the firſt King of Egypt. His thoughts on the deluge are conſonant with ſome of his peculiar opinions which we have noticed on former occaſions. He ſays, 'the lateſt and beſt natural philoſophers pronounce the Flood impoſſible; and their reaſons, grounded on mathematical truth and the immutable laws of nature, have my full aſſent. The Jews believed the earth a vaſt plain, and that the rain came from a vaſt collection of waters *above* the firmament (Geneſ. i. 7.), as the earth floated on another maſs of waters (Geneſ. vii. 11.); both of which were opened at the Deluge. As ſuch waters are now mathematically known not to exiſt; and the earth is found ſpherical; the effect muſt ceaſe with the cauſe.'

As this performance is given as an 'Introduction to the ancient and modern Hiſtory of Europe,' we hope to be farther entertained by the future productions of this learned, though ſingular hiſtorian.

I ſmile, and making a whimſical compa
rical eulogiums of the North Americans
ally, who ſo liberally aſſiſted in reſcuing t
duty; and the pathetic remonſtrance of h
duties of the *ſame* nature which he det
own loving ſubjects! The nature and exte
one part is not yet eventually decided, an
caſe, is ſomething like a political judgment
craft and moral abſurdity! But though it i
reflections on the general conduct of pri
that it is not yet too late to wiſh ſucceſs
emancipation. It is quite unneceſſary to
has been ſo convenient to all the public pa
cation at home.

Art. 23. *M. Neckar's Anſwer to M. De Ca*
in the Aſſembly of the Notables. 8vo.

Where a new officer ſucceeds to a depart
another, his firſt object is to recommend
ſome merit by depreciating his predeceſſors
Neckar, finding himſelf involved in the ce
lonne on the inaccuracies of former ſtatem
France, expoſtulated with that miniſter o
which are here produced: when, not being ſa
tions, he has now, as is uſual in ſuch caſes
Public. He is not however unappriſed of
made, where the conteſt is to be decided by
ſerves, that 'already ſome folks are heard t
quarrels to us? What have they to do with o
paſt is gone, and nothing is of leſs conſeque
determine whether M. de Calonne or M. Ne

accuſation accumulated againſt him, by pleading the uniform, ſucceſsful, and proſperous tenor of his Indian adminiſtration, the ſentiments entertained of him in the Eaſt, and the frequent warm votes of approbation and thankful acknowledgment that he received to the laſt from his principals. All theſe, indeed, ſpeak a language totally different from the declamation and acrimony ſo laviſhly diſplayed in the parliamentary impeachment. It is almoſt needleſs to add, that the ſpeech is conceived in terms characteriſtic of the orator's well-known abilities.

Art. 25. *An Examination of Mr. Pitt's Plan for diminiſhing the Public Debts by means of a Sinking Fund.* 8vo. 1s. Stockdale. 1787.

This, to any one who underſtands common accounts, will appear to be a plain matter of calculation; ſhewing the operation of the preſent ſcheme for buying up the national debt, and in what time it will be effected.

Art. 26. *Pou-Rou: an hiſtorical and critical Enquiry into the Phyſiology and Pathology of Parliaments.* Including a new Plan for a conſtitutional Reform, in two Parts. Recommended to the ſerious Peruſal of all political Societies, Conventions, Delegates, Volunteers, Electors, and Repreſentatives. By a Freeholder. 8vo. 4s. Boards. Stockdale. 1787.

We are ſorry to obſerve a beginning tendency to introduce thoſe quaint and unintelligible titles to books, which were ſo common in the laſt century, but which we thought the ſounder judgment of the preſent age had wiſely laid aſide. The *Diverſions of Purley*, and *Pou-Rou* are recent examples of this ſort; both abſolutely require an immediate explanation, and convey no idea whatever to the Reader. It appears that this Author, in the courſe of his reading, had diſcovered that the Egyptians expreſſed *the executive power* by the two ſyllables *Pou-Rou*. This, he ſays, means *populi rex*, and not *populus rex*, which laſt he holds in deteſtation. We ſhould be ſorry to ſee this enigmatical mode of making title-pages prevail.

Nothing can be more wild than the ideas of liberty which were, ſome years ago, propagated in this country, or more chimerical than the plans of reform in the conſtitution, that have originated in thoſe ideas; and though ſome men of talents countenanced them from *particular* views, yet as that delirium is now nearly over, we think little more is wanting to bring the *people* to their ſenſes, than a ſmall portion of time for obſervation. The Author of this work has taken the trouble to collect a great many proofs of the ruinous conſequences that have reſulted to communities and ſtates, by indulging notions concerning government, ſimilar to thoſe that were lately very faſhionable. His account of the Britiſh conſtitution, though extremely defective as to its original form, is entirely ſufficient to prove that nothing could be more oppoſite to its ſpirit than thoſe plans of reform, as they were called, which were ſo much agitated two years ago. This Author, however, who endeavours to prove that all power reſided originally with the King, gives an idea of our early conſtitution as defective as the ſyſtem of thoſe who derive all power from the *people*. A good account of the fundamental principles of the Britiſh conſtitution in its infancy, with an hiſtorical deduction of its changes,

ſerious Conſideration of all landed
Kingdom; and particularly to the
Parliament. 8vo. 1s. Debrett.

This Writer aſcribes the increaſing bur
miſtaken policy of the landed gentlemen,
into large ones; and of courſe refers th
authors of it. 'The moſt natural and ob
of the poor, as well as their expence, an
be aſſigned, I take to be the abſorption of
greater, and the depriving, or not allowin
ſmall portion of land to his cottage.' Th
been aſſigned as the cauſes of the indigence
working poor; and their being overlooked
the imputation. 'The deſire of gentlem
eaſe themſelves of trouble, and the avaric
every thing into their own hands, *ſeems* no
chief cauſe, of which the diſuſe of ſome c
foundation. We need only then have rec
pervades theſe old laws, and by adapting
the remedy will ſoon follow.' Every one w
an alteration in the conduct of landlords c
out producing *ſome* new conſequence; we fi
of poor attended with a greater increaſe i
articles of proviſions, than other cauſes c
There is no wonder, then, that plain unde
perſonal intereſt, nor miſled by amuſing ſp
a correſpondence between theſe two ſeries
caſe with reſpect to the writer now before
hope, that in the public aſſembly of the n
will at length ſwallow up all partial int

large of Meſſ. Erſkine and Hardinge in the laſt. To which are added, a Relation of the Nonſuit in the latter Cauſe at the Norfolk Aſſizes in Auguſt laſt; and a Report of the Argument thereupon in the Court of Common Pleas the Michaelmas Term following; and the Judgment of that Court, as delivered by the Lord Chief Juſtice, when the Nonſuit was ſet aſide, and a new Trial granted. 4to. 2s. 6d. Baldwin.

To indict a man of credit for perjury, without juſt cauſe, is a very ſerious affair; and if ſuch a proſecution ſhould be purſued with art, to give it operation in the public opinion; malice, and that of a very deep nature, is the only inference to be drawn from the tranſaction. This ugly buſineſs originated from the demand of an overcharge of 11 *s.*; and in the final reſult, Mr. Hurry, the claimant, was allowed 3000 *l.* damages.

The doctrine advanced by the counſel for the defendant, in the proſecution for damages, has been often imputed to the gentlemen of the bar, but we do not much admire the direct avowal of it.—"I flatter myſelf that, as a man, I have ſome good nature, as a counſel I have *none*: it is my duty to preſs forward *every* topic that can make for my client." Such an advocate may be very uſeful in *ſome* caſes, but what is the *man* doing all the while; and what are we to think of him?—We have been much entertained by Mr. Erſkine's oratory on this occaſion. One of his ſpeeches, which has been much and deſervedly celebrated, is here fully and, we believe, correctly given.

Art. 29. *Supplementary to the Trial of Hurry againſt Watſon*—A Report of the Argument in the Common Pleas, on a Motion for a new Trial in Trinity Term laſt; in which the Conduct of the Special Jury, in the giving of their Verdict, was agitated, and the Doctrine reſpecting the Power of the Court to ſet aſide Verdicts for exceſſive Damages fully diſcuſſed. Together with the final Iſſue of this long conteſted Buſineſs. 4to. 1s. Baldwin, &c. 1787.

The buſineſs of exceſſive damages is here properly argued and diſcuſſed. The final iſſue was, that Mr. Watſon was to pay to Mr. Hurry the ſum of 1500 *l.* for damages and coſts; and alſo make to him an apology for his conduct. Mr. Hurry appears to have acted, in this affair, with the moderation becoming a man of honour and character.

GEOGRAPHY.

Art. 30. *A clear, comprehenſive, yet compendious Introduction to Geography and Aſtronomy*, for the Uſe of young Ladies. By Eliza Cumyns, of Brompton. 4to. 5s. ſewed. Dilly. 1787.

Books of Geography are ſufficiently numerous; but none of them, in this lady's opinion, are calculated for conveying inſtruction either ſo fully or ſpeedily as might be juſtly expected. Being herſelf a tutoreſs, ſhe has found, by ſeveral years experience, that the method here delivered anſwers the purpoſe extremely well, and on that account it was printed. Teachers are always partial to their own method; and, in general, it is right that they ſhould be ſo, if by that means they convey inſtruction *more fully* or more *expeditiouſly*.

The Authoreſs of the preſent performance begins with a ſeries of *geometrical definitions*, neceſſary to be known before the ſtudent can eaſily

eaſily comprehend what follows. The geographical part proceeds by queſtion and anſwer (ſimilar to Hubner's method); and after deſcribing the Circles, &c. of the globe, goes on to the conſideration of the four quarters of the world. The ſituation, extent, and diviſions of each kingdom are briefly deſcribed, and the principal towns and rivers are enumerated, with ſuch peculiarities of ſoil, climate, produce, &c. as occur in each province. The book would not have been the worſe, if religious opinions had not been ſo frequently introduced; many readers may object to them.

The aſtronomical part is not interrupted with queſtions; the ſolar ſyſtem is deſcribed: then follows a ſhort account of the fixed ſtars, of the ſeaſons, of the moon's motion, and of eclipſes.

In works of this kind, intended merely for elementary books, it is not expected that we ſhould meet with many novelties; but we here find what is better—a deſign of communicating knowledge in an eaſy manner, properly adapted to the capacities and diſpoſitions of thoſe young pupils for whom the work is particularly calculated.

Art. 31. *A political Survey of the preſent State of Europe*; illuſtrated with Obſervations on the Wealth and Commerce, the Government, Finances, Military State, and Religion of the ſeveral Countries. By E. A. W. Zimmermann *, Profeſſor of Natural Philoſophy at Brunſwic. 8vo. 5s. Boards. Dilly. 1787.

This is a comparative view of the ſeveral European nations, comprized in tables, ſhewing the extent, diviſions, population, &c. of each country, with an account of its commerce, finance, government, &c. Inſtead of a *Political Survey*, it might have been called, perhaps with more propriety, "A Compendium of the Geography of Europe."

The Profeſſor informs us, in his Preface, that this compilation is far from that ſtate of perfection to which it is capable of being carried, and that it is only the outline of a larger work, which he intends, at ſome future period, to fill up with more circumſtantial, and better arranged, intelligence. The chief ſources of his preſent information have been, the political works of his countrymen, the Germans; who, he ſays, have diſtinguiſhed that ſcience which treats of the actual and relative power of ſtates, by the new-coined name of *Statiſtics*. After much praiſe beſtowed on his countrymen, and their 'indefatigable laborioufneſs,' the Author compliments the Engliſh, for whoſe uſe, on their cuſtomary *grand tour of Europe*, this work was intended.

Mr. Zimmermann has divided his tables, which are 16 in number, into columns, inſcribed, *Extent* and *Diviſion*, *Square miles*, *Population*, *Chief towns*, *Number of inhabitants*, &c. ſomewhat ſimilar to thoſe which Guthrie, and other geographers, have placed at the heads of chapters: to each table are added a few obſervations and general remarks, in which the productions, the wealth, the commerce, &c. of the country are deſcribed.

Though the work is intended for the uſe of Engliſhmen, the largeſt article in it is the chapter on England, and a country

* *Mr. Zimmermann is not the celebrated philoſopher of that name, ſeveral of whoſe works are tranſlated into Engliſh.*

which

which the Engliſh frequently viſit, *viz.* Switzerland, is not mentioned.

POETRY.

Art. 32. *Sketches of Day.* 4to. 3s. Debrett. 1787.

'Day'—ridiculous! We pronounce it to be *Night:* Night, pitchy and black as Erebus,—or if a little glimmering, a corruſcation or two be ſeen, they ſerve for no other purpoſe than to render "darkneſs viſible," and to exhibit "ſights of woe."

This performance is intended as a ſatire on the vices of the times:—we will preſent our Readers with a ſpecimen of it. The Mayor of London, and London's council, are repreſented as proceeding to St. James's—but not with *Petitions* and *Remonſtrances:*

'What droves of courtiers from the city come!
And each would make you think his worth a plumb;
And dubb'd with knighthood, ſcans the Earl's pretence
To honour, wit, nobility, or ſenſe.
For why? where can be honour, ſenſe, or wit,
Unleſs deep purſes make occaſion fit?—
Their portly Dames too, here with ſimpering faces,
Deeply bluſhing all with roſy graces;
Beſmil'd at Court, to Manſion-houſe they go,
Their ſpouſes hate, and ſcorn each city Beau.'

'Their ſpouſes hate'—the hint may be worth attending to. Our Author, though a *Poet*, may peradventure have ſtumbled on a *truth*. We would therefore adviſe the city Anthonies to look well to their Cleopatras:—to keep them from the "ſunſhine," the contaminating air of a court.

Art. 33. *Reflections on Radia*, a female Satiriſt: *(—netumque furens quid fœmina poſſit)* with a faint Deſcription of Dorinda: in Imitation of the 4th Æneid of Virgil. 4to. 1s. Norwich printed; and ſold by Wilkie in London.

We muſt give this humble poet, who ſeems to owe the ſmall portion of inſpiration he poſſeſſes, to that illegitimate daughter of Apollo who preſides over election-bards, permiſſion to be his own reviewer:

'—Alas! my friend, I muſt *avow*,
Ne'er to high Pindus' dangerous brow
I've *clamber'd*, nor e'er half my fill
I've quaff'd from Helicon's ſweet rill:
Ne'er have I ſeen the tuneful Maids,
Nor loitered in the Aonian ſhades.'

Art. 34. *Paulina; or, the Ruſſian Daughter*, a Poem. By Robert Merry, Eſq. Member of the Royal Academy of Florence. 4to. 3s. ſewed. Robſon. 1787.

A diſtreſſing tale, founded on a real fact, which happened in Ruſſia, is here related with all the decorations of eaſy and elegant verſe. The ſubject, female innocence terrified and hurried by parental ſeverity into infamy and wretchedneſs, is, however, little adapted *to afford either entertainment* or inſtruction.

Art. 35. *Ardelia*: a Poem. Addreſſed to Charles Cooper, Eſq. 4to. 1s. Baldwin. 1787.

A common tale of credulous, injured, and deſpairing love, told in verſe, that does not riſe above mediocrity, and, however uſeful be the moral leſſon which it teaches, cannot be expected to engage, in any conſiderable degree, the public attention.

NOVELS.

Art. 36. *Retaliation*; or, the Hiſtory of Sir Edward Oſwald and Lady Frances Seymour. A Novel. By Mrs. Cartwright. 12mo. 4 Vols. 10s. ſewed. Noble. 1787.

Mrs. Cartwright is one of thoſe ladies deſcribed by the poet,

" *dont la fertile plume,*
Peut tous les mois ſans peine enfanter un volume."

Her brain is indeed aſtoniſhingly fruitful. We wiſh it were poſſible to repreſent the children of it as being handſome and likely to live: the truth, however, is, that ſome of them are poor and rickety things, and ſuch as evince the unhealthineſs of the parent ſtock. But as the fond and partial mother may not be wholly ſatisfied with this our bare aſſertion, we proceed to depicture the preſent brat.

'I whiſked acroſs the ſtreet, and rapt authoritatively at the houſe; and when the door diſtended,' &c.——*Diſtended* may, by many, be thought a remarkably elegant word, and highly expreſſive of the act of *opening* the door; - but then we have ſome little fear that Betty, when ordered by Mrs. C. 'to keep the door diſtended,' may be rather puzzled to determine whether her miſtreſs means that it ſhould be *open* or *ſhut*.

'The milliner cruelly hinted ſuſpicions of its being diſpoſed *as* for her own private purpoſes.'

'But *was* the formalities of Hymen to take place.'

'I propoſe *ſetting* down to table.'

'Divine ſervice is performed *of* afternoons'——

'She added, that nothing but his ſuppoſed averſion to wedlock, would have influenced her to diſpenſe with the forms of marriage; that ſhe had implicitly confided in his honour. That if he had really loved her, what he deemed caprice would have heightened his affection; and inſtead of prompting him to indulge the natural inconſtancy of his diſpoſition, would have excited him to reſtitution.' Reſtitution! that is,—the lady having " loſt her honour at a ſordid game," as Otway ſays, is to have it returned to her:—ſhe is to be reſtored by the lover to her priſtine and innocent ſtate. How this is to be effected, we really do not know. Our *tender hearted* females, however, will undoubtedly rejoice in the event.

This Novel is full of improbabilities. It is perhaps as abſurd and inartificial in its conduct as any in the round of romance.

Art. 37. *Seduction*; or, the Hiſtory of Lady Revel. A Novel. 12mo. 2 Vols. 5s. ſewed. Axtel. 1787.

The 'Hiſtory of Lady Revel' is one of thoſe productions of which it would be highly ridiculous in us to enter into a particular account. We ſhall therefore content ourſelves with obſerving, that ſcarcely a *page of* it is tolerably written;—and in ſaying this, it will no doubt

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be thought by every one (the Author of the performance in queſtion not excepted) that we have ſaid *enough*.

Art. 38. *Genuine and authentic Memoirs of a well known Woman of Intrigue.* Written by Herſelf. 12mo. 2 Vols. 5s. ſewed. Ridgway. 1787.

The ſign ſufficiently intimates the entertainment within.

EDUCATION, &c.

Art. 39. *Advice to Mothers, Wives, and Huſbands*; with Admonitions to others, in various Situations of Life. By a Lady. 12mo. 2s. 6d. Bell. 1787.

Many of the common follies of private life are here ſtrongly marked in an *ironical* addreſs to fathers and mothers, huſbands and wives, young men and young women. The piece bears ſome reſemblance to Swift's *Advice to Servants*; and, though it falls ſhort of that original production in wit and humour, it conveys much uſeful inſtruction, in an agreeable and lively manner.

MEDICAL.

Art. 40. *Obſervations on the Circulation of the Blood, and on the Effects of Bleeding.* By John Hunt, a Member of the Corporation of Surgeons. 8vo. 2s. Johnſon. 1787.

Mr. Hunt here gives an account of the preſent ſtate of that part of phyſiology which relates to the circulation, and ſhews the uſe and abuſe of mechanical illuſtrations. We muſt differ with him in ſome particulars; for inſtance, where he ſays, 'the microſcope has never much enlightened this ſubject [the circulation]; but, on the contrary, it has given ſome authors a fine opportunity of deſcribing whatever their imaginations painted, and what no eyes but their own have ever ſince been able to diſcover.' The coincidence or agreement of the obſervations of Lewenhoek and others *formerly*, and Fontana *of the preſent day*, are ſufficient refutations of this remark.

Mr. H. then proceeds to conſider the form of the arteries, the nature of their diaſtole and ſyſtole, and the motion of the blood through the veſſels during the diaſtole of the heart. To refute the opinions of a Boerhaave, a Freind, and other celebrated phyſiologiſts, will, we apprehend, require greater abilities than are diſplayed in this pamphlet; which, however, though apparently the production of a young man, contains, on the whole, many uſeful remarks, and ſhews that the Author has not been an unprofitable hearer of Mr. Elſe's Lectures.

The latter part of the performance, treating of *the effects of bleeding*, indicates a prepoſſeſſion in favour of an opinion which the beſt practitioners have ſeldom adopted without numerous exceptions. Mr. Hunt is averſe to topical bleedings; but they are certainly advantageous in many partial affections.

Art. 41. *An Account of the Effects of Swinging*, employed as a Remedy in the Pulmonary Conſumptions, and Hectic Fever. By James Carmichael Smyth, M.D. F.R.S. Phyſician extraordinary to his Majeſty. 8vo. 2s. Johnſon. 1787.

This pamphlet conſiſts chiefly of caſes in which the operation (or *amuſement, if you pleaſe*) *of* ſwinging, had been attended with ſucceſs

in conſumptive complaints. They were written, the Author informs us, laſt winter, and intended to be laid before the Royal Society. Accordingly they were tranſmitted to the Preſident, with a letter, which here accompanies them. The account was however thought, by the Preſident and ſome other gentlemen, to contain more of medical detail than was conformable to the plan of that inſtitution; the deſign was therefore relinquiſhed; and the caſes are now laid before the Public, with ſome obſervations on exerciſe and motion.

The caſes, in number 14, are all of them, except the laſt, extraordinary cures: but as in moſt of them, other remedies were uſed at the ſame time, they are not therefore quite ſo convincing as if ſwinging had been the only means employed. In many of them, the diſeaſe had advanced to a very great height; as in the firſt, where the patient expectorated a pint of purulent matter in a day, and the pulſe was 134 in a minute. Some readers may, here, perhaps, be ready to cry out, *credat Judæus!* We do not; though we are at a loſs to account for the ſtoppage of ſo great a diſcharge; or how the motion of ſwinging could produce ſuch a change. The rational phyſician, in recommending a new remedy, ought ſurely to accompany his caſes with ſuch reaſoning as tends either to explain the phenomena, or to evince the propriety of the practice;—otherwiſe it is mere empiriciſm.

MISCELLANEOUS.

Art. 42. *The Romance of real Life.* By Charlotte Smith. 12mo. 3 Vols. 9s. Boards. Cadell. 1787.

'A literary friend, whoſe opinion I greatly value, ſuggeſted to me the poſſibility of producing a few little volumes, that might prove as attractive as the moſt romantic fiction, and yet convey all the ſolid inſtruction of genuine hiſtory. He affirmed, that the voluminous and ill-written French work, intitled *Cauſes celebres*, &c. might furniſh me with very ample materials for ſo deſirable a purpoſe.' . . . . 'My ambition will be ſatisfied, if a number of candid readers allow, that, by dint of ſome irkſome labour, I have produced a little compilation, not inelegant in its ſtyle; and in the matter it contains, both intereſting and inſtructive.' CHARLOTTE SMITH.

Such is the Editor's account of her undertaking; and it muſt be acknowledged, that ſhe has ſucceeded according to her wiſhes, the 'Romance of real Life' being a collection of intereſting and well-authenticated facts.

On looking into the original work, which conſiſts of upwards of twenty volumes, we find that many of theſe 'ſtories,' as the tranſlator calls them, are *Trials*, and *Caſes in law*, and conſequently they are not the objects of criticiſm. The few which are here ſelected, however, being ſtripped of the judicial forms of proceedings, will no doubt meet with the approbation of thoſe perſons who are fond of tracing the errors and wanderings of the human heart. Some of the circumſtances recorded in them are really ſhocking and diſgraceful to our nature; and as the paſſions of men, in every age and in every country, are nearly the ſame, it is to be hoped that the volumes now before us may ſerve as beacons to warn the reader of his danger; and to hinder him from ſtriking on the rocks which others have been unable to ſhun.

Art.

Art. 43. *Obſervations on ſome Parts of Natural Hiſtory*, to which is prefixed an Account of ſeveral remarkable Veſtiges of an ancient Date, which have been diſcovered in different Parts of North America. Part I. By Benj. Smith Barton, Member of the Royal Medical Society of Edinburgh. 8vo. 2s. Dilly. 1787.

A prefixed advertiſement to this treatiſe informs us, that 'it is the production of a very young man, written chiefly as a recreation from the laborious ſtudies of medicine.' It is however a curious tract; we have here only the firſt part; the other three, which will complete the work, are to be publiſhed in a few months.

The Author apologizes for calling this part *Obſervations on Natural Hiſtory*, ſince it relates entirely to antiquities, the ancient cuſtoms of the inhabitants, &c. &c. Mr. Barton has given an accurate deſcription and a plan of ſome ruins which have been diſcovered on the banks of the *Muſkingham*, about a mile above its junction with the *Ohio* * (*i. e.* according to the lateſt maps we have, in Lat. 40° N. and Long. 82° E. nearly). The town, as it is called, is in a large plain, and the walls which encompaſs it form a quadrilateral figure whoſe ſides are from 530 to 480 yards long; they are about 10 feet high above the level on which they ſtand, and about 20 feet thick at their baſe. Within the walls ſeveral elevations and buildings are obſervable, but the whole is overgrown with plants of various kinds, and 'trees,' ſays the Author, 'ſeveral feet diameter.'

Mr. Barton adds ſome remarks on the firſt peopling of America; he does not however throw much light on this dark and difficult ſubject.

The Author concludes with ſome conſiderations on the ſtate of civilization of the Mexicans, as given by Abbé Clavigero, in his hiſtory of that empire; which work we noticed in our laſt Appendix, page 633.

Art. 44. *An accurate and deſcriptive Catalogue of the ſeveral Paintings in the King of Spain's Palace at Madrid*; with ſome Account of the Pictures in the Buen-Retiro. By Richard Cumberland. 12mo. 2s. 6d. Dilly. 1787.

By a prefixed advertiſement to this publication we learn that the Catalogue was made, at Mr. Cumberland's requeſt, by the gentleman who has the ſuperintendance of the Royal Collection in the Palace of Madrid; it was tranſmitted to the Author after his return from Spain, but came too late to be inſerted in his Anecdotes † of Spaniſh Painters.

Art. 45. *A Collection of all the Papers relating to the Propoſal for uniting the King's and the Mariſchal Colleges of Aberdeen*, which have been publiſhed by Authority of the Colleges. 4to. 2s. 6d. Evans. 1787.

It is impoſſible perhaps to agitate the moſt ſalutary meaſure in any body of men, without dividing them into parties. To have two rival

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* Similar ruins have been found in other parts of N. America, for an account of which ſee our 60th volume, p. 281, from Capt. Carver's *Travels*.

† *For an account of which* ſee Rev. vol. lxvii. p. 50.

ſeminaries

seminaries in so remote a city as Aberdeen, when, by a union of plan and of means, the articles of education might be extended, and rendered more competent for the purposes of the country, seems to be a matter easily decided. Yet, as it was a treaty between A and Co. and B and Co. it has proved far otherwise; and altercation has fomented animosities to such a height, that what was first an amicable proposition among themselves, from a conviction of expediency, may become absolutely necessary to be done for them, to prevent worse consequences to both. Their counter-remonstrances are very long, and may be extremely important at Aberdeen, but the *pro* and *con.* is so like a quarrel between man and wife, that we hold it prudent not to interfere.

Art. 46. *Essays on various Subjects*, critical and moral: containing Remarks on Butler's Analogy; a Review of Locke's Philosophy; Grammatical Strictures; Letters on Wit and Humour: in which various Observations are made on the most celebrated Writers on the Subjects of Logic, Morals, and Metaphysics. By William Belchier, Esq. Kent. Crown octavo. 2 Vols. 5s. Jameson.

There are writers who bid defiance to all the powers of criticism, some by rising above, and others by sinking below, the level of common sense. To one or other of these classes the Author of these Essays certainly belongs; but to which, it is impossible for us to determine: for after labouring through his tedious pages of unconnected matter, expressed in inelegant and often coarse language, we are at a loss to discover his meaning. If we do not therefore attempt to extract any articles of information, or amusement, from these volumes, our apology must be, that where there is no light, a reflector can be of no use.

Art. 47. *Some Reasons for thinking that the Greek Language was borrowed from the Chinese:* in Notes on the *Grammatica Sinica* of Mons. Fourmont. By Mr. Webb. 8vo. 2s. sewed. Dodsley. 1787.

The learned *Lipsius* observed a striking affinity between the old Persic and the German language. Mr. Webb has remarked the same between the Greek language and the Chinese; and has ingeniously collected a variety of resemblances in support of his opinion, that the former is derived from the latter. Whether his arguments are as satisfactory as ingenious, must be left to the determination of those who are better acquainted with the Chinese tongue, than we can pretend to be.

Art. 48. *Select Passages from various Authors.* Designed to form the Minds and Manners of Young Persons; and at the same Time to afford an agreeable Miscellany for those of riper Years. 12mo. 3s. 6d. Boards. Richardson. 1787.

These selections are from some of the best and most admired authors of our own country, and from a few of those of France. They are collected by a sensible, and by no means unlearned lady *, and the choice does not disgrace either her judgment or her taste; but

* We say *lady*, because some passages in the Preface, &c. lead us so to conclude, with tolerable certainty.

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ſhe has not done juſtice to the beautiful and well-known lines made by the late excellent Dr. Doddridge on his family motto, *Dum vivimus vivamus*, as ſhe has neither ſaid whence they are taken, on what occaſion they were written, nor has ſhe given the motto entire, ſo that the point and meaning cannot be fully underſtood.

Theſe moral and inſtructive collections are generally uſeful, and we recommend the preſent publication as proper to be added to thoſe of the ſame ſort already given to the world; but we were ſorry to ſee ſo very numerous a liſt of *Errata*, which few will take the trouble to mark; *we* muſt, however, eſpecially as coming from a fair lady, accept the apology here made (great diſtance from the preſs), and we wiſh others may be equally inclined to mark them as *Errata*, and to overlook them as *defects*.

Art. 49. *A Treatiſe on the Wines of Portugal*; and what can be gathered on the Subject ſince the Eſtabliſhment of the Engliſh Factory at Oporto, *Anno* 1727: alſo a Diſſertation on the Nature and Uſe of Wines in general, as pertaining to Luxury and Diet. By John Croft, S. A. S. 8vo. 1s. York printed; ſold by Baldwin, London. 1787.

This work gives a very circumſtantial detail of the Portugal wine-trade. The Author, who ſeems well acquainted with his ſubject, enters minutely into a deſcription of the ſeveral methods of making the wine, and the various ways of adulterating it, as practiſed both in Portugal and in England.

In the ſecond part of this performance he deſcribes the different kinds of wines, uſually imported in this country; enumerates the excellencies of each, and ſhews how to diſtinguiſh the good from the bad: extending his obſervations to the Rheniſh, Hungarian, French, Madeira, Canary, Spaniſh, Italian, &c.

We could have wiſhed Mr. Croft had clothed his uſeful information in better language; or given his readers an exhilarating glaſs, to ſuſtain them under the fatigue of peruſing a uſeful but dull pamphlet.

THEOLOGY, &c.

Art. 50. *A Charge and Sermon* delivered at the Ordination of the Rev. Mr. John Deacon, April 26, 1786, at Leiceſter. Together with the Introductory Diſcourſe, the Queſtions propoſed to the Church and the Miniſter, the Anſwers returned, and Mr. Deacon's Profeſſion of Faith. Small octavo. 1s. 6d. Buckland.

This Ordination ſervice, which was performed in a ſociety of Baptiſts of the Calviniſtic perſuaſion, is drawn up in a plain and ſerious ſtyle; and, notwithſtanding the general character of Puritaniſm which runs through it, contains many hints not undeſerving attention from young divines, of all profeſſions.

Art. 51. *A Defence of the Doctrine of the Trinity*, and eternal Sonſhip of our Lord Jeſus Chriſt, as revealed in the Scriptures; in Oppoſition to a late Scheme of temporal Sonſhip. By a Baptiſt. 8vo. 1s. 6d. Buckland.

A diſpute in a ſociety of Baptiſts, at Edinburgh, concerning the eternal Sonſhip of Jeſus Chriſt, gave occaſion to this piece of polemical

mical divinity; from which we learn nothing, but that it is written by one who has more zeal than knowledge, or candour. For, when the contending parties, for the ſake of peace, agreed to a temporary forbearance on the point in diſpute, till they ſhould be farther enlightened, this zealous defender of the Trinity was highly diſpleaſed; declaring, in his preface, that 'this forbearance was inconſiſtent with every view the Scripture gives us of Chriſtian forbearance.' Alas! how little does this good man know of the goſpel!

Art. 52. *Letters on Faith.* Addreſſed to a Friend. By James Dore. 12mo. 1s. 6d. Buckland. 1786.

Mr. Dore conſiders the nature of faith, its grounds, its effects; the reaſonableneſs of faith in Chriſt; its importance, and the improvement of the ſubject. The Letters are ſenſibly and agreeably, though ſomewhat diffuſely, written. Faith is defined, in general, as '*credit given to a report*; faith in Chriſt, *faith in the teſtimony of Chriſt*, or *a full perſuaſion of the truth of what he has taught*, properly underſtood and fully realized in the mind.'—Faith is certainly nothing or of no value, deſtitute of its proper effects on the life and conduct. This Author appears to write very candidly and rationally on the ſubject.

Art. 53. *Man naturally inclined to Religion.* A Diſſertation, by the Rev. John Steffe, Vicar of Little Baddow, Eſſex; Author of Seven Letters on the State of the Soul after Death, and other Subjects. 8vo. 61 Pages. Chelmsford, printed, 1786. No London Bookſeller mentioned, nor price.

Had this writer aſſerted that mankind were in danger of being influenced and led aſtray by imagination and paſſion, inſtead of attending to the voice of truth and reaſon; or that they are more affected by and inclined to pomp and pageantry than what is of real worth and excellence; or had he ſubſtituted the word *ſuperſtition* for that of religion, he might poſſibly have been nearer the truth, in this haſty declamation. *Superſtition* is chiefly created and directed by fear and terror, and has often been employed *(politically)* as one means of more eaſily ſubjecting and enſlaving mankind. When a country is viſited by ſome dreadful or threatening calamity, every place of worſhip is crowded: but *religion* is of a diſtinct nature. *Piety*, and *devotion*, are of too rational, too noble, and uſeful a kind (if properly underſtood), to be thus degraded by ignorance and abject fear. They are excellent principles, which ought certainly to be manifeſted by external acts of worſhip, at the ſame time that they have a much larger extent, and *ſhould* have their prevalence, and operate with energy, on the whole conduct of man. That he has a capacity for them, ſome tendencies to them, and (in the Chriſtian world) great advantages for their exertion and improvement, is alſo evident. Equally clear it is, that true devotion and piety are greatly diſtinct from that ſuperſtition which has overſpread all parts of the earth, and which has generally had ſomewhat not only ignorant and terrific in its appearance, but alſo cruel and baneful in its effects. All this proves how requiſite Chriſtian principles are to correct the errors and miſtakes of mankind; at the ſame time that it muſt be deeply lamented that *Chriſtianity itſelf* has, by the means of bigotry, fraud, and ambition, been

been too often directed, by human hands, to the moſt wretched purpoſes, and made the inſtrument of bigotry and barbariſm. While, therefore, we acknowledge the learning and ingenuity of this Author, and may in ſome points agree with him, we apprehend he muſt give the ſubject a very careful review, before much credit will be derived to him from the weight and ſtrength of his reaſoning.

Art. 54. *Sermons* on different Subjects. By the late Rev. John Jortin, D. D. Archdeacon of London, &c. The Third Edition. 7 Vols. 8vo. 1l. 15s. Boards. White. 1787.

Dr. Jortin's Sermons paſſed under our notice in the 44th volume of our Review, p. 362, and 47th volume, p. 247. The preſent edition, publiſhed by his ſon, Mr. Rogers Jortin of Lincoln's Inn, is enriched with a Life of the Author, by Dr. Heathcote, which was firſt publiſhed in the octavo Biographical Dictionary *. As the preſent editor furniſhed the materials of this account, its authority is unqueſtionable. Dr. Jortin was a man highly reſpectable for his learning and abilities; and we are glad to ſee that the Public have done juſtice to his memory, and his merit, by repeated demands for new editions of his truly valuable writings.

Art. 55. *Sermons* by the late Reverend Dr. James Paterſon; one of the Clergymen of St. Paul's Engliſh Epiſcopal Chapel in Aberdeen. 8vo. 6s. Boards. Edinburgh, printed; London, ſold by Meſſrs. Robinſons. 1786.

It will require very little more to recommend this volume to the notice of the humane and charitable, than to tranſcribe a paſſage from the *Advertiſement to the Public*, which, though anonymous, we doubt not is authentic. It is as follows: 'Dr. Paterſon's ſituation was in every period of his life far removed from affluence, but he was never heard to regret on his *own* account the narrowneſs of his fortune. For his *family*, however, he felt, what he felt not for *himſelf*; and the proſpect of the circumſtances in which, on his death-bed, he ſaw them about to be left, gave his heart many a painful pang. If theſe circumſtances ſhall be rendered in any degree more eaſy by the ſale of the volume which is now offered to the Public, no injury will be done to the memory of a man, who, to ſerve a benevolent purpoſe, would at any time have ſacrificed all pretenſions to fame as an author; and to thoſe readers who poſſeſs that benevolence of heart which ſo ſtrongly marked his character, any apology for a work publiſhed with *ſuch* a view is ſurely unneceſſary: by ſuch men the following diſcourſes, were they much leſs accurate than they are, would be peruſed with *indulgence*, and they do not claim their applauſe.'

It is farther and properly obſerved by the unknown Editor, that though, 'theſe diſcourſes are not compoſed with all the accuracy, which, had they been prepared by their Author for the preſs, the Public would have had a right to expect; they are not, in the opinion of thoſe who have ſeen them, without merit.' They certainly are not; they are plain, practical, and rational, and while they *can* hurt none, they may be ſerviceable to many.

* *In 12 volumes octavo*; ſee Rev. for March laſt, p. 210.

Art.

Art. 56. *The Poſthumous Works of the Rev. Thomas Adam*, late Rector of Wintringham. 8vo. 3 Vols. 12 s. Boards. Buckland, &c. 1786.

We have frequently, in his life-time, announced the publications of this truly pious and orthodox divine: See, particularly, his "Paraphraſe on the Eleven firſt chapters of St. Paul's Epiſtle to the Romans," Rev. vol. xlv. p. 400; and his "Evangelical Sermons," Rev. vol. lxvi. p. 315. It is well known that *our* theological ideas do not well accord with thoſe of ſuch writers as Mr. Adam, and others, the followers of William Law, Hervey, and the reſt of thoſe good Myſtics, whoſe private characters we revere, while we cannot, as friends to rational religion, but diſapprove their ſentiments. It will not, therefore, be expected that we ſhould recommend the volumes now before us; but we ſhall, nevertheleſs, fairly enumerate their contents, for the ſatisfaction of thoſe of our Readers who are fond of what they term *Evangelical* compoſitions.—Vol. I. Conſiſts of 'Private Thoughts on Religion, and Sermons on different Subjects:' to which is prefixed, A Sketch of the Author's Life and Character.—Vol. II. Contains 'An Expoſition of St. Matthew's Goſpel, with ſuitable Lectures and Prayers.'—The IIId volume continues the Expoſition, Lectures, and Prayers; to which are added, more 'Sermons on different Subjects.'—We repeat, what we have before obſerved with reſpect to Mr. Adam, that his productions are thoſe of a ſenſible * man [according to *his* principles], who deſired to deliver the true ſenſe of Scripture, as far as he could attain it, and to advance the cauſe of Chriſtian piety, agreeably to the notions which he had formed.—There is no doubt but his practice was truly conſcientious, and his example edifying, eſpecially to thoſe of his own peculiar perſuaſion.

Art. 57. *Dying Advices* to the Aſſociate Congregation of Haddington. By the Rev. Mr. John Brown, their late Paſtor. 8vo. 12 Pages. Price 1 d. Edinburgh, Paterſon. 1787.

The late Rev. Mr. Brown, of Haddington, appears to have been a very good man; and we have no doubt but that the Aſſociated Congregation of that place are a very good ſort of people. Yet, if we credit their paſtor's account of them, they are ſtill, as the ſaying is, *no better than they ſhould be*; nor was the ſhepherd much better than the flock;—for he tells them, that he fears *many of them will go down to hell with all the Goſpel ſermons and exhortations they have ever heard—to aſſiſt their conſcience in upbraiding, knawing, and tormenting them.*—And of *himſelf* he ſays, 'I ſee ſuch weakneſs, ſuch deficiency, ſuch unfaithfulneſs, ſuch imprudence, ſuch unfervency and unconcern, ſuch ſelfiſhneſs in all that I have done, as a miniſter or a Chriſtian, as richly deſerves the deepeſt damnation of hell.'—Why will Chriſtian preachers thus expoſe themſelves, and their re-

* We might here add, that he was, in a certain degree and character, a man of genius; as is evident from many ſtriking paſſages in his Private Thoughts, &c. which manifeſt an original turn of thinking, and a ſtrength of expreſſion, well fitted to make a laſting impreſſion on the minds and memories of his readers.

ligion,

ligion, to the ridicule of those who, in their education, have not contracted prejudices favourable to such strange effusions of mistaken piety!

SERMONS.

I. *The dying Believer's Confidence in his exalted Redeemer.*—At the Meeting-house in Butt Lane, Deptford, Oct. 16, 1785. On Occasion of the much-lamented Death of the Rev. John Olding, who, after having been thirty-one Years Pastor of the Church assembling in that Place, fell asleep in Jesus, in the 64th Year of his Age. By Stephen Addington, D. D. 8vo. 6d. Buckland, &c.

This discourse is in the true, but now almost antiquated manner of the Puritans. It will however be as acceptable to one class of antiquarians, as a book printed in the Old English Black letter is to another.

II. *The first and second Advents of our Saviour Jesus Christ*, considered in a Sermon preached Nov. 27, 1785, being Advent Sunday. By John Kennedy, Rector of Langley in Kent, and Vicar of Godstone in Surry. To which are added, some Observations on the Advantages arising from the Establishment of Sunday Schools; and some Hints for rendering of still greater Utility to the Nation at large these truly Christian Institutions. 4to. 1s. Wilkie, &c.

The chief merit of this discourse is, that it is intended to promote a very laudable and useful design.

III. —— At St. Giles's, Reading, Dec. 21, 1786, for the Benefit of the Girls Charity School. By William Bromley Cadogan. 8vo. 1s. Rivington. 1787.

The text is, *In thee the fatherless findeth mercy.* The Sermon is orthodox; and the preacher warmly persuades us to the practice of charity in general, but more especially that species of it which is calculated, by giving religious instruction to the rising generation, 'to connect the good of mankind with the glory of God.' This gentleman's compositions are in particular request with the Methodists.

IV. *The Perfections and Majesty of the Deity displayed by the Operations of Nature*—On Occasion of the Thunder Storm, which happened Aug. 9th, 1787. By a Protestant Dissenter. 8vo. 1s. Gardner.

If, by drawing the attention of an audience to the greater phenomena of nature, to those extraordinary operations of the elements, which strike the mind of man with unusual awe, any good can be done in the way of religious instruction, it is right to embrace the opportunities afforded by such means. This pious preacher *first* attempts to raise 'the hearts' of his hearers 'to an affecting sense of the Majesty of the Deity, from a view of the displays in his glory recorded in his word, or those proofs of them which have been visible to our own eyes.' *Secondly*, to 'shew the consequences of such an habitual persuasion upon saints and sinners:' and he concludes with drawing 'some practical inferences. His thoughts,' he says, 'were turned to this subject, from a sincere desire to *reinvigorate upon the thoughtless and inattentive*, those awful and affecting impressions

which appeared to ſeize almoſt every individual, during that alarming ſtorm,' &c. &c. The deſign of this diſcourſe, no doubt, was commendable, but the preacher does not always expreſs his ideas in the happieſt manner: as our Readers may obſerve, in the few words here quoted.

CORRESPONDENCE.

*** Mr. Blanchard ſeems to have been too haſty in adopting the ſentiments which his friends have ſuggeſted. We deemed his *Syſtem of Short-hand* a good one, and conſequently, in our review of it, we gave it the praiſe which we thought it really deſerved. The latter part of the paragraph, which gives offence, is miſconſtrued by Mr. B.'s friends: the omiſſions which we noticed were in the explanation and not in the ſhort-hand. See our Review for July, p. 84.

††† We have received a long letter from the Editor of the *Improved Latin Orthography*. (See Review for Auguſt, p. 165.) *Our* thoughts and *his* do not coincide. We think that the Latin ought to be ſpelled as the beſt Latin writers of the Auguſtan age have ſpelled it. Mr. S. B. thinks not. Our Readers may determine for themſelves who is right.

‡†‡ The favour of *Amicus Juratiſſimus*, dated Sept. 20, is entitled to our kind acknowledgments; but we do not think it adviſeable to *ſtand forth* in the way which he intimates,—or in any mode of notoriety. To be deemed uſeful to the Public, by our literary labours, is our higheſt ambition; and to remain unknown, is our conſtant wiſh,

"Thus contented to *live*—not unwilling to *die*—"
PRIOR's *Down Hall*.

"Hated by Fools"—— SWIFT.

‡'‡ In purſuance of the requeſt of *Clericus*, whoſe letter is dated in September laſt, we have collected ſome particulars relative to QUINTUS SEXTIUS, the Pythagorean philoſopher; and we propoſe to publiſh them in a future Review, not having room in our preſent number.

§†§ We are ſorry that the requeſts of *J. S.* and *W. B.* muſt not be complied with. It is painful to us, to be obliged, ſo often, to reject the applications and inquiries of Correſpondents, whom we cannot anſwer without ſubjecting ourſelves to inconvenience, the extent of which might be extremely diſagreeable.

‖§‖ The "FINAL FAREWELL," in our next.

☞ Mr. Young's two letters coming to hand too late in this month for proper conſideration, will be duly attended to in our next.

†††† Mr. T. B. Clarke is deſired to accept our hearty thanks for his public defence of the Review.

‡*‡ Dr. Hamilton, and other Correſpondents, hereafter.

THE MONTHLY REVIEW,

For NOVEMBER, 1787.

ART. I. *Philoſophical Tranſactions.* Part I. For the Year 1787. Concluded from Page 181 of our Review for *September*.

Experiments of the Production of dephlogiſticated Air from Water with various Subſtances. By Sir Benjamin Thompſon, Knight, F. R. S.

WHEN the freſh leaves of healthy vegetables are expoſed, in water, to the action of the ſun's rays, a quantity of *dephlogiſticated* or *pure air* is produced. This fact, diſcovered by Dr. Ingenhouſz, is generally conſidered as an inſtance of the purification of the atmoſphere by the vegetable kingdom, and even alleged as an argument in ſupport of that beautiful theory. It is ſuppoſed that phlogiſticated or fixed air is imbibed by the leaves, and decompoſed by the powers of vegetation; that a part of thoſe airs, which conſtitutes their impurity with regard to animal life, is retained as nouriſhment to the vegetable; while the pure air, ſo eſſential to animals, is thrown out, as being, to the vegetable, excrementitious.

Among many facts brought to prove that the air in queſtion is really thus *elaborated* in the veſſels of the plant, particular ſtreſs is laid on the production of the air continuing only for a *ſhort time*, till the leaves *change their colour*, for after that period no more air has been obtained. This is conceived to be owing to the powers of vegetation being then deſtroyed, or, in other words, to the death of the plant; and hence it is inferred, not only that the leaves actually retained their vegetative powers for ſome time after they were ſeparated from the ſtock, but that it was in conſequence of the exertion of theſe powers that the air, yielded in the experiments, was produced.

Plauſible as this account appears, Sir Benjamin has proved, by a great number of experiments related in this paper, that it is erroneous. Indeed the circumſtances of the leaves of a plant, accuſtomed to grow in air, being ſeparated from the ſtem and confined in water, are, as he obſerves, ſo unnatural, that we can hardly conceive the ſame functions to be performed in ſuch

different ſituations; and it ſeems to have been from this conſideration that the firſt doubt on the ſubject aroſe in his mind.

He found, that though the leaves, expoſed in water to the action of light, actually do ceaſe, in a few days, to furniſh any air, yet, after a ſhort interval, they regain that property; and that, after all the powers of vegetation are apparently deſtroyed, they furniſh (or rather cauſe the water to furniſh) *more* and *better* air than they did at firſt.

In water ſaturated with pure air, freſh leaves acted in the ſame manner as in common water; whereas, according to the theory, they ought to have immediately died, as there is no inſtance of any vegetable or animal being able to nouriſh itſelf with its own excrement.

Subſtances in which no elaboration, or circulation of juices, can poſſibly be ſuſpected to take place, cauſed the water to yield dephlogiſticated air, in like manner as recent vegetables; and even in much greater quantities, and purer in quality. Such particularly were the dry down of the black poplar tree, and raw ſilk; which, with freſh portions of water, continued to furniſh dephlogiſticated air for ſeveral months ſucceſſively.

It is plain from theſe facts, that the production of the air in queſtion cannot be aſcribed to the agency of any vegetative powers. Sir Benjamin has not yet been able ſatisfactorily to aſcertain its real origin; but his experiments have thrown great light upon it, and we ſhall preſent our Readers with an abſtract of what appear to us the moſt remarkable particulars obſerved in them.

When raw ſilk, or the other bodies above mentioned, are expoſed in water to the ſun, for the firſt time, a little phlogiſticated air is produced, prior to the pure air; but if they have previouſly been well waſhed with water, the air proves pure from the beginning. After a certain time, the production of air ceaſes, that is, no more is obtained from the ſame water; but the ſame ſubſtances, in freſh water, continue to furniſh pure air as before. The air is purer, and more copiouſly produced, when the ſun ſhines bright, than when his rays are more feeble, or when they are frequently intercepted by flying clouds; but with ſilk, or the poplar cotton, it is in all caſes better than common air, and better than the air which is in general produced by the freſh leaves of vegetables in the experiments of Dr. Ingenhouſz. The medium heat of the water, at the time that air was produced in greateſt abundance, was about 90° of Fahrenheit: when the glaſs globe was covered from light, but kept in the ſame heat by means of a ſtove, only a few detached bubbles appeared: when the globe was ſet in the ſun, but kept cool to about 50° by the repeated application of ice-water, air was produced, but not ſo abundantly as when the glaſs was ſuffered to become hot

by the ſun's rays: ſtrong light from candles, with a heat of 90°, had the ſame effect as the ſun, only in a ſomewhat lower degree, probably from its leſs intenſity.

It ſeems as if water, in order to the production of air, required ſomething to be *communicated* to it; and, whatever this ſomething may be, that it is frequently contained in the water itſelf, and more abundantly in ſome waters than in others. Pond water yielded more than twice as much air as ſpring water did in the ſame circumſtances. The fine glaſs threads, called ſpun glaſs, incapable of communicating any thing to water, furniſhed only an inconſiderable quantity of air, worſe than that of the atmoſphere: this was doubtleſs the air contained originally in the water, and we may hence conclude, that the air exiſting in water is worſe than common air.

In all caſes where any conſiderable quantity of pure air was ſeparated from water by the influence of light, the water loſt part of its *tranſparency*, and acquired a *greeniſh* caſt: at the ſame time a quantity of whitiſh-yellowiſh earth precipitated, which was with difficulty got off from the glaſs.

It might be ſuppoſed, agreeably to Dr. Prieſtley's hypotheſis, that this *green matter* is a *vegetable* ſubſtance, which attaches itſelf to the bodies expoſed in the water, and grows, as a plant attached to its ſoil; and that the air yielded in the experiments is produced in conſequence of the exertion of its vegetative powers. But, by a careful and attentive examination of the green water under a moſt excellent microſcope, at the time when the water appeared moſt diſpoſed to yield pure air in abundance, Sir Benjamin was convinced, that, *at that period*, it contains nothing which can poſſibly be ſuppoſed to be of a *vegetable* nature. The colouring matter of the water was evidently of an *animal* origin, being nothing more than the aſſemblage of an infinite number of very ſmall, active, oval-ſhaped animalcules; without any thing reſembling that kind of green matter, or water-moſs, which forms on the bottom and ſides of the veſſel when this water is ſuffered to remain in it for a conſiderable time, and into which the animalcules above mentioned are ſuppoſed by Dr. Ingenhouſz to be actually transformed.

It ſeems, on the whole, as if the pure air, in the different experiments, was generated by means of theſe animalcules, for it evidently accompanied them; and that the leaves, ſilk, &c. did no more than aſſiſt in making its eſcape, by affording a convenient ſurface to which it could attach itſelf, in order to its being collected together, and aſſuming its elaſtic ſtate.

Deſcription of a new Electrometer. By the Rev. Abraham Bennet, M. A.

Appendix to the Deſcription of a new Electrometer. By the ſame.

Theſe curious papers are accompanied with three plates; two of them exhibiting different views of the electrometer, and the third

third the application of it in different experiments. The astonishing sensibility of this instrument, to low and unheeded degrees of electricity, induces us to gratify our philosophical Readers with a full description of it; and, from the simplicity of its construction, we hope to render it intelligible without figures.

It consists of two slips of gold leaf, about three inches long and a quarter of an inch broad, suspended, close together, in the middle of an upright glass; which glass is open at both ends, and seems to be about an inch and a half wide and five inches high.

The glass is set in a wooden or metal foot; and has a flat metal cap on the top, about an inch more in diameter than the glass. Round the outer edge of this cap is a rim, about three quarters of an inch deep, to keep off drops of rain or dust; and within this rim is another, about half the depth of the outer one, lined with silk or velvet, that it may fit tight on the glass, and be easily taken off occasionally. From the centre of the cap, hangs a tin tube, a little longer than the depth of the inner rim; and to a small peg in the end of this tube the slips of gold leaf are fastened, with paste, gum water, or varnish. That the gold may not be affected by any electricity communicated to the glass, two long pieces of tin-foil are fastened with varnish on opposite sides of the internal surface of the glass (where the leaf gold may be expected to strike) and continued down to the foot. The upper end of the glass is covered and lined with sealing-wax as low as the bottom of the outermost rim, to make the insulation more perfect.

Mr. Bennet has given an account of many curious experiments made with this instrument, but they are so concisely drawn up as not to admit of abridgment. We can only mention a few of the general results, to give our Readers some idea of its extraordinary sensibility.

Powdered chalk, wheat flour, and various other powders, blown on the cap from a pair of bellows or with the mouth, projected by means of a brush or wing, or by clapping the leaves of a book together, the dust stirred up from the road with a stick, powders let fall from one plate upon another plate resting on the cap, in short every application of powdery substances, earthy, resinous, or metallic, produced electricity in the gold leaf, positive in some circumstances, and negative in others; and the same circumstances which occasioned some powders constantly to produce the one electricity, occasioned others to produce constantly the other.

The sensibility is still further increased by placing a lighted candle on the cap. A cloud of chalk powder, that before would only have opened the gold leaves, will now cause them to strike against the sides for a long time together. A cloud of chalk or flour being made in one room, and the electrometer with its candle

candle brought leiſurely from another, the cloud will electriſy it before it comes very near.

In clear weather, when no clouds were viſible, the inſulated ſtring of a kite, without metal, applied to the electrometer, has cauſed the gold to ſtrike the ſides: in cloudy weather, with a wire in the ſtring, the electricity was ſenſible at the diſtance of ten yards, or more, from the ſtring. Sometimes the electricity has been ſenſible without a kite, though in a very unfavourable ſituation, encompaſſed by buildings, in a town ſurrounded with hills: a thunder cloud paſſing over occaſioned the gold to ſtrike the ſides very quick, at every flaſh of lightning.

A tobacco pipe being heated at the ſmaller end, a little water poured through it upon the cap, produces negative electricity, while the aſcending vapour, received on another electrometer, electrifies it poſitively; phenomena which, as the Author obſerves, may in ſome meaſure illuſtrate the electrification of fogs and rain.

This electrometer may likewiſe be applied to Mr. Volta's condenſers, both large and ſmall; and Mr. B. deſcribes a ſimple and convenient method of connecting them together.

Magnetical Experiments and Obſervations. By Mr. Tiberius Cavallo, F. R. S.

The doubts which we expreſſed in our account of the preceding Paper on this ſubject*, appear now to have been well founded; for the Author has tacitly given up the opinion which he there laboured to eſtabliſh, of ſome kinds of braſs being poſſeſſed of a power of attraction to the magnet, independent of any iron in them.

Though the needle, which he had contrived, be more ſenſible than thoſe in common uſe, it is certainly much inferior, for exploring very *low* degrees of magnetiſm, to Profeſſor Brugman's method, *viz.* placing the body to be examined, on the ſurface of mercury (or, in ſome caſes, of water) in a veſſel ſix or eight inches wide, and preſenting to it a ſtrong magnet; for beſide that the needle has *leſs power* than the magnet, and that it cannot move *ſo freely*, how fine ſoever the point be on which it turns, as a body does on the ſurface of a fluid, its own *tendency to the magnetic meridian* neceſſarily counteracts or conſumes a part of the magnetiſm to be explored, ſo that no needle can give us any intimation of *very low* degrees of magnetiſm, that is, of ſuch as are not *more* than ſufficient to overcome that tendency as well as the friction, for it is only this *ſurplus* that is diſcoverable by a needle.

With this nicer teſt of magnetiſm, Mr. Cavallo repeated ſome of his former experiments, and was thereby convinced, that the preſence of iron is much more general than he had imagined:

* *See Monthly Review* for March laſt.

that the braſs, which he thought had been rendered magnetic by hammering, was really ſo before the operation; that the magnetiſm was ſometimes confined to particular parts of the maſs; and that when he thought he had perfectly incorporated iron with braſs by fuſion, the iron was rather concealed in ſome part or other of the braſs, than diffuſed equably through its ſubſtance.

In the courſe of theſe experiments, he obſerved an unexpected phenomenon, in regard to the ſurface of the mercury, *viz.* that though ſubſtances float on it with wonderful nimbleneſs when the mercury is firſt poured into the open veſſel, they will by no means float with equal facility after expoſure to the air for an hour or two; ſo that pieces of braſs, which at firſt were evidently attracted by the magnet, were, about an hour after, not in the leaſt attracted by it. There ſeems to be formed a kind of cruſt on the ſurface, owing (doubtleſs) chiefly to the imperfect metals from which quickſilver is ſeldom free, and partly (perhaps) to moiſture or duſt adhering, as Mr. C. has obſerved it, in ſome meaſure, in the pureſt quickſilver that can be procured. When the mercury has thus become ſluggiſh, he finds it to be effectually purified by paſſing it through a paper funnel, that is, a piece of clean writing-paper, rolled up conically, with an aperture at its apex of about a fiftieth part of an inch in diameter.

Mr. Cavallo proceeds to another ſubject of enquiry, the attraction of ferrugineous ſubſtances to the magnet *in their different ſtates of exiſtence.*—As *ſoft* ſteel, or iron, is known to receive magnetiſm very eaſily, and to loſe it again with equal facility, while *hard* ſteel receives the power with difficulty, but retains it obſtinately; it was natural to imagine, that a piece of ſteel, placed red hot (that is, in the ſtate of greateſt ſoftneſs) between two magnetic bars, and hardened in that ſituation by ſuddenly pouring cold water on it, might receive and retain a greater degree of power than can be communicated in the ordinary way. From ſeveral trials it appeared, that a *conſiderable* power, but by no means extraordinary, is producible by this method, eſpecially in ſmall bars; and conſequently that it will be of ſome advantage, in making artificial magnets, to harden them in the poſition above mentioned; after which they may be poliſhed, and further impregnated in the uſual manner. We ourſelves made ſome experiments of the ſame kind many years ago; but the power we obtained was *very inconſiderable*, perhaps from our bars having been too large for the power that we had to act upon them: we were led to this enquiry by the known fact of an iron croſs on a ſteeple at Delft having become in part ſtrongly magnetic, and the magnetic part ſo hard as not to be touched by a file; whence we *ſuppoſed*, that the temporary or tranſient magnetiſm, which long bars of iron acquire naturally in certain poſitions, had in this caſe been rendered fixed by the converſion of the iron into hard ſteel.

ſteel, a change which might probably be brought about by lightning, or other natural agents.

In the courſe of the above trials, Mr. Cavallo obſerved, that while the pieces of ſteel were red hot, they did not ſeem to be attracted by the magnet; for the leaſt ſhock, even pouring the water on them, would remove them from the proper ſituation. From ſeveral experiments, made in conſequence of this obſervation, it appeared, that while iron or ſteel continue fully red hot, the magnet has no ſenſible action upon them; that when ſuch a degree of redneſs, as is clearly perceivable in day-light, begins to diſappear, the attraction begins to take place again; and that when cooled a little below the degree of redneſs viſible in the dark, it is as ſtrong as ever. He takes notice of two ſources of error, by which Kircher and others may have been deceived when they found ſmall pieces of iron to be attracted in a red hot as eaſily as in a cold ſtate: one is, that if only a part of the maſs be below redneſs, the magnet will attract the whole, in virtue of that part; the other, that when a ſmall piece is touched by the magnet, the part in contact is immediately cooled ſufficiently for attraction to take place.

That *magnets* made hot have leſs power than when cold, was a diſcovery of Mr. Canton's. Mr. Cavallo has added to it, that though heated only by boiling water, they do not recover when cold the full power which they had before, neither affecting the needle ſo ſtrongly, nor lifting ſo great a weight of iron; but that *iron*, heated to the ſame degree, affects the needle equally as in its cold ſtate. It may be worth trying, whether the magnetiſm will be *totally* deſtroyed by repetitions or long continuance of the boiling heat; and increaſed, temporarily or permanently, by intenſe cold.

The decompoſition or dephlogiſtication of iron by acids or by fire, is known to diminiſh its attraction to the magnet. Mr. Cavallo has obſerved a ſingular phenomenon in his experiments on this ſubject, that during the effervescence of iron with the vitriolic and nitrous acids, its action on the needle is *increaſed*. A *ſtrong* effervescence ſeems neceſſary for this increaſe; for the marine acid, producing little effervescence, has no effect of this kind.

The Author endeavours to apply theſe experiments toward accounting for the *variation* of the magnetic needle, and thinks he has diſcovered in them an eaſy ſolution of that wonderful phenomenon. Indeed if the direction of the needle depends upon the attraction of magnetic or ferrugineous bodies in different parts of the earth's ſurface, a diminution or increaſe of that attraction, on one ſide of the meridian more than on the other, will neceſſarily occaſion a variation in the needle's direction; and on this principle, *the diurnal variations*, or the ſmall differences obſerved in *the direction at different* times of one day, have been attributed by

by Mr. Canton to the ſun's heat, acting on one ſide of the meridian during one half of the day, and on the other ſide during the other half. So far the theory appears conſiſtent, and the cauſe adequate to the effect; but with regard to the *annual* variation, which is the preſent object, we apprehend the caſe is otherwiſe; and the Author ſeems to have overlooked the moſt intereſting part of the phenomenon, its *regularity*. That large maſſes of ferrugineous matter, phlogiſticated or dephlogiſticated by volcanoes, or removed from their original ſituation by earthquakes, *may* affect the needle in particular places, we can readily conceive; and that the Aurora Borealis *does* affect it, is matter of obſervation. But theſe, which are all the cauſes he aſſigns, are *fortuitous*, and can produce only irregular *fits* of variation in the places where they operate; whereas the needle deviates from the meridian by equal ſpaces annually, going and returning, with ſo much uniformity, that ſome have thought its motions reducible to calculation, like thoſe of the planets, and have even conſtructed tables for that purpoſe.

An Account of a Thunder-ſtorm in Scotland (July 19, 1785), *with ſome Meteorological Obſervations.* By Patrick Brydone, Eſq. F. R. S.

Remarks on Mr. Brydone's Account of a remarkable Thunder-ſtorm in Scotland. By the Right Honourable Charles Earl Stanhope, F. R. S.

The remarkable circumſtance in this ſtorm is, that while the thunder was apparently at a *great diſtance*, while Mr. Brydone was counting 25 and 30 ſeconds between the flaſhes and reports, and aſſuring his company (as the preſent theory authorized him to do) that there could be no danger; there happened ſuddenly a *near* and loud clap, neither preceded nor accompanied by any flaſh: it reſembled the firing of ſeveral muſkets ſo cloſe together that the ear could hardly ſeparate the ſounds, and was not followed by any rumbling noiſe like the other claps.

At a little diſtance from Mr. Brydone's houſe, near Coldſtream, two loaded carts had juſt forded the Tweed, and almoſt gained the top of an aſcent 65 or 70 feet above the bed of the river. The drivers, each ſitting upon the fore part of his cart, were diſcourſing about the thunder which they heard at a diſtance, and wiſhing it might be accompanied by a fall of rain; when the foremoſt, a little more elevated in ſituation than the other, was inſtantaneouſly ſtruck dead, as were the horſes, full in the ſight of his companion, who was ſtunned by the loudneſs of the clap, but felt no ſhock, nor ſaw any appearance of lightning or fire whatever.

Mr. Brydone has given an excellent deſcription (ſuch as *might be expected* from a well-informed philoſopher, but which *cannot be* abridged) of all the particulars which he could obſerve *or collect*, relative to the appearances on the body of the young man,

man, on the horſes and cart, and on the ground; with an account of ſome other effects, inferior in degree, produced by the ſame clap.

Theſe facts, as Lord Stanhope obſerves in the ſecond of the papers mentioned at the head of this article, are abſolutely inexplicable by the principles of electricity commonly received. They cannot be attributed to any *main ſtroke* of exploſion, either direct or tranſmitted, as no lightning paſſed from the clouds to the earth, or from the earth to the clouds; nor to any *lateral ſtroke*, for where there is no main ſtroke, no lateral one can exiſt. His Lordſhip accounts for them, and in our opinion very ſatisfactorily, by that particular ſpecies of electric ſhock which, in a former work *, he has diſtinguiſhed by the appellation of the *electrical returning ſtroke*; and although, when he wrote that treatiſe, he had it not in his power to produce any inſtance of perſons killed in this peculiar manner, he ventured to aſſert with confidence, that, in ſuch circumſtances as appear, in the preſent caſe, actually to have taken place, ſuch an effect would be produced. We ſhall endeavour to give our Readers an idea of his Lordſhip's theory, in the ſhorteſt compaſs we can, and without reference to the former work, though not without recommending it to the attentive peruſal of thoſe who are not yet acquainted with it.

Suppoſe a cloud (or an aſſemblage of connected clouds) to be extended horizontally ſeveral miles in length; with another cloud under it at the hither end; and under this laſt, a man ſtanding upon a little eminence on the earth. The clouds being ſuppoſed electrified *(poſitively* for inſtance), and the man being ſuppoſed within the influence of the electric atmoſphere of the lower cloud; the electric fluid naturally belonging to him will neceſſarily, by the elaſtic electrical *preſſure* of that atmoſphere, be forced down into the common ſtock in the earth. If now the upper cloud, at its further extremity, approaches to the earth within the ſtriking diſtance, and diſcharges its fire, *that* exploſion, to ſpectators ſituated near the hither end, will be *diſtant thunder and lightning:* but the lower cloud, at the ſame inſtant, diſcharging its fire into the upper, the *report* only of this exploſion will be perceived, the interpoſition of the opake cloud preventing the flaſh from being viſible on the earth. The electric atmoſphere of the cloud being thus ſuddenly removed, the electric fluid which had, by the preſſure of that atmoſphere, been forced out from the man, will ſuddenly return into him from the earth, with a velocity, and conſequently with a force, which the Author ſhews to be fully adequate to the production of the ef-

* Principles of Electricity, &c. by Charles Viſcount Mahon; *publiſhed in* 1779.

fects

fects in queſtion. He conſiders the ſeveral particular effects mentioned by Mr. Brydone, and finds them perfectly conſiſtent with, or rather naturally to point out, this theory; for there are plain marks of the *paſſage* of the electric fluid, *from the earth, into* the bodies that were affected by it; without any appearance of its having paſſed *out* of them, or been communicated from them to any other body.

Some Account of an Earthquake felt in the northern Part of England. By Samuel More, Eſq.

This earthquake happened on the 11th of Auguſt 1786, about 2 o'clock in the morning. Penrith is the northernmoſt, and Lancaſter the ſouthernmoſt place where it is here mentioned to have been felt; and it would ſeem that its greateſt force was about Ambleſide, Cartmeal, and the adjacent and intermediate places, including a conſiderable ſpace nearly in the middle between the two firſt mentioned. Several perſons were awakened by it, and deſcribe it as ſhaking violently the beds, chairs, &c.; but it does not appear that any damage was done. One perſon, who had been awake ſome time before the ſhock, heard firſt a rumbling noiſe, like that of a carriage at a diſtance, which continued ſome time after the ſhock was over; he thinks the whole might laſt four or five ſeconds.

Mr. More was then on a journey in that part of the country, and the particulars mentioned in this paper are thoſe which he collected at the places he paſſed through. The ſhock appears, however, to have extended much further North, along the weſtern coaſt of the iſland; and Mr. Brydone, in a poſtſcript to his above account of the thunder-ſtorm, mentions its being felt pretty ſeverely about Coldſtream in Berwickſhire. He was himſelf awaked by it, and felt the motion moſt diſtinctly, for four or five ſeconds at leaſt, as if the bed had been pulled gently from ſide to ſide ſeveral times. The windows were violently ſhaken, and made a great noiſe, which ſeems to have been miſtaken by many people for a noiſe accompanying the earthquake. It was a dead calm at the time, the morning cloſe and warm, and ſo dark that, though the moon was but two days paſt the full, he could not diſtinguiſh the hour on his watch, without ſtriking a light.

An Account of three Volcanos in the Moon. By William Herſchel, LL. D. F. R. S.

The exiſtence of volcanos in the moon is the more worthy of attention, as it affords a ſtrong evidence of her ſimilarity, in the nature and properties of the ſubſtances of which ſhe is compoſed, to our own earth; nor has any celeſtial phenomenon been hitherto obſerved, that points out ſo clearly an analogy of this kind.

The volcanos which are the ſubjects of the preſent Paper, *were obſerved* by Dr. Herſchel on the 19th and 20th of April laſt.

laſt. Two of them were either nearly extinct, or in a ſtate of going to break out again. The third ſhewed an actual eruption of fire or luminous matter; and this burning matter was computed to be above three miles in diameter. Its appearance exactly reſembled a ſmall piece of burning charcoal when it is covered by a very thin coat of white aſhes, ſuch as frequently adheres to it when it has been ſometime ignited; and its brightneſs was about as ſtrong as ſuch a coal would be ſeen to glow with it in faint day-light. All the adjacent parts of the volcanic mountain ſeemed to be faintly illuminated by the eruption, and were gradually more obſcure as they lay at a greater diſtance from the crater.

Deſcription of a Set of Halos and Parhelia, ſeen in the Year 1771, *in North America.* By Alexander Baxter, Eſq.

This ſingular phenomenon was obſerved at Fort Glouceſter, on the river of Lake Superior, on the 22d of January 1771; from a little before to half an hour after two in the afternoon; the ſun being then a little more than one-third way from the horizon to the zenith. A very large *halo*, or luminous circle, ſurrounded the ſun; and, at the ſame elevation with him, a beautifully enlightened circle, parallel to the horizon, extended quite round, till the two extremities of it terminated in the halo: at the points of interſection, two *parhelia*, or mock-ſuns, were formed, ſo like the true ſun, that through a hazy ſky they might have been miſtaken for him. Oppoſite to the ſun was a luminous croſs, in the ſhape of a St. Andrew's croſs, cutting, at its point of interſection, the horizontal circle, and there forming another parhelion. In the middle points between this parhelion and the two former were two others; in all five, in the ſame horizontal circle, and at equal diſtances from one another. There was alſo, very near the zenith, a *rainbow*, of very bright and beautiful colours, ſomewhat leſs than a ſemicircle, with the convex ſide towards the ſun. Mr. Baxter has accompanied his deſcription with a drawing, in which all theſe appearances are very diſtinctly repreſented.

Account of the Strata obſerved in ſinking for Water at Boſton in Lincolnſhire. By Mr. James Limbird, Surveyor to the Corporation.

A well had been ſunk in the market-place at Boſton, to the depth of 186 feet; but no water being met with, the corporation employed a well-borer, George Nailor, to ſink farther, and this Paper gives an account of the thickneſſes, or depths from the ſurface, of the different beds of earth through which George Nailor bored. It would ſeem that, down to the depth of 444 feet, almoſt the whole maſs is clay, light blue near the ſurface, and dark blue further down, interſected by a few thin ſtrata of ſand and gravel, and of a ſtone like ragſtone, with one ſtratum

of

of ſhells and light earth, at the depth of 342 feet, in thickneſs only about half an inch. Under the clay were dark-coloured earths, mixed in ſome of the ſtrata with ſand and gravel, in others with chalk, and in others with both, to the depth of 478 feet 8½ inches, the greateſt depth to which George Nailor penetrated. The corporation, diſappointed of water, and diſſatisfied with George Nailor's ſlow progreſs, ordered the well to be covered over.

Art. II. *The Works, Theological, Medical, Political, and Miſcellaneous, of* John Jebb, M.D. F.R.S. With Memoirs of the Life of the Author, by John Diſney, D.D. F.S.A. 8vo. 3 Vols. 1l. 1s. Boards. Cadell. 1787.

IT appears, by the Preface, that this work was undertaken from a zeal for the intereſts of truth, and for the civil and religious liberties of our country. That theſe were the real motives which induced Dr. Diſney to favour the Public with the life and writings of his deceaſed friend, we entertain not the leaſt doubt; and our Readers will judge, in ſome degree, from the abſtract we ſhall give of Dr. Jebb's life, how far the Biographer has executed his deſign.

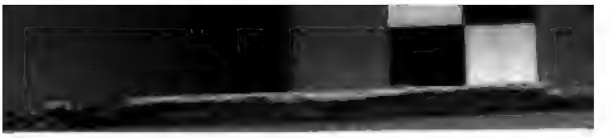
John Jebb was born in London, Feb. 16, 1736. He received the elements of his education at different ſchools in England and Ireland, and was admitted a Penſioner in the Univerſity of Dublin, July 7, 1753, whence he removed in the ſummer following, after having obtained four academical prizes, and was admitted a Penſioner of Peter College, Cambridge, Nov. 9, 1754. He took his degree of Bachelor of Arts, in January 1757, with great honour; and during the remainder of his reſidence at Cambridge, he employed himſelf in private tuition; purſuing at the ſame time, with great diligence, his theological and philoſophical ſtudies. He became Fellow of Peter College in 1761, and was ordained Deacon in 1762, and Prieſt in 1763.

In the year following, he was collated to the vicarage of Gamlingay in Bedfordſhire, elected to the rectory of Ovington in Norfolk, and married to Anne, the eldeſt daughter of the Rev. James Torkington.

The firſt publication in which Mr. Jebb was concerned, was *Excerpta quædam e Newtoni Principiis Philoſophiæ Naturalis, cum Notis variorum.* This, Dr. Diſney informs us, was the joint work of Mr. Thorpe, Mr. Wollaſton, and Mr. Jebb;—we noticed it, with approbation, in our Rev. vol. xxxiii. p. 205.

On the death of Mr. Chappelow, Profeſſor of Arabic at Cambridge, in 1768, Mr. Jebb was a candidate for that Profeſſorſhip. Dr. Samuel Halliſax was his competitor, and ſucceeded Mr. *Chappelow.*

About



About this time, Dr. Hinchcliffe, Biſhop of Peterborough, propoſed an addreſs to the King, which was offered in the Senate-houſe, March 17, 1769, and was carried againſt only two negatives, *viz.* Mr. Jebb, and Mr. Tyſon. Mr. Adair, ſoon after, preſented Mr. Jebb to the vicarage of Flixton in Suffolk, together with the united rectories of Hommersfield and St. Croſs. In conſequence of theſe promotions, he left Cambridge; but ſoon returned, on the death of Dr. Riddlington, Profeſſor of Civil Law. Dr. Hallifax ſucceeded to Dr. Riddlington's profeſſorſhip, and thereby vacated the Arabian chair. Mr. Jebb ſtood a ſecond time candidate for this place. When he was oppoſed by Dr. Hallifax, the electors were well inclined to ſupport him; but on his ſecond canvaſs for the ſame office, the majority of the electors were againſt him, on account of the ſpirit of enquiry which he had raiſed in the minds of the younger ſtudents. Mr. Craven was the ſucceſsful candidate, and he now enjoys, with reputation, the laurel which Mr. Jebb could not obtain.

His enemies, not ſatisfied with defeating his honorary proſpects, had recourſe to miſrepreſentation. Wounded and aggrieved, as he thought, in his reputation, and unjuſtly cut off from receiving the leſs diſintereſted, but not diſhonourable, advantages of his labours, by an open and abſolute prohibition of attendance on his lectures, 'extending to all perſons *in ſtatu pupillari*,' he ſubmitted his vindication to the Public in his pamphlet, entitled, *A ſhort Account of Theological Lectures*, &c. for which ſee the 44th volume of our Review, p. 82.

On March 21, 1771, Mr. Jebb held his divinity act. The theſis for diſputation was, *Status animarum in intervallo mortis et reſurrectionis agentium quicquam, ſive ſentientium ex ſacris literis colligi nequit.* The diſputation was conducted with ability and politeneſs on both ſides, and laſted longer than uſual.

In April 1771, Mr. Jebb came to London, in order to be preſent at the meetings at the Feathers tavern, for applying to Parliament for relief in the matter of ſubſcription to the Liturgy and 39 Articles of the church of England. He was on all the committees for the preparation of the petition, and he wrote during this period many letters on the ſubject in the evening papers, with the ſignature of *Paulinus*. The petition was preſented to the houſe by Sir William Meredith, Feb. 6, 1772, and rejected.

Mr. Jebb then attempted a reform in the mode of education at Cambridge. The ſubſtance of this improvement came under our notice in the 48th volume of our Journal, page 419. The reaſons why ſo excellent a ſcheme was rejected, are here fully related. The caſe was as follows:

Mr. Jebb propoſed that, for the ſake of exciting a ſpirit of emulation among the ſtudents, annual examinations ſhould be eſtabliſhed.

eſtabliſhed. For this purpoſe he offered his grace * on May 8, 1773, which was rejected by the Caput, without any reaſon being aſſigned. Mr. Jebb now retired to his living; but he had no ſooner left Cambridge, than the Vice Chancellor propoſed a grace, which paſſed the Caput and both houſes, without a diſſentient voice. This grace appointed a committee of 36 members of the Senate, to deliberate and report their opinion on the queſtion of examinations: the buſineſs now wore a favourable aſpect; but the committee was prematurely called together, while many of its members were not yet returned to the Univerſity: 14 were againſt the examinations and 9 for them.

While theſe things were tranſacting at Cambridge, Mr. Jebb communicated, to a few ſelect friends, his intention to reſign his church preferments; and he would moſt probably have executed his intention ſooner than he did, had not his mind ſuffered much diſquietude while ſtruggling under the obligations of conjugal and paternal duty, and other perſonal attachments.

About this time, Dr. Goodall, Archdeacon of Suffolk, held his uſual viſitation, in Mr. Jebb's pariſh church of Flixton, and all the neighbouring clergy attended; on this occaſion, the Archdeacon appointed prayers in the church, and Mr. Jebb appointed himſelf the preacher. His diſcourſe was on the ſubject of *ſubſcription*,—from "*Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.*" The Archdeacon was greatly enraged, and publicly rebuked Mr. Jebb, before the clergy, at the tavern where they met: much altercation

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* It will be neceſſary to lay before our Readers a ſhort account of the academical government at Cambridge, in order to acquaint them with the terms here uſed.

The *Senate* is compoſed of Maſters of Arts, Doctors of Divinity, Law, and Phyſic, having their names on the college books, or reſiding in the town of Cambridge. The Senate conſiſts of two houſes, denominated the *regent* and *non-regent* houſes; the former is compoſed of Maſters of Arts under five years, and Doctors under two; all above theſe ſtandings are *non-regents:* every member of the Senate has a right to propoſe any queſtion or queſtions he thinks proper to this aſſembly. Beſide the two houſes juſt mentioned there is a council called the *Caput*, which conſiſts of the Vice Chancellor, a Doctor in each faculty, and two Maſters of Arts. Every propoſition, or *Grace*, previouſly to its being voted in the two houſes, is to be read and approved by this council. After a *Grace* has paſſed the Caput, it is read in the *non-regent*, and *regent* houſe; and the queſtion remains ſuſpended till the next congregation; if, after a ſecond reading in both houſes, it paſſes without a *non-placet*, i. e. a negative, it becomes a *ſtatute*; but if a *non-placet* is put in by any ſingle member, the queſtion is voted, and the ſenſe of the majority prevails.

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enſued, in which Mr. Jebb freely ſpoke his ſentiments, and ſaid, 'he had a right to preach in his pariſh church every day if he choſe, and thoſe who diſliked the doctrine might retire.' The Archdeacon talked of authority, complaining to the Biſhop, &c. Nothing however was farther done in the buſineſs. At Cambridge, the Biſhop of Carliſle preached a noble ſermon on the 5th of November, againſt Subſcriptions, and againſt Popery; and, on the 23d, Mr. Wilgreſs, one of the Proctors *, preached in favour of Subſcriptions. He was *ſcraped* †; and when the ſermon was over, the Vice Chancellor called to the Proctors to take the names of all the gentlemen in one of the galleries. On this there was a general hiſs, and many ruſhed out before the doors could be ſecured; at length the Biſhop of Peterborough, the two Proctors, and the Vice Chancellor came to the foot of the ſtaircaſe. The young men then made a puſh, broke the door off the hinges, and many more eſcaped. The names of the reſt were taken; but as all were guilty, all went unpuniſhed. Such was the ſtate of Cambridge, the active ſpirits of the ſtudents being contradicted by the heads of houſes, when Mr. Jebb again returned to the Univerſity, and offered another *Grace* for his propoſed reform reſpecting the examinations. This *Grace* paſſed the *Caput*, but was rejected the next day in the *non-regent houſe*, by 67 *non placets* againſt 38 *placets*.

In the opening of the year 1774, Mr. Jebb reſumed the buſineſs of academical reformation, with a ſpirit unſubdued by diſappointment and ill uſage. He propoſed a *Grace*, Feb. 16, appointing a committee for deliberating on the proper meaſures of reform; which paſſed both houſes. The committee came to 19 reſolutions, which were referred to the Senate on April 19, and, to the aſtoniſhment of both ſides, they were rejected.

In the midſt of theſe engagements, added to his unceaſing labours as a lecturer, Mr. Jebb was not inattentive to the queſtion concerning ſubſcriptions: Mr. Lindſey and he had frequent meetings; and when that gentleman reſigned his living of Catterick, and was raiſing a congregation on Unitarian principles, no material ſtep was taken without previouſly conſulting Mr. Jebb.

May the 27th, he again propoſed to the Caput his plan of annual examination in 20 different *Graces*; theſe all paſſed the Caput, but were rejected by one vote (39 to 38) in the *non-regent* houſe.

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* The Proctors are magiſtrates in the Univerſities.

† When a preacher, or his doctrine, is diſliked, the young men ſcrape with their feet on the bottom of the pews, ſo that it is impoſſible to find out who began, or who did not ſcrape: when a preacher is ſcraped, his voice cannot poſſibly be heard.

In the beginning of 1775, Mr. Jebb propoſed that the members of the Senate ſhould appoint a ſyndicate, conſiſting of the Vice Chancellor and the Heads of houſes, to draw up a form of application to the Chancellor, requeſting to know his ſentiments, and thoſe of the friends of the Univerſity, concerning the expediency of introducing improvements into the mode of education. This meaſure was however ſuſpended, chiefly, becauſe it had been ſuggeſted, by many of the reſident friends to the inſtitution of public examinations, that if the motion was deferred till the enſuing winter, it would then probably meet with a general concurrence.

In the courſe of this ſummer, Mr. Jebb's thoughts were turned toward America. He alſo took a journey to Harrowgate, and viſited Mr. Blackburn, Archdeacon of Richmond. In his return to Cambridge, he ſpent a few days with Lord Harborough, at Stapelford. It was from this place, that he wrote to Dr. Yonge, Biſhop of Norwich, to ſignify his reſignation of his church preferment, which letter was publiſhed in his '*Short State of the Reaſons for a late Reſignation*,' and our Readers will find it in the review of that pamphlet, in the 54th volume of our Journal, p. 70. In the proſecution of his journey, he reſigned the rectory of Hommersfield, and the vicarage of Flixton, before a notary-public, on Sept. 29, 1775, and the vacancy was declared at Norwich, on the 9th of the following month.

Mr. Jebb now returned to Cambridge, and would probably have continued there, had not his opponents cut off the reſources of his ſupport, by preventing him from taking pupils. He proſecuted his great plan of annual examinations; and, when the ſeaſonable opportunity ſeemed to be arrived for the final re-ſubmiſſion of the ſcheme to the wiſdom of the Senate, he offered two graces to the Caput, which paſſed that council, Feb. 26, 1776, but were rejected by the *non-regent* houſe the day following. Thus the queſtions relating to the academical reform were loſt.

After various plans in reſpect to Mr. Jebb's future profeſſion and employment, as the means of an honourable livelihood, he finally ſettled in the ſtudy of phyſic. He continued at Cambridge, attending Dr. Colignon's anatomical lectures, and giving lectures to ſtudents in mathematics and natural philoſophy, until Sept. 1776, when he came to London. Here he gave lectures on the Greek Teſtament, while he purſued, with great application, his medical ſtudies: he attended St. Bartholomew's, as a pupil under Dr. Pitcairn, beſide Dr. Hunter, Mr. Pott, Dr. Fordyce, Mr. Falkner, and others. His labours were ſomewhat interrupted by a ſevere illneſs, but he obtained his diploma from St. Andrew's, Mar. 18, 1777, and was admitted Licentiate of the College of Phyſicians, June 25 following. He perſevered

in

his ſtudies, and commenced the practice in 1778. On Feb. 18, 779, he was elected Fellow of the Royal Society.

The warm affection which Dr. Jebb had for the liberties of ankind, and the ſhare he was diſpoſed to take in their ſupport, rſt appeared in '*An Addreſs to the Freeholders of Middleſex*, aſmbled at Free Maſons' tavern, December 20th, 1779,' for the urpoſe of eſtabliſhing meetings to maintain and ſupport the eedom of election. On Feb. 2, 1780, a large meeting of the ectors and inhabitants of the city and liberty of Weſtminſter, as held at Weſtminſter-hall, for the purpoſe of petitioning arliament for the correction of the groſs abuſes in the expendiire of public money, &c. Dr. Jebb now roſe, for the firſt me, to addreſs a popular aſſembly on a political queſtion; he pported Mr. Fox, with great ability, and requeſted that gentleman to offer himſelf a candidate to repreſent Weſtminſter, at the xt general election.

In the ſame month, Dr. Jebb was nominated, by the comittee of Huntingdonſhire, one of their deputies to attend the eeting of the repreſentatives from the petitioning counties, in der to concert meaſures for the more effectual reform of the reſent conſtitution of the Houſe of Commons. We ſhall not tain our readers with a particular account of all Dr. Jebb's olitical proceedings, as they are freſh in every one's memory; it ay be ſufficient to obſerve, that he was, during the remainder of s life, perpetually engaged in all meaſures that had any tendency ſuppreſs deſpotiſm, and to ſecure both the religious and politil liberties of his countrymen: but the cauſe of Freedom was on deprived of this able champion—who died March 2d, 1786.

Though we muſt acknowledge Dr. Jebb to have been a truly nſcientious man, as muſt evidently appear from the foregoing ſtract of his life, yet we doubt not, many of our Readers will in with us in thinking him ſometimes rather too much influced by his great zeal, which often made him precipitate and petuous: his activity was laudable, but he ſuffered himſelf be frequently hurried into meaſures, the immediate execution which would not, perhaps, have been ſo warmly inſiſted on, prudence had been more conſulted. Had he, for inſtance, hile he was ſo deeply engaged in the *academical reform*, been ſo ardent, and kept himſelf free from the *ſubſcription* buſineſs, is moſt probable that he would have ſucceeded in his plan; e majority againſt him, of 39 to 38, was very ſmall; and he d on his ſide ſome of the greateſt characters of the Univerſity, the Biſhop of Carliſle, Doctors Glynn, Colignon, Symonds, vin, Waring, Gordon, Cooke, Goddard, Watſon, Gooch, &c. he reſignation of his church preferments too, at or about the ne time, effectually cut off every proſpect of ſucceſs in ſo ndable an *undertaking*. His great zeal for the civil liberty of

his country was alſo attended with many temporal ſufferings; and he was three times rejected, when offering himſelf a candidate as phyſician to different hoſpitals in this metropolis. It is hard that a public-ſpirited perſon, labouring for the good of his country, ſhould thus be thruſt out of thoſe ſituations, in which benevolence, the true characteriſtic of a good man, could be more immediately and effectually exerciſed!

Having now gone through the Life of the Author, as given by Dr. Diſney, we ſhall ſubjoin a brief view of the contents of the volumes before us.

Beſide the Memoirs of Dr. Jebb's Life, the firſt volume contains, I. *An Account of the Theological Lectures now reading at Cambridge:* ſee Rev. vol. xliv. p. 82. II. *Letters on the Subject of Subſcription to the Liturgy and* 39 *Articles of the Church of England*, firſt publiſhed in the Whitehall Evening Poſt, with the ſignature of *Paulinus*; they were afterward publiſhed together in a pamphlet which came under our notice in Feb. 1772. See Rev. vol. xlvi p. 163. III. *A Letter to Sir William Meredith, Bart. on the Subject of Subſcription*, &c. See Rev. vol. xlvii. p. 404.

The ſecond volume contains, I. *Sermons*, of which only the firſt hath before been publiſhed, and was noticed in our Rev. vol. xlviii. p. 334. The ſecond is on Proverbs, iii. 17. in which the preacher deſcribes the nature of that religion which the Almighty, in his mercy, intended to be the guide of man, and points out ſome of the moſt beneficial effects of this gift of God in every ſcene of ſocial life. The third is that which was preached before, and gave ſo much offence to, the Archdeacon of Suffolk, at the viſitation in 1773. The fourth is on 1 Sam. xv. 22. in which religious rites and ceremonies are conſidered only as the ſteps to virtue: the preacher explains what that religion is, which reaſon dictates, and which God muſt approve, *viz.* the ſacrifice of the affections, and the worſhip of our Maker in holineſs and truth. The fifth is againſt articles and confeſſions of faith; the text Acts, x. 34, 35. The ſixth, againſt ſubſcriptions, was preached before the Univerſity of Cambridge, Dec. 27, 1772; the text Acts, xv. 10. II. *Theological Propoſitions and miſcellaneous Obſervations.* Theſe have never before been publiſhed; they are detached ſentences, or apophthegms, which ſhew the worthy Author's opinions on many religious and moral ſubjects. III. *Theſis habita in Schola Theologica Cantab.* 21 *die Martii* 1771. Of this we have already ſpoken in p. 349. The Editor ſays, 'it is now printed on account of the argument it contains, not for the ſake of its Latinity.' The apology ſeems needleſs. IV. *A ſhort State of the Reaſons for a late Reſignation:* ſee Rev. vol. liv. p. 68. V. *An Anſwer to the Author of 'A Letter to the Rev. Mr. Jebb, with relation to his Sentiments about the Unlawfulneſs of religious Addreſſes to Chriſt.'* This was firſt publiſhed as a Poſt-

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ript to Mr. Lindſey's 'Two Diſſertations on the Preface to . John's Goſpel, and praying to Chriſt.' See Review, vol. lxii. 27. VI. *A Sketch of the Plan of the Society for promoting the nowledge of the Scripture.* This Society was inſtituted at Eſſex-ouſe, Sept. 29, 1783. VII. *Remarks on the preſent Mode of ducation in the Univerſity of Cambridge.* Theſe remarks were bliſhed in 1772, and noticed in our Review, vol. xlviii. p. 419. III. *A Propoſal for the Eſtabliſhment of public Examinations*, &c. e Rev. vol. li. p. 402. IX. *An Addreſs to the Members of the nate of Cambridge:* ſee Rev. vol. liv. p. 75. X. *Select Caſes the Diſorder commonly called the Paralyſis of the lower Extremi-s:* ſee Rev. vol. lxvii. p. 299. XI. *An Addreſs to the Free-lders of Middleſex. Vide* Rev. vol. lxii. p. 81. XII. *A Letter Sir Robert Bernard, Bart:* ſee Rev. vol. lxvi. p. 71. XIII. *A tter to the Volunteers of Ireland. Vid.* Rev. vol. lxx. p. 72. IV. *Thoughts on the Conſtruction and Polity of Priſons:* ſee Rev. l. lxxv. p. 311.

The third volume is a collection of papers that have from me to time appeared in the public prints. They are on various bjects, religious, political, academical, &c. under different gnatures. To recite them all, or even to give their titles, ould require more room than we can ſpare, for they amount to . Many of them were merely temporary; and were it not at they diſplay the opinions of their Author, and may ſerve as odels, both with reſpect to argument and ſtyle, for future pa-iots, their republication might have been diſpenſed with; they e doubtleſs the ſtrongeſt proofs we can now have of Dr. Jebb's eady adherence to the cauſe of civil and religious liberty, of his tivity to promote the beſt intereſts of his country, and of the nſcientious diſcharge of his duty, both to GOD and man.

ART. III. *The Epiſtolary Correſpondence*, Viſitation Charges, Speeches, and Miſcellanies of the Right Reverend Francis Atterbury, D. D. Lord Biſhop of Rocheſter. With hiſtorical Notes. Vol. IV.* 8vo. 5s. Boards. Nichols. 1787.

THE principal part of the letters in this volume having been communicated to the Editor by the Biſhop's grandſon, r. Francis Atterbury, Precentor in the Cathedral of Cloyne, eir authenticity is unqueſtionable. They were written during e Biſhop's baniſhment; and they form, chiefly, a private cor-ſpondence between him and his daughter Mrs. Morrice, and r huſband. They contain little that concerns the Public; but ey ſhew evident marks of the ſtrong affection of the writers for ch other. One remarkable circumſtance of the Biſhop's life is

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* For an account of former volumes, ſee Rev. vol. lxix. p. 4. and xi. *p.* 41.

particularly deſcribed, *viz.* his falling into the hands of the police, under a ſuſpicion of his having aſſiſted Courayer, in his retreat to England. In a letter to Mr. Morrice, dated Feb. 1, 1727-8, he writes thus:

'—Another accident has happened, which has neceſſarily taken up a little of my time and thoughts. A meſſage has been ſent me by the *Lieutenant de Police* of this place, from the King and the Cardinal *, in relation to Pere Courayer's retreat into England, which they ſuppoſed me to have facilitated; and that all the methods taken by him in that reſpect, and towards defending the ordinations of the Church of England, had been concerted by me. I ſaid what was true on that head without diſguiſe; and, after an hour's converſation, did, I think, ſatisfy the Lieutenant that I had done nothing but what became me. He owned as much, and promiſed to make his report accordingly, and to juſtify me, not only *à la cour*, but *à la ville*; and he has been as good as his word, and behaved himſelf, on this occaſion, with all honour, and with all civility toward me; ſo that I look upon that matter as quieted. But a great noiſe having been made about it at Paris, and different reports ſpread concerning what paſſed in that conference, and concerning the event of it, I was willing to let you know the truth of matters, that neither Mrs. Morrice nor you might be under any needleſs alarm.'

In another letter, of the ſame date, he ſays,

'I wrote to you by the poſt this day on account of a meſſage ſent me from the King and the Cardinal, by the Lieutenant de Police, in relation to Pere Courayer. It has made a great noiſe here: but the truth is as I have told you. I did not mince the matter to the magiſtrate, nor am I at all aſhamed of what has happened, or concerned for it. I owned my friendſhip for Pere Courayer; told them frankly a great deal more than they knew of that matter, as far as I was concerned; and thought there was no reaſon to wonder at, or blame my conduct. I convinced them of that point, and I believe there is an end of it. I ſhewed the Lieutenant the picture † of Courayer hanging up in my room, told him I had viſited him in his retreat at Hanment, while he was in diſgrace there; and that he came to take his leave of me the night before he left Paris; and that in all this I thought I had done nothing that miſbecame me. If you ſee Pere Courayer, let him know theſe circumſtances.'

There is a letter from the Biſhop, thanking the *Lieutenant de Police* for his kindneſs, and the Lieutenant's anſwer, aſſuring the Biſhop of protection during his ſtay in France, on condition of his obſerving a few reſtrictions relative to his behaviour toward the Janſeniſts, or any other prieſts whoſe doctrine differs from that of the Romiſh church.

This private correſpondence, conſiſting of 103 letters, is concluded in the year 1731, a few months before the Biſhop's death.

* Fleury, then prime miniſter of France.

† This ſame picture is now in the Bodleian Library at Oxford; it was given by the Biſhop's Will to that Univerſity. It is eſteemed an *excellent* painting.

Via

His health had been gradually declining for ſome time; and the affliction he ſuſtained by the loſs of Mrs. Morrice, in 1729, appears, from ſome of the letters in this ſeries, to have haſtened his diſſolution.

The 104th and 105th are Latin letters, from the Biſhop to Dr. Buſby; they are followed by a diſſertation which ſeems to have been a ſchool exerciſe. Theſe three pieces were found among a collection of Dr. Buſby's letters, which are depoſited in the Britiſh Muſeum. They are ſufficient proofs, if proofs were wanting, of Atterbury's claſſical abilities; and the thanks of the Public are due to the Editor for communicating them.

The 107th is a letter from Sir Jonathan Trelawny, Biſhop of Briſtol, dated June 20, 1687, to Captain Kelly; it chiefly concerns the Biſhop's domeſtic affairs, but it affords, alſo a true ſpecimen of his ſentiments in relation to ſome matters of public concern. Speaking of his biſhopric he ſays, 'It is impoſſible I ſhould ever be above a moneth in the country in a yeer, unleſſe I am forced there from my biſhopricke altogether; and ſhould that happen, I would not ſpend 200 *l.* a year; and ſuch a thing may happen, the King being very angry with me for not ſigning the addreſſe, which ſhall never have my hand, though I was ſure the refuſal of it would not only cut off my hand but my head alſo.' The addreſs here mentioned was one that was preſented by the clergy to James the Second for his declaration in favour of religious toleration, in 1687.

We have alſo letters from Dr. King concerning Dr. Bentley's *Phalaris*.

The 110th, and following, to the 141ſt incluſive, are from Biſhop Atterbury to Biſhop Trelawny, excepting two to Dr. Newey. The Reader will here find many curious circumſtances relative to the hiſtory of the times in which theſe letters were written, *viz.* from Jan. 1701-2 to March 1703-4. They particularly relate to the proceedings in Parliament, and in the Houſe of Convocation. The remainder of the volume conſiſts of nine letters to different perſons, a collection of epitaphs, and a Latin poetical burleſque deſcription of Oxford.

The Public is obliged to Mr. Nichols, for the numerous notes, with which he hath illuſtrated the ſeveral letters in this volume; particularly for thoſe which contain biographical and hiſtorical information.

ART. IV. *Memoirs of the Medical Society of London*; inſtituted in the Year 1773. Vol. I. 8vo. 6s. Boards. Dilly. 1787.

IT hath been uſual, on the publication of the firſt volume of the memoirs or tranſactions of a learned ſociety, to give ſome account *of its inſtitution*, and the purſuits in which it is de-

ſigned to be employed. We find, accordingly, in the preface to this volume, an abſtract of the rules of the ſociety, and an intimation concerning the ſubject of ſuch papers as will be accepted for publication in its memoirs. We are told alſo that the ſociety has founded an annual reward (a gold medal, value 10 l.) for the beſt diſſertation on a propoſed ſubject. That for 1787 had for its ſubject this queſtion, '*What diſeaſes may be mitigated or cured by exciting particular affections or paſſions of the mind?*' The prize, on this occaſion, was adjudged to Dr. Falconer of Bath. The queſtion for 1788 is, '*How is the human body, in health, and in a diſeaſed ſtate, affected by different kinds of air?*' We come now to the MEMOIRS.

Art. 1. *The Character of Æſculapius.*

The ingenious author of this learned article has not favoured the Public with his name, which may nevertheleſs be known to the members of the ſociety, or to Dr. Lettſom, through whoſe hands it was communicated. The uncertainty and obſcurity in which ancient mythology is involved, affords ample ſcope for imagination and conjecture. The only information we can obtain, in regard to ſo abſtruſe and intricate a ſubject, muſt be collected from a vaſt number of obſervations and aſſertions, thinly ſcattered through the great maſs of old writings, or obſcurely related by ancient authors, who were perhaps as imperfectly acquainted with the ſubject as the moderns who ſucceeded them, and whom it is almoſt impoſſible to reconcile. Much praiſe however is due to the author of this paper; almoſt every thing that could have afforded the leaſt glimpſe of light ſeems to have occurred to him; and we doubt not that his ſagacious and diligent inveſtigations will be acceptable to thoſe who are fond of the ſtudy of antiquity.

Art. 2. *Caſe of a Gangrene ſucceſsfully treated by giving Acids and Alkalis ſeparately.* By Edward Luttrell.

This is merely hiſtorical, and does not admit of abridgment, without injury.

Art. 3. *Obſervations upon the Cauſe and Cure of the Tetanus.* By Benjamin Ruſh, M. D. Profeſſor of Chemiſtry at Philadelphia.

This paper was publiſhed in the ſecond volume of the American Philoſophical Tranſactions. See Review for April laſt, page 293.

Art. 4. *Caſes of Palpitation of the Heart, attended with peculiar Symptoms.* By J. C. Lettſom, M. D. &c.

Dr. Lettſom here gives the hiſtory of two caſes terminating in death; and a deſcription of the diſeaſed parts as they appeared on diſſection. The cauſe of the diſeaſe in the firſt caſe (a child *four years* old) was, a preternatural enlargement of the right ventricle

ventricle of the heart, in conſequence of an obſtruction of the pulmonary artery in the right lobe of the lungs. In the ſecond caſe, death ſeems to have been cauſed by a tumour near the origin of the *Aorta*, of the ſize of a walnut, preſſing equally on the Aorta and Trachea, between which it was ſituated. It is called a *Steatomous* tumour; we ſuppoſe a typographical error for *Steatomatous*.

Art. 5. *Obſervations on Deafneſs, from Affections of the Euſtachian Tube.* By James Sims, M. D.

It is not new that an Obſtruction of the Euſtachian tube produces deafneſs. Dr. Sims has pointed out ſuch ſymptoms as ſerve to determine thoſe caſes in which deafneſs is cauſed by Obſtructions of this tube, and ſhewn how to remedy the diſeaſe when thus produced.

Art. 6. *Caſe of a Retention of Urine cured by puncturing the Bladder through the Rectum.* By Mr. William Norris, F. M. S. [Fellow of the Medical Society.]

This is a dangerous operation, and though, in the preſent caſe, attended with ſucceſs, ought never to be performed till all other remedies have failed, and till the patient's life *abſolutely* requires it. For an account of it we refer to the 57th volume of our Journal, p. 2. where the operation is particularly deſcribed.

Art. 7. *Some Remarks on the Effects of* Lignum Quaſſiæ Amaræ. By J. C. Lettſom, M. D. &c.

In the beginning of this paper we have a botanical deſcription of the Quaſſia tree, copied from *Linnæi Amœnitates Acad.* vol. vi. which Dr. Lettſom has tranſlated into Engliſh, not however always preſerving the accuracy of its great author. Thus, for inſtance, in the paſſage, 'Genus Quaſſia in eodem a Zygophyllo differt gradu quo differt a Ruta Dictamnus,' there is an evident reaſon for ſaying, *quo differt a Ruta Dictamnus*, and not *quo differt a Dictamno Ruta*, as the tranſlation has it; 'the genus Quaſſia differs from Zygophyllum in the ſame degree as Rue does from Fraxinella.'

Dr. Lettſom thinks Quaſſia beneficial in relaxed nervous habits, and where the tone of the ſtomach is weakened. He treats largely on the debilitating power of ſpirituous liquors, and recommends Quaſſia as a powerful remedy againſt many of thoſe complaints that are brought on by drunkenneſs.

Art. 8. *Caſes of Hydrocephalus internus.* By Joſeph Hooper, Surgeon, F. M. S.

A ſhort deſcription of two caſes that proved fatal; with the appearances on diſſection.

Art. 9. *Obſervations on ſome Caſes of Hydrocephalus internus.* By J. C. Lettſom, M. D. &c.

Five caſes are here recorded, with ſome uſeful practical Obſervations.

Art. 10. *Account of an unusual Exfoliation of the Cranium.* By Sir Thomas Geary Cullum, Baronet.

A poor lad, about seven years old, fell into the fire, where he remained about a quarter of an hour. A year elapsed before the eschar of the burn, which he at that time received on his head, digested off; the bone was then left bare, and in about three months after, the bone itself was cast off; and, in six months more, the sore was greatly reduced in size, and the boy in perfect health, strength, and senses. The exfoliation, of which an engraving is annexed, consists of the *whole* of the *Os parietale* of one side, and part of that of the other, and a portion of the *Os Occipitis*. This extraordinary cure was performed by nature, and the boy's mother; no surgeon being permitted to give any assistance.

Art. 11. *Case of a singular Enlargement of the Heart.* By Thomas Ogle, Surgeon, F. M. S.

A concise history of the disease, and an account of the appearances on dissection.

Art. 12. *A fatal Case of a morbid Enlargement of the prostrate Gland, with a singular Appearance in the Bladder*, &c. By Anthony Fothergill, M. D. &c.

Art. 13. *An extraordinary Case of Delivery.* By James Shaw, Surgeon, F. M. S.

These two cases cannot easily be abridged: they are merely histories. The same may be said of the two following cases.

Art. 14. *An Account of two Persons having a Bronchocele, wherein the Use of burnt Sponge appeared to have a very considerable Effect.* By Timothy Lane, F. R. S.

Art. 15. *Case of Rheumatism cured by Electricity.* By Robert Sherson, F. M. S.

Art. 16. *Case of a Stone in the Bladder successfully treated, by giving water impregnated with fixed Air.* By Mr. John Harrison, Surgeon.

This case confirms the efficacy of fixed air in dissolving the stone. The patient however relapsed soon after, and died.

Art. 17. *Case of Hydrops Ovarii and Ascites.* By William French, Surgeon.

These cases frequently occur in practice.

Art. 18. *A Case of Angina Pectoris.* By Joseph Hooper.

A well-described case, with judicious remarks on the dissection.

Art. 19. *Cases of Hydrophobia.* By James Johnstone, M. D. C. M. S. S. R. M. Ed. S.

Dr. Johnstone here records two fatal cases of Hydrophobia. He adds some reflections on the treatment of persons bitten by mad animals. We perfectly agree with him when he recommends

mends mercurials in this dreadful diſeaſe; and had they been freely uſed in the two caſes above mentioned, we think the patients might have recovered. It is ſtrange that a phyſician ſhould acknowledge the efficacy of a remedy in a moſt dangerous diſeaſe, and yet let it remain in the apothecary's ſhop till his patient be DEAD!

Art. 20. *General Remarks and Cautions concerning ſome Caſes in Surgery.* By Jonathan Wathen, Eſq.

Mr. Wathen here recommends ſurgeons to a more attentive conſideration of what are generally termed trivial caſes, ſince theſe are what occur in daily practice, and require the ſurgeon's aid as well as thoſe of more rare appearance.

Art. 21. *A Caſe of a Head-ach, attended with uncommon Symptoms.* By Thomas Henry, F. R. S. &c.

This is a moſt remarkable caſe. It is well related; and, though no practical inferences can be drawn, it deſerves attention on account of its ſingularity.

Art. 22. *Caſe of Angina Pectoris.* By Edward Johnſtone, M. D.

This ſpaſmodic affection was effectually cured with pills compoſed of *aſſafœtid.* ℈ii. *camphor.* ℈i. et *extract. cicut.* ℈iſs.

Art. 23. *Of the Efficacy of the Hyoſcyamus in certain Caſes of Inſanity.* By A. Fothergill, M. D. &c.

Two caſes are given; one of which, a deep melancholy, was entirely removed with pills of the extract of this plant; the other, a puerperal mania, was attended with equal ſucceſs.

Art. 24. *The Caſe of a Burn, and another of Stones in the Kidnies.* By Stephen Lowdell, Surgeon.

The firſt of theſe caſes exemplifies the great advantage of cold applications to recent burns; the other merely relates an inſtance where ſtones in the kidnies proved fatal.

Art. 25. *Caſe of a young Lady who ſwallowed a Knife.* By William Wheeler.

There is nothing remarkable in this caſe; ſimilar ones being often recorded in the Philoſophical Tranſactions, and in other records of medical ſocieties.

Art. 26. *Caſe of Spaſmodic Affection of the Eyes.* By Benjamin Say.

This extraordinary caſe was as follows: The patient wore a piece of green ſilk over the left eye, and as long as that remained he was perfectly well, and could ſee with his right eye very diſtinctly; but as ſoon as the left eye was uncovered, he was ſeized with a convulſive motion in both eyes, the pupils were preternaturally turned upward and inward, being entirely hid from the ſight of the obſerver; at which time he was perfectly blind: as ſoon as the left eye was covered, the ſpaſm ceaſed, the eyes

eyes resumed their natural position, and perfect vision returned. The remedy to which this disease yielded was, an external application of liquid laudanum to the eye-lids.

Art. 27. *A Disease succeeding the transplanting of Teeth.* By J. C. Lettsom, M. D. &c.

We hope so many fatal consequences attending the unnatural practice of transplanting teeth will effectually suppress it.

Art. 28. *Remarkable Effects of Cantharides in Paralytic Affections.* By J. Vaughan, M. D. &c.

Merely historical.

Art. 29. *An Injury in the Hand successfully removed.* By Thomas Pole, Surgeon.

The end of an ivory bodkin had been broken under the integuments of the flexor tendons in the palm of the hand, in which situation it remained 15 years, till Mr. Pole extracted it; after which the wound speedily healed.

Art. 30. *Case of a Biliary Calculus.* By J. C. Lettsom, M. D. &c.

Art. 31. *Case of Angina Pectoris.* By James Johnstone, M. D.

Art. 32. *The Scarlatina Anginosa, as it appeared in London, in* 1786. By James Sims, M. D.

Art. 33. *History of a Gangrene of the Scrotum.* By Leverett Hubbard, M. D. of Newhaven, in Connecticut.

These four do not admit of abridgment. Dr. Sims's account of the Scarlatina Anginosa is a well-written history.

Art. 34. *A large Exfoliation of the Tibia removed.* By Mr. Thomas Whately, Surgeon.

This curious case shews the great efficacy of patience and perseverance. The limb, we are told, was preserved, after having been condemned to amputation by several surgeons, before it fell under Mr. Whately's care.

The volume concludes with *Memoirs of the Life of* JACQUES BARBEU DUBOURG, *Professor of the Faculty of Medicine of Paris, and a Corresponding Member of this Society.* By J. C. Lettsom. M. Dubourg's Eloge, published in the second volume of *Histoire de la Societé Royale de Medicine*, furnishes the greatest part of the materials for this paper; the rest is rather an encomium on the great Dr. Franklin than the life of Dr. Dubourg. Dr. Lettsom also relates the particulars (which are of little importance to the Public) of *his* being introduced to M. Dubourg.

ART. V. *Requete au Roi. Addressée à sa Majesté, par M. de Calonne, Ministre d'Etat.* 4to. 10s. 6d. Boards. Debrett. 1787.

THE charges brought against M. de Calonne, the ex-minister of France, are of a very serious nature, and are in number and substance as follow: 1. *Acquisitions et échanges.*

2. *Manœuvre dans la refonte des monnoies.* 3. *Fonds du tresor royal fournis clandestinement pour soutenir l'agiotage.* 4. *Extension d'emprunts.* 5. *Abus d'autorité, et autres en tous genres.* In the *Requete*, or Memorial, now before us, this gentleman labours to clear himself from these dishonourable imputations, and, we think, with considerable ability. He speaks particularly to the several articles. With respect to the second, *Mal-practices in the recoining of the money*, and which is by far the most criminal of any, he declares, 'Were I really guilty of fraud and peculation,—had I appropriated to my own use the profits arising from the re-coinage, and which I am charged with doing, MY PUNISHMENT OUGHT TO BE DEATH.' This is surely the language of truth and innocence! It is however a matter not to be determined by us.—Louis XVI. must be the reviewer here.

In every page of his publication, M. de Calonne is vehement for the clearing of his honour. This, he remarks, may be effected in two several ways: either by a declaration from the King, his master (who, on examining the state of the public expenditure, as exhibited in the present work, shall find it to be just and accurate), *that he is perfectly satisfied with his minister's conduct*;—or, in default of this, that is to say, if any doubt shall arise in the royal breast, as to the fairness of such statement, *to allow him to be brought to an immediate and open trial.*

Monsieur de Calonne is now in England; and he apologizes to his countrymen for his retreat to a land of liberty, by alleging, that he flew to it not from any consciousness of guilt, but from a desire of securing his papers, &c. which he conceived to be of importance to him with respect to his justification; and which, had he remained in France, would probably have been seized by the same power, which, without any regular proceeding, had attainted the unfortunate writer.—*Lettres de Cachet* are terrible things!

The minister concludes his petition and remonstrance—Happy England, where a Frenchman may remonstrate with his King!—with the following eulogium on the nation which has afforded him an asylum in the hour of disgrace. We give it in his own words, that the force of the expression may not be lost.

'—*Tels sont, Sire, Je vous en ai deja rendu compte, et je crois devoir les retracer publiquement, tels sont les seuls et vrais motifs qui m'ont fait quitter à regret les etats de votre Majesté, et pour lesquels, après m'etre retiré d'abord chez un peuple votre allié, forcé ensuite, par l'accroissement des troubles qui l'agitoient de m'en éloigner, je suis venu demander un asile à cette noble et fiere nation, qui ne le refuse jamais au malheur, et que cet apanage honorable de sa liberté eleve autant aux yeux de tout être pensant, que les flottes nombreuses qui couvrent ses portes, et l'industrieuse activité de son immense commerce. La solitude profonde dans laquelle je m'y suis renfermé jusqu'à present,*

pour

pour me livrer tout entier aux ſoins de me juſtifier aux yeux de votre Majeſté, ſuffiroit ſeul pour prouver que le ſoin dans lequel tous mes deſirs et toutes mes penſees ſe ſont concentrées, eſt l'unique but pour lequel j'ai cherché une ſtation ſure en pays étranger: le même principe me la feroit abandonner, ſi pour rendre ma juſtification plus éclatante, votre Majeſté vouloit qu'elle fut portée devant la premiere cour de ton royaume, dans la forme et avec les ſuretés que je lui ai demandé la permiſſion de preſenter comme inſeparables de ma propoſition.'

ART. VI. *History of the internal Affairs of the United Provinces*, from the Year 1780, to the Commencement of Hoſtilities in June 1787. 8vo. 5s. Boards. Robinſons. 1787.

TO introduce this work, in a proper manner, to our Readers, it will be neceſſary to lay before them the declaration made by the Writer:

'*We* have endeavoured to trace with accuracy and impartiality the ſources of the parties now exiſting in the Republic, the conduct they have held, and the claims that by each of them have been advanced. Our readers may be perfectly aſſured, that we have in no caſe ſuppreſſed the mention of any fact of importance, or thrown into ſhade any part of the *ſtory*, becauſe it made to the advantage or diſadvantage of any one of the parties. Truth has been our only object, and we have felt no motive to incline us to one ſide or the other, except where we have been ſtruck with the juſtneſs of a requiſition, or with conſiderations derived from the beauty of virtue, or the inеſtimable value of political freedom.'

The 'Hiſtory of the United Provinces' appears not to be an original performance. We ſuſpect, indeed, that it comes from the pen of a Dutchman, and where is the Dutchman to be found who, in the preſent ſtate of his country, can diveſt himſelf of prejudice and paſſion? The Author has no doubt given the hiſtory of the inteſtine commotions in the States with truth and accuracy; but will any man who peruſes the following *reflections* pronounce him to be candid? Will it be admitted, in ſhort, that he is *ſtrictly impartial?*—the character he ſo ſtrongly and earneſtly contends for:

'The reigning Stadtholder has been ſaid not to be very formidable for his abilities. The advocates of his office have juſtly obſerved, that one of its greateſt advantages has conſiſted in the affording to the Republic a general of great weight and authority, to lead them to war. This advantage has been voluntarily yielded by William V. By his own deſire, Louis of Brunſwic retained the ſituation of Commander of Chief, after the commencement of his majority; and, upon his reſignation, it was thought neceſſary to invite the Count de Maillebois from the liſts of the Marſhals of France, to ſucceed him. The Stadtholder has indeed in no inſtance, in the courſe of an arduous conteſt, exhibited any marks of conſtancy, magnanimity, or prudence. The imputation againſt him of having betrayed *the intereſts* of his country to the court of Great Britain, with whom

ſhe was at war, is a charge of a very ſerious nature. And, if we review the whole progreſs of the inquiry into this buſineſs, we muſt allow, either that the charge is true, or that it has been reſiſted in a very weak, injudicious, and abſurd manner by the Stadtholder *.

'Such are the conſiderations that naturally ſuggeſt themſelves in the preſent controverſy between the Stadtholder and the deliberative aſſemblies of Holland; and perhaps an impartial and juſt reaſoner will not feel himſelf inclined warmly to eſpouſe the cauſe of either of theſe parties. The advocates of the Stadtholder, particularly ſuch as are at a diſtance from the ſcene of action, have taken much pains to keep every conſideration of a different nature out of ſight, and to repreſent this as the whole of the buſineſs now in agitation. But in reality the queſtion between the monarchical and the ariſtocratical branches of the conſtitution of Holland will appear to a philoſophical mind in a very trivial light, in compariſon of the conteſt that has been carried on ſince the year 1783 in the different towns of the Republic. The citizens of Holland are not treated with the ſmalleſt regard by the original conſtitution of the Republic. They are conſidered as mere machines, ſubordinate to the will, and born to defend the prerogatives, of their ſuperiors. But the Dutch have now, with a magnanimity and firmneſs that have few examples, ſhaken off this ſituation of contempt. They have aſpired to democratical liberty. And, if it will perhaps be found, that they have not carried their ideas upon this ſubject to the length of its warmeſt admirers, yet many of their proviſions, and particularly that of a college of tribunes, who ſhall have a ſhare in the election of the magiſtrates and the government of the Republic, muſt conſtitute an important acquiſition.

'It has been obſerved by ſome of the friends, and by many of the enemies, of democratical government, that its proper field is the legiſlation of a ſingle town. It has been ſaid, that, in an extenſive territory, a government of this ſort can never be proſperous and ſtrong, and the diſadvantages that attend it have been laboriouſly diſcuſſed. Theſe objections certainly will not be admitted in their utmoſt force by the friends of liberty; but it may be of advantage to yield them ſome degree of attention. It has juſtly been obſerved, that in America a valuable experiment is now carrying on for the vindication of the character of republicaniſm; and it is extremely to be deſired, that it may have a happy and a favourable iſſue. But the experiment in Holland is little leſs entitled to our attention; and it is by no means accompanied with the ſame degree of uncertainty and hazard. In this inſtance the experiment is exactly ſuch as the moſt cautious would deſire. It reſts in ſingle towns, where a democracy can ſeldomeſt be productive of miſchief, and it meliorates, but does not ſubvert, the general conſtitution of the ſtates of the United Provinces.

'It is diſgraceful to Great Britain and to Europe, that the true ſtate of this queſtion has been ſo little conſidered; and that it has

* This charge, as it is called, has its foundation in nothing but the perſecuting ſpirit of the *patriots*. The Prince has repeatedly *challenged them for proofs*.

been

been suffered to be in a manner lost in the silly controversy of the aristocracy and the Stadtholder. The democratical reform of the United Provinces, beside all its other advantages, has proceeded upon the noblest and most substantial basis. The spirit of the volunteers of Ireland has frequently been a subject of admiration and encomium. The institution has been equally successful and respectable in the republic of Holland. And, as the character of the Dutch is the reverse of that of the Irish, as the former are not less distinguished for inflexibility and perseverance, than the latter for ficklenes and caprice, it is to be hoped that the institution will be productive of a more permanent effect. In a word, the banner of liberty, that is now unfurled from the walls of Utrecht, demands the benediction of every friend to mankind, and the cause of the democracy of Holland needs only to be understood, in order to its being consecrated to perpetual veneration.

'The success of the citizens of Holland cannot naturally admit of hesitation. There never was a people that was enslaved, who were determined to be free. If left to themselves, they cannot fail to be more than a match for the mercenary troops of the Prince of Orange. If we can suppose them to be attacked by the united power of Great Britain and Prussia, and deserted by France, they may be borne down for a time, but their cause can only be destroyed with their existence.'

From the above quoted passages it will be seen, that the Hollanders, from the very commencement of the subsisting controversy, have been divided into three distinct and separate parties—*viz.* The *Stadtholderian*, the *Aristocratical*, and the *Democratical*. The Author of the present performance is clearly the advocate for a democracy. We will in this place say a word or two on the situation and claims of the Stadtholder, from which we think it may be fairly inferred that the pretensions of the opposing factions are criminal, in no small degree.

The deposing of the Prince of Orange, or, properly speaking, the suspending him from his kingly office—for greatly does it partake of royalty—will certainly be thought, by many, to form a remarkable epocha in the history of the Dutch. The word is *Liberty*—but the rabble never distinguish between licentiousness and freedom:

"They call it freedom when themselves are free."

They forget that liberty consists not in anarchy and confusion—in violence and outrage. They forget, that in becoming sticklers for freedom, they are guilty of the greatest tyranny; and that a prince, against whom it is impossible to bring the smallest charge of evil government, should not be hurried and hunted down by a mob. They seek, indeed, for liberty by the very means which are eventually destructive of it, as the King of Prussia, in all probability, will make them feel; and it appears to us, that Frederic the Third, of glorious memory, in his *spirited* Memorials, presented to the States respecting their conduct.

duct to his relation, had not only at heart the restoring him with honour to the Stadtholdership, but of defending the rights of princes against the invasion of turbulent and factious demagogues, or the usurpation of an odious and intolerant oligarchy.

Montesquieu considers the republics of Holland and Switzerland as by far the most perfect of any which have yet been planned. He thinks, indeed, that it is scarcely possible to add to their excellence. The aristocratic spirit, however, which has shewn itself among the rulers of the former, proves that he was deceived in its principles of government; that it is capable of corruption as well as other states;—and a reasonable Dutchman might now, perhaps, wish for the establishment of monarchy—well might he exclaim with the poet,

"Half a patriot, half a coward grown,
I fly from *petty tyrants* to the throne."

In the situation to which the Stadtholder has been unfortunately reduced, he has shewn a temper and moderation that do him honour. While an infatuated multitude are endeavouring to wound their country through the sides of its prince, he exhibits not the smallest token of resentment, but labours to restore the provinces to peace and tranquillity. Whatever therefore may be his abilities as a ruler, we have the most incontrovertible proofs of his virtue as a man. In a word, his humanity and love of justice, together with the disposition manifested by him to settle the affairs of the republic in the way that might be thought the most conducive to the happiness of the people,—and this by giving up with cheerfulness a considerable number of his privileges,—entitle him, in our opinion, to the name and distinction of the modern Aristides:—and though, like the celebrated Athenian, he should be obliged to take refuge in some other state, we are persuaded that he has equally the welfare of his country in view, and that he will never listen to any proposal which may be detrimental to its interests, however beneficial to himself *.

With respect to the merits of the work before us, we have already observed, that facts are recorded in it with fidelity and fairness. It is however, in many places, so very carelessly written, or perhaps we should rather say *translated*, as frequently to obscure the meaning. We will set down, in the following note, three or four of the faulty and inelegant passages †, in order to shew

* This article was written before we had intelligence of the reinstatement of the Stadtholder, in consequence of the sudden and spirited exertions of the Court of Berlin.

† 'If Holland cannot be expected to produce persons of elegant manners, or philosophical disinterestedness, we may at least claim to find in *them a nation of patriots.*'

'The

ſhew that our objection is valid, and with them take our leave of the Writer; who, notwithſtanding theſe his errors, and our diſapprobation of his political principles, is yet to be thanked by us for his narrative, which is cloſe, conciſe, and, generally ſpeaking, intereſting and agreeable.

ART. VII. *A Defence of the Stadtholderſhip*; wherein the Neceſſity of that Office in the United Provinces is demonſtrated; and the Deſigns and Conduct of the Party that oppoſes it are examined. With a Review of the pernicious Conſequences that have attended the Alliances and Connections of the United Provinces with France, and the Dangers to which they are expoſed from their preſent Situation. By John Andrews, L. L. D. 8vo. 2 s. Richardſon. 1787.

IN this ſenſible publication, we have a ſhort hiſtory of the Seven United Provinces, and a deſcription of the Office of the Stadtholder. The Writer clearly ſhews, that the Dutch cannot exiſt as a republic, without a Stadtholder, who, though not viewed as a Sovereign, is nevertheleſs the guardian of the ſtate; and he proves alſo, that it is the intereſt of France to excite the Republic to aboliſh the office, in order the more effectually to overthrow the government, and conquer the country *.

The general voice in Holland, notwithſtanding the clamour of faction, has ever been for continuing the office of Stadtholder, with all its rights and privileges, in the illuſtrious houſe of Orange; and, indeed, the obligations of the Dutch to the anceſtors of the reigning prince are ſuch, that GRATITUDE, one would think, ſhould lead them to it, independent of any political conſideration whatever.

It is contended by ſome, that the office of Stadtholder is nugatory and uſeleſs. Mr. Andrews, as we have already intimated,

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'The emperor was deſirous to ſave his credit as a politician, and not to *let off* the Dutch upon too eaſy terms.'

'In this ſituation the different provinces appeared to *recollect their minds*, and to take with more deciſion,' &c.

'The princes of the houſe of Orange, who were no leſs *of* politicians than they were *of* warriors.' &c. &c.

* When Hannibal, on being made prætor in Carthage, endeavoured to hinder the magiſtrates from plundering the republic, they complained of him to the Romans. "Wretches—ſays a celebrated writer—who wanted to be citizens without a city, and to be beholden for their riches to their very deſtroyers!" Rome ſoon inſiſted on having three hundred of their principal citizens as hoſtages: the next obliged them to ſurrender their arms and ſhips; and then ſhe declared war againſt them. Such were the miſeries to which the Carthaginian ſtate was ſubjected through the weakneſs and avarice of its rulers. We leave it to the diſpaſſionate Hollander to draw the *parallel*.

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has brought forward a great variety of arguments, to demonſtrate that the very reverſe is actually the caſe: and the article of the Treaty of Utrecht, which declares, that *the Prince of Orange, as Stadtholder, ſhall be arbiter in all diſpute or controverſy which may ariſe in the aſſemblies of the Confederate States*, is, in our opinion, a ſufficient proof of the utility of the office in queſtion: for ſuch is the nature of the government in Holland, and ſuch the dilatorineſs in the councils of the States, that, without a regulating power, ſimilar to that with which the Prince of Orange is inveſted, they would frequently be waſting time in unneceſſary debate—they would *deliberate* when they ought to *act*. This defect, in the original conſtitution of the country, the Stadtholder has been called in to remove.

ART. VIII. *The Lounger.* A Periodical Paper, publiſhed at Edinburgh in the Years 1785 and 1786. 12mo. 3 vols. 9s. ſewed. Cadell. 1787.

AFTER the numerous, and, many of them, very ſucceſsful attempts which have been made to entertain the Public with periodical papers, every new work of this kind muſt be executed under accumulated diſadvantage. The firſt adventurers in this kind of writing (ſays Dr. Johnſon, in the Idler, No. 3) "had their choice of vices and follies, and ſelected ſuch as were moſt likely to raiſe merriment or attract attention; they had the whole field of life before them, untrodden and unſurveyed; characters of every kind ſhot up in their way; and thoſe of the moſt luxuriant growth, or moſt conſpicuous colours, were naturally cropt by the firſt fickle. They that follow are forced to peep into neglected corners, to note the caſual varieties of the ſame ſpecies, and to recommend themſelves by minute induſtry, and diſtinctions too ſubtle for common eyes."

The writers of the Lounger have not only had to contend with theſe difficulties, but alſo with the particular diſadvantage of a *ſecond* appearance. For the authors of the Mirror, to give a ſufficient variety to their ſubjects and manner of writing, to render a ſequel equally intereſting with their firſt performance, was not an eaſy taſk. They have, however, had the courage to make the attempt, and the good fortune to execute it, on the whole, with a conſiderable degree of ſucceſs. If a few of the papers in this work ſhould be deemed, in ſome meaſure, dull or trite, many of them will be found replete with good ſenſe and elegant writing; and ſeveral of them enriched with pathetic touches of nature, or genuine ſtrokes of humour. We have peruſed with particular pleaſure thoſe papers which have the ſignature of Z; for which, if we are not miſtaken, the Public is indebted to the ingenious Author of *The Man of Feeling* *.

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* Mr. Mackenzie.

We could with great pleaſure enrich our Journal with extracts from this entertaining miſcellany: but as few readers of taſte will probably deny themſelves the pleaſure of peruſing theſe volumes, we ſhall only tranſcribe the juſt and intereſting account which is here given of a man, for whoſe memory we entertain a high reſpect, and (as we truſt that a partiality of *this kind* will be pardoned even in Reviewers) we will not ſcruple to add,—a perſonal attachment; we mean the late Mr. Strahan, Printer to his Majeſty.

'Mr. Strahan was born at Edinburgh in the year 1715. His father, who had a ſmall appointment in the cuſtoms, gave his ſon the education which every lad of decent rank then received in a country where the avenues to learning were eaſy, and open to men of the moſt moderate circumſtances. After having paſſed through the tuition of a grammar-ſchool, he was put apprentice to a printer; and, when a very young man, removed to a wider ſphere in that line of buſineſs, and went to follow his trade in London. Sober, diligent, and attentive, while his emoluments were for ſome time very ſcanty, he contrived to live rather within than beyond his income; and though he married early, and without ſuch a proviſion as prudence might have looked for in the eſtabliſhment of a family, he continued to thrive, and to better his circumſtances. This he would often mention as an encouragement to early matrimony, and uſed to ſay, that he never had a child born that Providence did not ſend ſome increaſe of income to provide for the increaſe of his houſehold. With ſufficient vigour of mind, he had that happy flow of animal ſpirits that is not eaſily diſcouraged by unpromiſing appearances. By him who can look with firmneſs upon difficulties, their conqueſt is already half atchieved; but the man on whoſe heart and ſpirits they lie heavy, will ſcarcely be able to bear up againſt their preſſure. The forecaſt of timid, or the diſguſt of too delicate minds, are very unfortunate attendants for men of buſineſs, who, to be ſucceſsful, muſt often puſh improbabilities, and bear with mortifications.

'His abilities in his profeſſion, accompanied with perfect integrity and unabating diligence, enabled him, after the firſt difficulties were overcome, to get on with rapid ſucceſs. And he was one of the moſt flouriſhing men in the trade, when, in the year 1770, he purchaſed a ſhare of the patent for King's Printer of Mr. Eyre, with whom he maintained the moſt cordial intimacy during all the reſt of his life. Beſides the emoluments ariſing from this appointment, as well as from a very extenſive private buſineſs, he now drew largely from a field which required ſome degree of ſpeculative ſagacity to cultivate; I mean that great literary property which he acquired by purchaſing the copy-rights of ſome of the moſt celebrated authors of the time. In this his liberality kept equal pace with his prudence, and in ſome caſes went perhaps rather beyond it. Never had ſuch rewards been given to the labours of literary men, as now were received from him and his aſſociates in thoſe purchaſes of copy-rights from authors.

'Having now attained the firſt great object of buſineſs, wealth, Mr. *Strahan looked* with a very allowable ambition on the ſtations of *political rank* and eminence. Politics had long occupied his active mind,

mind, which he had for many years purſued as his favourite amuſement, by correſponding on that ſubject with ſome of the firſt characters of the age, Mr. Strahan's queries to Dr. Franklin in the year 1769, reſpecting the diſcontents of the Americans, publiſhed in the London Chronicle of 28th July 1778*, ſhew the juſt conception he entertained of the important conſequences of that diſpute, and his anxiety, as a good ſubject, to inveſtigate, at that early period, the proper means by which their grievances might be removed, and a permanent harmony reſtored between the two countries. In the year 1775, he was elected a member of parliament for the borough of Malmſbury, in Wiltſhire, with a very illuſtrious colleague, the Hon. C. J. Fox; and in the ſucceeding parliament, for Wotton Baſſet, in the ſame county. In this ſtation applying himſelf with that induſtry which was natural to him, he attended the houſe with a ſcrupulous punctuality, and was a uſeful member. His talents for buſineſs acquired the conſideration to which they were entitled, and were not unnoticed by the miniſter.

'In his political connections he was conſtant to the friends to whom he had firſt been attached. He was a ſteady ſupporter of that party who were turned out of adminiſtration in Spring 1784, and loſt his ſeat in the Houſe of Commons by the diſſolution of parliament, with which that change was followed; a ſituation which he did not ſhow any deſire to reſume on the return of the new parliament.

'One motive for his not wiſhing a ſeat in the preſent parliament, was a feeling of ſome decline in his health, which had rather ſuffered from the long ſittings and late hours with which the political warfare in the laſt had been attended. Though without any fixed diſeaſe, his ſtrength was viſibly declining; and though his ſpirits ſurvived his ſtrength, yet the vigour and activity of his mind was alſo conſiderably impaired. Both continued gradually to decline, till his death, which happened on Saturday the 9th July 1785, in the 71ſt year of his age.

'Of riches acquired by induſtry, the diſpoſal is often ruled by caprice, as if the owners wiſhed to ſhew their uncontrouled power over that wealth which their own exertions had attained, by a whimſical allotment of it after their death. In this, as in other particulars, Mr. Strahan's diſcretion and good ſenſe were apparent: he bequeathed his fortune in the moſt rational manner; and of that portion which was not left to his wife and children, the diſtribution was equally prudent and benevolent. Like his predeceſſor in trade, the celebrated Mr. *Bowyer*, he left 1000l. to the Stationers Company, of which he was a member, to be ſtocked, for the benefit of decayed booksellers and printers.

'Endued with much natural ſagacity, and an attentive obſervation of life, Mr. Strahan owed his riſe to that ſtation of opulence and reſpect which he attained, rather to his own talents and exertion, than to any accidental occurrence of favourable or fortunate circumſtances. His mind, though not deeply tinctured with learning, was not uninformed by letters. From a habit of attention to ſtyle, he had ac-

* And afterward repeatedly publiſhed, in a variety of papers and pamphlets.

quired a considerable portion of critical acuteness in the discernment of its beauties and defects. In one branch of writing himself excelled, I mean the epistolary, in which he not only shewed the precision and clearness of business, but possessed a neatness as well as fluency of expression which I have known few letter-writers to surpass. Letter-writing was one of his favourite amusements; and among his correspondents were men of such eminence and talents as well repaid his endeavours to entertain them. One of these, as we have before mentioned, was the justly-celebrated *Dr. Franklin*, originally a Printer like Mr. Strahan, and his fellow-workman in early life in a printing-house in London, whose friendship and correspondence he continued to enjoy, notwithstanding the difference of their sentiments in political matters, which often afforded pleasantry, but never mixed any thing acrimonious in their letters. One of the latest he received from his illustrious and venerable friend, contained a humorous allegory of the state of politics in Britain, drawn from the profession of *Printing*, of which, though the Doctor had quitted the exercise, he had not forgotten the terms.

'There are stations of acquired greatness which make men proud to recal the lowness of that from which they rose. The native eminence of Franklin's mind was above concealing the humbleness of his origin. Those only who possess no intrinsic elevation are afraid to sully the honours to which accident has raised them, by the recollection of that obscurity whence they sprung.

'Of this recollection Mr. Strahan was rather proud than ashamed; and I have heard those who were disposed to censure him, blame it as a kind of ostentation in which he was weak enough to indulge. But methinks "'tis to consider too curiously, to consider it so." There is a kind of reputation which we may laudably desire, and justly enjoy; and he who is sincere enough to forego the pride of ancestry and of birth, may, without much imputation of vanity, assume the merit of his own elevation.

'In that elevation he neither triumphed over the inferiority of those he had left below him, nor forgot the equality in which they had formerly stood. Of their inferiority he did not even remind them, by the ostentation of grandeur, or the parade of wealth. In his house there was none of that saucy train, none of that state or finery, with which the illiberal delight to confound and to dazzle those who may have formerly seen them in less enviable circumstances. No man was more mindful of, or more solicitous to oblige the acquaintance or companions of his early days. The advice which his experience, or the assistance which his purse could afford, he was ready to communicate; and at his table in London every Scotsman found an easy introduction, and every old acquaintance a cordial welcome. This was not merely a virtue of hospitality, or a duty of benevolence with him; he felt it warmly as a sentiment: and that paper in the Mirror (the Letter from London in the 94th number) was, I am persuaded, a genuine picture of his feelings, on the recollection of those scenes in which his youth had been spent, and of those companions with which it had been associated.

'Such of them as still survive him will read the above short account *of his life* with interest and with pleasure. For others it may not be altogether

altogether devoid of entertainment or of uſe. If among the middling and buſy ranks of mankind it can afford an encouragement to the induſtry of thoſe who are beginning to climb into life, or furniſh a leſſon of moderation to thoſe who have attained its height; if to the firſt it may recommend honeſt induſtry and ſober diligence; if to the latter it may ſuggeſt the ties of ancient fellowſhip and early connection, which the pride of wealth or of ſtation loſes as much dignity as it foregoes ſatisfaction by refuſing to acknowledge; if it ſhall cheer one hour of deſpondency or diſcontent to the young; if it ſhall ſave one frown of diſdain or of refuſal to the unfortunate; the higher and more refined claſs of my readers will forgive the familiarity of the example, and conſider, that it is not from the biography of heroes or of ſtateſmen that inſtances can be drawn to prompt the conduct of the bulk of mankind, or to excite the uſeful though leſs ſplendid virtues of private and domeſtic life.'

The foregoing portrait exhibits a very juſt reſemblance of a moſt worthy man, whoſe agreeable manners, and whoſe many virtues, we recollect with that penſive kind of feeling, that melancholy pleaſure, which he has himſelf ſo well deſcribed, in the *Mirror*, above referred to.

Before this work was ſuffered to paſs the Tweed, ſome pains ſhould have been taken to render it perfectly free from Scotticiſms. The number, however, of thoſe that we have obſerved, is inconſiderable.

ART. IX. *The Final Farewell*, a Poem, written on retiring from London. 4to. 2s. 6d. ſewed. Debrett. 1787.

WE have read this poem with pleaſure. It abounds with juſt ſentiments, expreſſed in eaſy verſe, and is enlivened with ſtrokes of delicate ſatire. Our poetical readers will not reſt *ſatisfied* with peruſing the following ſhort *extracts*:

'Not like MISANTHROPOS I quit the Town,
Hating mankind, and loving ſelf alone:
Good Heaven knows, and all my friends can tell,
I love ſociety, perhaps too well;
I love ſociety;—but it muſt be
From affectation and from folly free:
Men that will ſpeak the language of the heart,
Nor wound decorum with licentious dart;
Women with ſenſe enough and charms to pleaſe,
Whoſe native pride is loſt in native eaſe.
Sweet ſuch ſociety;—and doubly bleſs'd are thoſe
Who from the weedy world can pluck ſo rich a roſe!'

To the dupes of faſhion he ſays:

'Tis meet I bow, and bid adieu to thoſe
Whom Taylors uſe as ſhow-ſhops for their clothes;
Foſter'd by Faſhion as her weather-cocks,
And priz'd by Barbers, as commodious blocks,
Minions of mode!—and ſcholars of the ſchool
Where nought is done but what is done by rule;

Pupils of * him, whoſe ſcience is grimace,
To cramp the heart, and modify the face.
Ye ſcented butterflies, with fickle wings!
Ye buzzing inſects, with your harmleſs ſtings!
Ye wreaths of faſhion, ſpun in Folly's looms,
The moving furniture of drawing-rooms!
O, long and ſplendidly may you command
The realms of faſhion and of "fangle-land!"
Long be your reign!—and ſtrong be your defence
Againſt that rude hobgoblin, Common-ſenſe!
Shrink not from him, nor from his boaſted might,
Knowledge with Reaſon arming for the fight;
Buſy Experience, bringing to the field
Grey-bearded talkers, that muſt quickly yield;
Slow-paced Reflection, prying all around,
While prattling Argument deſcribes the ground.
But vain are theſe, and vain their weak alarms;
'Gainſt them you bring a mighty hoſt in arms!
The giant Affectation leads the van,
His ſhield a maſk, and his broad ſword a fan;
Then pompous Ignorance takes the field in haſte;
Fancy miſled, and vitiated Taſte;
Mock complaiſance, whoſe diſcipline's his pride,
Formally ſtalks, with Error by his ſide;
While, led by Vanity, ſee millions run,
Lur'd by her colours, waving in the ſun!
'Twere madneſs to oppoſe ſuch powers combin'd,
And you ſhall reign ſupreme o'er half mankind:
You ſhall dreſs out the Faſhion of the day,
And teach her what to do, and what to ſay.
O'er arts and letters and the mimic ſtage
You ſhall preſide, and regulate "the rage."
Nay more, your power ſhall Nature's laws controul,
Truth ſhall be falſe, a part exceed the whole;
Deformity uſurp bright Beauty's place,
And Judgment ſhall be baniſh'd in diſgrace.
Planting your ſlaves in gallery, box, and pit,
By your command ſhall COWLEY be a wit,
The Town ſhall ſay, if you but make the rule,
JEPHSON can't write, and CUMBERLAND's a fool;
O'KEEFE's no humour, MURPHY has no ſkill,
INCHBALD's no wit, and COLMAN can write ill!
COBB's no pleaſantry †, PILON's jokes repel,
PHILLIPS can't read, and LACEY cannot ſpell!
Of ladies too, with equal judgment ſpeak,
And make a counteſs lovely—for a week.

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* Cheſterfield.

† We do not admire theſe contractions. "O'Keefe's no humour"—"Cobb's no pleaſantry," is clipping the language too violently. If the Author ſhould reprint this poem, we hope he will *reform* theſe faulty lines.—Alſo "feel" for, attend, p. 28.

Give you the word: and FAIRFORD has no taſte,
GRANT ſhall be tall, and FOLEY ſhall be chaſte;
Maſculine DEVON,—on whoſe freakiſh airs
News-paper wits have lived theſe ſeven years,—
Maſculine DEVON, with a decent face,
Your word ſhall mould into a perfect grace!
To elegance ſhall WARWICK have no claim,
Nor Venus captivate in FRANKLAND's name;
Friendſhip no more her BEAUFORT's boſom find;
Nor all the virtues grace the royal mind.
'O, ever thus guide you the giddy throng,
And teach them how to be politely wrong!
So ſhall the guardian genii of Taſte
In all diſaſters to your comfort haſte;
Give you to ſee th' impending ſtorm's approach,
And when to call, and when to keep a coach;
Drive the keen roughneſs from the evening air,
That no rude blaſt attack your well-dreſs'd hair;
In ſleep watch o'er you, when your fancy roves,
Leſt in your dreams you draw your chicken gloves;
'Mongſt all mankind ſtill mark you for their own,
The gay automatons of brilliant *tea!*'

The following lines, be they panegyrical or ſatirical, our vanity, or our modeſty—let the Reader take it in which light he leaſes—obliges us to copy:

'Ye ſage REVIEWERS!—ye, whoſe monthly toil
Spreads twilight knowledge over all the iſle;
Who, Luna-like, your borrow'd beams beſtow
On thoſe that ſeldom to the fountain go:
Ye ſage REVIEWERS!—who with ſkill condenſe
In narrow limits every author's ſenſe,
Who bring all Europe's learning in a page,
And all the wit of all this witty age;
Who bind huge quartos in a little cell,
Like Homer's Iliad in a walnut-ſhell;
Who ſtrip the gooſe-quill hero of renown,
By puffing purchas'd from a taſteleſs Town:
Ye, who as literary monarchs ſit,
Waving your ſceptres o'er the realms of wit,
Who ſhew each obvious and each latent fault,
Each venial error, and each brilliant thought;
Forbear! forbear! nor your dread wrath diſpenſe
On this my firſt, and this my laſt offence!
Surely, 'tis no ſuch mighty heinous crime
To take one's laſt farewell in harmleſs rhime!
Though often prompted by the love I bear
Some names of worth, and one accompliſh'd fair,
Yet, unambitious of a wit's renown,
I ne'er diſturb'd the ever-patient Town;
Me can no printed pamphlet e'er accuſe
Of holding daring commerce with the muſe;

To charm the mind with verſe I never ſtrove,
Save when my half-ſtrung lyre was waked by love;
Imperial love, that bids the boſom glow
With tender ſighs, will prompt the verſe to flow.
I call'd not, to adorn a claſſic ſong,
Unheard-of ſorrow, and fictitious wrong;
Nor have I, twiſting Hudibraſtic wire
With the bold ſtrings of PINDAR's ſounding lyre,
Like PETER, whom a random muſe attends,
With mirth convuls'd my laughter-loving friends.
Nor is this all: I never did expoſe
The ramblings of my mind in humble proſe;
No tempting LETTER-BOX by me was fed
With libels on the living or the dead:
Diurnal prints I wiſely let alone,
O'erwhelm'd with vapid nonſenſe of their own;
Nor did I ever paint laſcivious ſcenes,
Or lying *Tete-à-Tete* for magazines;
To pleaſe the vicious, or amuſe the vain,
No luſcious novel iſſued from my brain:
Scorning that ſtrongeſt band of Virtue's foes,
I ne'er deſtroy'd her innocent repoſe.
Thus having paſs'd my inoffenſive days,
Deaf to the lure of literary praiſe;
If now I treſpaſs, mitigate the crime,
By ſtill remembering—'tis the only time;
Nor let me find myſelf for this ADIEU,
Hung, drawn, and quarter'd in the next REVIEW!'

Yes, gentle bard, thou ſhalt be ſpared! not for thy prayer, but for thy worth; and in the hope that thou haſt not bade the *world* a 'Final Farewell.'

ART. X. *Poems by James Fordyce*, D.D. 12mo. 3s. Boards. Cadell. 1787.

THE arts of Oratory and Poetry are ſo nearly allied, that it is not ſurpriſing that thoſe who have been ſucceſsful in the former, ſhould ſometimes have attempted the latter: yet each has ſo many requiſites peculiar to itſelf, that actual excellence in either, is no certain proof of a capacity of excelling in the other. Cicero, the firſt of Roman orators, was, every one knows, a wretched poet.

The reſpectable Author of the poems now before us, to whoſe pulpit-eloquence we have often paid the tribute of unfeigned reſpect, will, therefore, pardon us, if we find ourſelves incapable of allowing him equal merit in his new character. Good ſenſe, warm feelings, and flowing language, we every where diſcover in theſe pieces; but cannot, we confeſs, perceive that boldneſs of conception, and that elevation and ſtrength of diction, which *characterize* the true poet. The turn of expreſſion is often pro-

ſaic; the melody of the verſe is not equally preſerved; and the rhimes are often exceedingly faulty. Within the compaſs of a ſingle page, we find the following rhimes; *too, crew; ſcoff, laugh; cauſe, ſtars; chace, exceſs.*

That theſe poems are not, however, deſtitute of merit, our Readers will perceive from the following ſpecimens:

VIRTUE *and* ORNAMENT. *An Ode. To the Ladies.*

'The Diamond's and the Ruby's rays
Shine with a milder, finer flame,
And more attract our love and praiſe
Than Beauty's ſelf if loſt to Fame.

But the ſweet tear in Pity's eye
Tranſcends the Diamond's brighteſt beams;
And the ſoft bluſh of Modeſty
More precious than the Ruby ſeems.

The glowing Gem, the ſparkling Stone,
May ſtrike the ſight with quick ſurpriſe;
But Truth and Innocence alone
Can ſtill engage the good and wiſe.

No glitt'ring Ornament or Show
Will aught avail in grief or pain:
Only from inward Worth can flow
Delight that ever ſhall remain.

Behold, ye Fair, your lovely Queen!
'Tis not her Jewels, but her Mind;
A meeker, purer, ne'er was ſeen;
It is her Virtue charms mankind!'

The BLACK EAGLE. *A Song* *.

I.

'Hark! yonder Eagle lonely wails:
His faithful boſom grief aſſails.
Laſt night I heard him in my dream,
When death and woe were all the theme.
Like that poor Bird I make my moan;
I grieve for deareſt DELIA gone.
With him to gloomy rocks I fly:
He mourns for love, and ſo do I.

II.

'Twas mighty love that tam'd his breaſt;
'Tis tender grief that breaks his reſt.
He drops his wings, he hangs his head,
Since ſhe he fondly lov'd was dead.
With DELIA's breath my joy expir'd:
'Twas DELIA's ſmiles my fancy fir'd.
Like that poor Bird, I pine, and prove
Nought can ſupply the place of Love.

* Intended *for a pathetic Air* of that name, in Oſwald's Collection *of Scotch Tunes.*

III. Dark

III.

Dark as his feathers was the fate
That robb'd him of his darling Mate.
Dimm'd is the luſtre of his eye,
That wont to gaze the ſun-bright ſky.
To him is now for ever loſt
The heart-felt bliſs he once could boaſt.
Thy ſorrows, hapleſs Bird, diſplay
An image of my ſoul's diſmay.'

Several of the pieces in this collection breathe a ſpirit of piety, which greatly increaſes their value.

ART. XI. *The Evidence for a future Period of Improvement in the State of Mankind*; with the Means and Duty of promoting it: repreſented in a Diſcourſe delivered April 25, 1787, to the Old Jewry, London, to the Supporters of a New Academical Inſtitution among Proteſtant Diſſenters. By Richard Price, D.D. F.R.S. 8vo. 1s. Cadell.

NOTHING can be more grateful to a benevolent mind, than the idea which is the baſis of this diſcourſe, that human nature is perpetually in a ſtate of progreſſion. Dr. Price ſupports this notion, both from the doctrine of Scripture, and by an appeal to facts.

'There was a time,' ſays he, 'when no man was what whole countries are now: and there may come a time, when every country will be what many are now, and when ſome will be advanced to a ſtate much higher.' ——

'Religious improvement muſt be expected to keep pace with other improvements. There is a connexion between all the different branches of knowledge which render this neceſſary. It would be ſtrange, indeed, if men were not likely to underſtand religion beſt, when they underſtood beſt all other ſubjects; or if an increaſe of *general* knowledge only left us more in the dark in theology. This is what thoſe of our brethren who will admit of no new lights in religion would have us believe. But nothing can be more unreaſonable. The age of polite literature in ancient *Greece* and *Rome* was likewiſe the age when general knowledge prevailed moſt; and the period of the revival of letters in theſe laſt ages was alſo the period of the reformation from Popery; and in like manner it muſt be expected, notwithſtanding all the obſtacles which the friends of old eſtabliſhments endeavour to throw in the way, that the preſent period of more knowledge than ever yet exiſted in the world will produce a *farther* reformation.

'It is obſervable that the Scriptures place the downfal of Antichriſt before the commencement of the univerſal kingdom of the Meſſiah. This muſt be the order in which theſe events will happen. It would be abſurd to imagine that Chriſtianity, in its corrupt ſtate, will ever become the univerſal religion. Previouſly to this it muſt *loſe* that connection with civil power, which has debaſed it, and *which* now in almoſt every Chriſtian country turns it into a ſcheme of worldly

worldly emolument and policy, and ſupports error and ſuperſtition under the name of it. The abſurdities fathered upon it muſt be exploded; and it muſt be diſplayed to the world in its native and original excellence. Then only will it be fit to triumph over falſe religions, and to reform and bleſs all nations.'

Though we agree with our Author in his leading idea of the gradual advance of knowledge, of every kind, we cannot think, with him, that a divorce is likely, or ought, to take place between things ſo nearly allied in their object as civil government and religious inſtitutions; nor are we able to follow him in his expectation of an approaching *millenium*.

Speaking on the ſubject of civil liberty, Dr. Price expreſsly diſclaims republican principles, and declares, that he looks upon our own conſtitution of government as better adapted than any other, to this country; and that he believes the whole body of Proteſtant Diſſenters to be of the ſame opinion.

On the whole, the diſcourſe appears to us to have been dictated by enlarged views, and a liberal ſpirit.

Reports of the riſe and progreſs of the New Academical Inſtitution, which occaſioned the diſcourſe, are annexed.

ART. XII. *An Attempt towards obtaining invariable Meaſures of Length, Capacity, and Weight*, from the Menſuration of Time, independent of the mechanical Operations requiſite to aſcertain the Centre of Oſcillation, or the true Length of Pendulums. By John Whitehurſt, F. R. S. 4to. 5s. ſewed. Bent. 1787.

THE neceſſity of a method by which the true quantities of meaſures may, at all times, and in all places, be aſcertained, will be evident if we conſider the diſorder and confuſion that ariſe from thoſe accidents to which arbitrary ſtandards are liable. The ſtandards of our own country have, from time to time, undergone various changes. We are even ignorant of the preciſe quantities of the weight and meaſure uſed in England before the time of Henry VIII. Our neighbours on the continent are in the ſame predicament; and as to the ancients, the great uncertainty of the true quantities of their weights and meaſures is ſufficiently apparent from the numberleſs conteſts of the learned concerning them.

Mouton, Wren, Huygens, and many other ingenious mechanics, have in vain employed their thoughts to invent ſuch a *fixed and permanent meaſure as would have no need of artificial ſtandards to perpetuate it*. Some of the methods uſed for obtaining this univerſal meaſure were merely chimerical; many however were well founded, eſpecially ſuch as depend on the motion of pendulums; for it was known that the vibrations of a pendulum of a determinate length were always performed in the ſame time; and *it was concluded, that*, in order to determine the length of any pendulum,

pendulum, nothing more was neceſſary than to mark the number of vibrations which it perfomed in a given time; and as a certain number of vibrations in a given time would always produce the ſame length of pendulum, this was conſidered as the propereſt method for obtaining a permanent meaſure. When this method was applied to practice, it was found not to ſucceed, becauſe many other circumſtances were to be conſidered, beſide thoſe which were ſuppoſed neceſſary to determine the true length of pendulums. The difficulty of finding the centre of oſcillation ſeemed an inſurmountable obſtacle; to mention all the impediments which theſe gentlemen met with, would be an affront to the judgment of our learned readers, and tedious to thoſe who are unſkilled in the theoretical part of mechanics: we ſhall therefore proceed to explain the method propoſed by Mr. Whitehurſt, and to examine whether he has aſcertained the length of a meaſure, which may, if the ſtandard were loſt or damaged, be again accurately determined by a repetition of the ſame experiments whence it was originally obtained.

In 1779, a method was propoſed to the Society of Arts, &c. by Mr. Hatton, in conſequence of a premium, which had been four years advertiſed by that inſtitution, of a gold medal, or 100 guineas, '*for obtaining invariable ſtandards for weights and meaſures, communicable at all times and to all nations.*' Mr. Hatton's plan, as we are told in the preface to this work, 'conſiſted in the application of a moveable point of ſuſpenſion to one and the ſame pendulum, in order to produce the full and abſolute effect of two pendulums, the difference of whoſe lengths was the intended meaſure.'—'Several years elapſed, and no ſteps were apparently taken by Mr. Hatton, toward a more effectual application of the principle he ſuggeſted; it was therefore generally ſuppoſed, that the inventor of this machine had totally declined any further conſideration of the ſubject. Theſe conſiderations, together with the favourable opinion I entertained of his ſcheme, induced me to attempt ſome improvement in the conſtruction of Mr. Hatton's apparatus, in order to preſerve his idea from being too haſtily abandoned.'

Mr. Whitehurſt's plan is, to obtain a meaſure of the greateſt length that conveniency will permit, from two pendulums whoſe vibrations are in the ratio of 2 : 1, and whoſe lengths coincide with the Engliſh ſtandard in whole numbers. The numbers which he hath choſen ſhew great ingenuity. On a ſuppoſition that the length of a ſeconds pendulum, in the latitude of London, is 39.2 inches, the length of one vibrating 42 times in a minute muſt be 80 inches; and of another vibrating 84 times in a minute, muſt be 20 inches; and their difference, 60 inches, or 5 feet, is his ſtandard meaſure. By the experiments, however, the difference of the lengths of the two pendulums was found to

be 59.892 inches, inſtead of 60, owing to the error in the aſſumed length of the ſeconds pendulum, 39.2 inches being greater than the truth.

The apparatus, by which the difference of the pendulums was determined, is of curious conſtruction, and demands attention; we ſhall deſcribe it as perfectly as we can without the explanatory plates.

The frame is a ſtrong deal plank about ſix feet long, placed with great exactneſs in a perpendicular direction. Down the middle of this plank is a longitudinal ſlit, about an inch wide. By the ſide of this ſlit a braſs ruler, 62 inches long and a quarter of an inch thick [and, we believe, an inch broad], is inlaid into the plank, having its ſurface flush with that of the deal. At the lower end it is firmly fixed with a ſcrew; and at the upper end, it is ſecured by another ſcrew paſſing through a notch, ſo as to confine the ruler from ſhaking, but not from expanding or contracting in length, by a change in the temperature of the atmoſphere. Againſt the edge of this ruler ſlide two pillars, that carry a braſs plate with the moveable point of ſuſpenſion. The upper edge of this plate is perfectly horizontal, and conſequently tranſverſe to the ruler, againſt which it ſlides up and down; this edge will then ſerve as a ruler for ruling ſtraight lines tranſverſely on the braſs ruler that is inlaid into the plank. The pillars juſt mentioned paſs quite through the ſlit in the frame, and are furniſhed behind with binding ſcrews, ſo that the plate may be fixed at any height. On the anterior ſurface of the plate a time-piece is fixed; which may be connected with, or releaſed from, the pendulum when required. The clock-work is not eſſentially different from that of a common eight days clock. The train and numbers are as uſual, except the firſt pinion, which has 12 leaves (in order to render the impetus on the pendulum more equable), and the pendulum wheel, which has 21 teeth, to ſuit the vibrations 42 and 84 in a minute:—it has the dead ſcapement, and a counterpoize to the pallets.

The pendulum conſiſts of a ſpherical leaden ball, 2 inches diameter, weighing 25 *oz.* 10 *dwt.* 11 *gr.* Troy, ſuſpended by a flat, tempered, ſteel wire, 80 inches of which weigh only three grains*. This pendulum hangs on a nut, moveable by means of a very fine, equally cut ſcrew, placed at the top of the wooden

* The extreme fineneſs of this wire almoſt paſſes credibility. Its length and breadth are not given; but by calculation, 80 inches in length weighing 3 grains, and the ſpecific gravity of tempered ſteel being 7.704, its tranſverſe ſection muſt have been leſs than the 52000th part of a ſquare inch; and had it been a ſquare rod, it muſt have been only the 228th part of an inch thick. It nevertheleſs ſupported above 2 lb. of lead. What an inſtance of the attraction of coheſion!

frame,

frame, by which the pendulum-rod could be eaſily adjuſted to the 1000th part of an inch.

To the inner frame of the clock, at its lower extremity, a graduated arc of a circle is fixed, by which the lengths of the vibrations of the pendulum are meaſured.

With this apparatus Mr. Whitehurſt proceeds to make his experiments. Having ſlid the clock, with the moveable point of ſuſpenſion, to the top of the frame, it was there fixed and attached to the pendulum, which was then about 80 inches long. A maintaining power was applied to the clock, and the pendulum was adjuſted from time to time until it vibrated 42 times in a minute, deſcribing an arc of 3° 20′. In this poſition a tranſverſe line was drawn on the braſs ruler along the edge of the plate that carries the moveable point of ſuſpenſion. During the whole of theſe and the ſubſequent operations, the machine was kept in the temperature of 60 of Fahrenheit's thermometer.

The clock was now detached from the pendulum, and brought down ſo low as to make the diſtance between the moveable point of ſuſpenſion and the centre of the ball, about 20 inches. Here the clock was again ſet a-going, and was, from time to time, by means of an adjuſting ſcrew, moved upward or downward, until the pendulum was found to vibrate 84 times in a minute; and in order to make it vibrate in the ſame arc, the clock weight was leſſened from 32 to 8 ounces *.

The place of the clock where the pendulum vibrated 84 times in a minute being aſcertained, another tranſverſe line was drawn on the braſs ruler, along the edge of the plate carrying the point of ſuſpenſion, as before. The diſtance between the two lines thus drawn on the braſs ruler, *viz.* 59.892 inches, is the meaſure propoſed. It is in fact the difference of the lengths of two pendulum-rods, and not the difference of the lengths of two pendulums vibrating 84 and 42 times in a minute; ſo that the centre of oſcillation is nowhere concerned in the meaſure.

Theſe experiments ſeem to have been made with the utmoſt care and accuracy. In a word,—while the mechanic admires the Author's ingenuity in contriving the apparatus, the philoſopher will approve his judgment in ſucceſsfully applying it. Mr. Whitehurſt has fully accompliſhed his deſign, and ſhewn how an invariable ſtandard may, at all times, be found. He hath alſo aſcertained a fact, as accurately as human powers ſeem capable of aſcertaining it, of great conſequence in natural philo-

* This is a curious fact;—the ſhort pendulum was one fourth the length of the long one, and vibrated in the ſame arc with one fourth the force that was neceſſary for the other. Hence, when pendulums *of different* lengths vibrate in the ſame or equal arcs, the forces *impelling* them are in the direct ratio of their lengths.

Sophy.

ſophy. The difference of the lengths of the rods of two pendulums whoſe vibrations are known, is a *datum* whence the true lengths of pendulums, the ſpaces through which heavy bodies fall in a given time, and many other particulars relative to the doctrine of gravitation, the figure of the earth, &c. &c. may be obtained. Mr. Whitehurſt has inſerted an inveſtigation, communicated to him by a friend, of the length of a ſeconds pendulum, and the ſpace of a heavy body's deſcent in the firſt ſecond of its fall. The method of ſolution is conciſe and ingenious, but it is defective. The ratio of the weight of the pendulum rod to the weight of the ball is neglected: the length of the long pendulum rod was about 80 inches and its weight 3 grains, and the weight of the ball 25 *oz.* 10 *dwt.* 11 *gr.* i. e. 12251 grains, to which 3 grains bear only a ſmall proportion, and ½ of a grain, the weight of the ſhorter pendulum-rod, bears a much leſs; yet this ſmall quantity cauſes, by being neglected, an error of 9-10000ths of an inch in the length of the ſeconds pendulum, which is ſtated to be 39.1196 inches; but the neglect of another conſideration produces a much greater error;—it is ſaid that, 'heavy bodies deſcend through 16.087 feet in one ſecond.' This reſult is deduced from the length 39.1196, which is the length of a ſeconds pendulum vibrating in an arc of 3° 20′; but the ſpaces fallen through by heavy bodies muſt be deduced from pendulums vibrating either in cycloids, or in infinitely ſmall arcs of circles. The length of a ſeconds pendulum vibrating in a cycloid is 39.1362, as may be deduced from 39.1187, the accurate length of a ſeconds pendulum vibrating in a circular arc of 3° 20′, and hence heavy bodies will fall, in the firſt ſecond of their deſcent, through 16.0941 feet.

Let not what we have here advanced, be interpreted as intended to depreciate Mr. Whitehurſt's determination. The number 59.892 is the *datum* whence all theſe concluſions muſt be made: and it is from this number that we have deduced, *1ſt*, 39.1187 the length of a ſeconds pendulum vibrating in a circular arc of 3° 20′; *2d*, 39.1362 the length of a ſeconds pendulum vibrating in a cycloid and in vacuo; *3d*, 16.0941 the ſpace fallen through in the firſt ſecond of a heavy body's deſcent.

The remainder of the work before us contains ſeveral directions, ſhewing how the meaſure of length may be applied to determine the meaſures of capacity and weight, which do not admit of abridgment; and the Author has added ſome tables of the comparative weights and meaſures of different nations, the uſes of which, in philoſophical and mercantile affairs, are ſelf-evident.

Art.

ART. XIII. *Inkle and Yarico*: an Opera, in Three Acts. As performed at the Theatre Royal in the Haymarket, 1787. Written by George Colman, *Junior*. 8vo. 1s. 6d. Robinsons.

STEELE, by the 11th Number of the Spectator, has rendered the tale of Inkle and Yarico as familiar to the reader, as that of the Ephesian matron, to which it is a most striking *contrast*, as Addison would have termed it, though Steele, not so happily, styles it a *counterpart*.

There is so much true *pathos* in this story, that it was some years ago rendered the subject of a tragedy, in our own language, though, we believe, the piece, if printed, was never represented. It has, on the French stage, been exhibited in another shape, but, as we understand, with little or no success.

In treating the subject dramatically, there is indeed a difficulty, from the small number and lonely situation of the parties concerned, who, in Ligon's history, are no more than two, the hero and heroine, Inkle and Yarico. Of this inconvenience, the present young dramatist seems to have been duly sensible, and to have so laid the ground of his fable, as to afford room for other personages, almost as important and interesting as the two principal characters. This is indeed his chief merit; for in the addition and display of those incidents and personages, he has perhaps discovered more skill and address than in his pursuit of the original story.

The circumstances of giving Inkle a companion in his voyage, in the double capacity of valet and clerk, as well as of adding a sable female attendant on Yarico, are luckily imagined; but the incident of Inkle's offering to sell Yarico to the Governor of Barbadoes, his intended father-in-law, is particularly happy; and we cannot give a more favourable instance of the art of the poet, or a more unexceptionable specimen of his dialogue, than by selecting the scene in question.

'SCENE, *The Quay*.

'*Enter Sir* Christopher Curry.

'*Sir Chr.* Odds my life, I can scarce contain my happiness; I've left 'em safe in church in the middle of the ceremony; I ought to have given Narcissa away, they told me; but I caper'd about so much for joy, that old Spintext advised me to go and cool my heels on the quay till it was all over. Odd, I'm so happy; and they shall see now what an old fellow can do at a wedding.

'*Enter* Inkle.

'*Inkle.* Now for dispatch. Hark'ee, old gentleman. *(to the Governor, not knowing him.)*

'*Sir Chr.* Well, young gentleman?

'*Inkle.* If I mistake not, I know your business here.

'*Sir Chr.* 'Egad, I believe half the island knows it before this time.

'Inkle.

'*Inkle.* Then to the point; I have a female, whom I wiſh to part with.

'*Sir Chr.* Very likely; it's a common caſe now-a-days with many a man.

'*Inkle.* If you could ſatisfy me, you wou'd uſe her mildly, and treat her with more kindneſs than is uſual; for I can tell you, ſhe's of no common ſtamp—perhaps we might agree.

'*Sir Chr.* Oho! a ſlave! Faith, now I think on't, my daughter may want an attendant or two extraordinary; and as you ſay ſhe's a delicate girl, above the common run, and none of your thick-lip'd, flat-nos'd, ſquabby, dumpling dowdies, I don't much care if—

'*Inkle.* And for her treatment——

'*Sir Chr.* Look-ye, young man, I love to be plain; I ſhall treat her a good deal better than you wou'd, I fancy; for though I witneſs this cuſtom every day, I can't help thinking the only excuſe for buying our fellow-creatures, is to reſcue 'em from the hands of thoſe who are unfeeling enough to bring 'em to market.

'*Inkle.* Fair words, old gentleman; an Engliſhman won't put up an affront.

'*Sir Chr.* An Engliſhman! More ſhame for you; men who ſo fully feel the bleſſings of liberty, are doubly cruel in depriving the helpleſs of their freedom.

'*Inkle.* Let me aſſure you, Sir, 'tis not my occupation, but for a private reaſon; an inſtant preſſing neceſſity.

'*Sir Chr.* Well, well, I have a preſſing neceſſity too; I can't ſtand to talk now; I expect company here preſently; but if you'll aſk for me to-morrow at the Caſtle—

'*Inkle.* The Caſtle!

'*Sir Chr.* Aye, Sir, the Caſtle, the Governor's Caſtle, known all over Barbadoes.

'*Inkle.* 'Sdeath, this man muſt be on the Governor's eſtabliſhment. I'll win this fellow to my intereſt. (*To him*) One word more, Sir: my buſineſs muſt be done immediately; and as you ſeem acquainted at the Caſtle, if you ſhould ſee me there, and there I mean to ſleep to-night—

'*Sir Chr.* The Devil you do!

'*Inkle.* Your finger on your lips; and never breathe a ſyllable of this tranſaction.

'*Sir Chr.* No! Why not?

'*Inkle.* Becauſe, for reaſons which perhaps you'll know to-morrow, I might be injured with the Governor, whoſe moſt particular friend I am.

'*Sir Chr.* So, here's a particular friend of mine coming to ſleep at my houſe, that I never ſaw in my life. I'll ſound this fellow. I fancy, young gentleman, as you are ſuch a boſom friend of the Governor's, you can hardly do any thing to alter your ſituation with him?

'*Inkle.* Oh! pardon me; but you'll find that hereafter—beſides, you, doubtleſs, know his character?

'*Sir Chr.* Oh, as well as I do my own. But, let's underſtand one another. You may truſt me, now you've gone ſo far. You are acquainted with his character, no doubt, to a hair?

' *Inkle.* I am.—I see we shall understand each other. You know him too, I see, as well as I—A very touchy, testy, hot, old fellow.

' *Sir Chr.* Here's a scoundrel! I hot and touchy! Zounds! I can hardly contain my passion!—But I won't discover myself. I'll see the bottom of this—*(To him)* Well now, as we seem to have come to a tolerable explanation—Let's proceed to business—Bring me the woman.

' *Inkle.* No; there you must excuse me. I rather wou'd avoid seeing her more; and wish it to be settled without my seeming interference. My presence might distress her.—You conceive me?

' *Sir Chr.* Zounds! what an unfeeling rascal!—The poor girl's in love with him, I suppose. No, no, fair and open. My dealing's with you, and you only; I see her now, or I declare off.

' *Inkle.* Well then, you must be satisfied; yonder's my servant—ha—a thought has struck me.—Come here, Sir.

' *Enter* Trudge.

' I'll write my purpose, and send it her by him.—It's lucky that I taught her to decypher characters; my labour now is paid.—This is somewhat less abrupt; 'twill soften matters *(to himself) (takes out his pocket-book and writes.)* Give this to Yarico; then bring her hither with you.

' *Trudge.* I shall, Sir. [*Going.*]

' *Inkle.* Stay; come back. This soft fool, if uninstructed, may add to her distress; his driveling sympathy may feed her grief, instead of soothing it.—When she has read this paper, seem to make light of it; tell her it is a thing of course, done purely for her good. I here inform her that I must part with her. D'ye understand your lesson?

' *Trudge.* Pa—part with Ma—madam Yar-i-co!

' *Inkle.* Why does the blockhead stammer!—I have my reasons. No muttering—And let me tell you, Sir, if your rare bargain were gone too, 'twou'd be the better; she may babble our story of the forest, and spoil my fortune.

' *Trudge.* I'm sorry for it, Sir; I've lived with you a long while; I've half a year's wages too due the 25th *ulto.* due for scribbling your parchments, and dressing your hair: but take my scribbling; take my frizzing; take my wages; and I and Wows will take ourselves off together—she sav'd my life, and rot me, Sir, if any thing but death shall part us.

' *Inkle.* Impertinent! Go, and deliver your message.

' *Trudge.* I'm gone, Sir. Lord, Lord! I never carried a letter with such ill will in all my born days. [*Exit.*

' *Sir Chr.* Well—shall I see the girl?

' *Inkle.* She'll be here presently. One thing I had forgot; when she is your's, I need not caution you, after the hints I've given, to keep her from the Castle. If Sir Christopher should see her, 'twou'd lead, you know, to a discovery of what I wish conceal'd.

' *Sir Chr.* Depend upon *me*; Sir Christopher will know no more of our meeting, than he does at this moment.

' *Inkle.* Your secrecy shall not be unrewarded; I'll recommend you particularly to his good graces.

' *Sir Chr.* Thank ye, thank ye, but but I'm pretty much in his good

good graces as it is; I don't know any body he has a greater reſpect for——

' *Re-enter* Trudge.

Now, Sir, have you perform'd your meſſage?

' *Trudge.* Yes, I gave her the letter.

' *Inkle.* And where is Yarico? did ſhe ſay ſhe'd come? didn't you do as you were order'd? didn't you ſpeak to her?

' *Trudge.* I cou'dn't, Sir, I cou'dn't—I intended to ſay what you bid me—but, I felt ſuch a pain in my throat, I cou'dn't ſpeak a word, for the ſoul of me; and ſo, Sir, I fell a-crying.

' *Inkle.* Blockhead!

' *Sir Chr.* 'Sblood, but he's a very honeſt blockhead. Tell me, my good fellow—what ſaid the wench?

' *Trudge.* Nothing at all, Sir. She ſat down, with her two hands claſp'd on her knees, and look'd ſo pitifully in my face, I cou'd not ſtand it. Oh here ſhe comes. I'll go and find Wows. If I muſt be melancholy, ſhe ſhall keep me company. [*Exit.*

' *Sir Chr.* O here ſhe comes. Ods my life, as comely a wench as ever I ſaw!

' *Enter* Yarico, *who looks ſome time in* Inkle's *face, burſts into tears, and falls on his neck.*

' *Inkle.* In tears, my Yarico! why this?

' *Yar.* Oh do not—do not leave me!

' *Inkle.* Why, ſimple girl! I'm labouring for your good. My intereſt here is nothing; I can do nothing from myſelf; you are ignorant of our country's cuſtoms. I muſt give way to men more powerful, who will not have me with you. But ſee, my Yarico, ever anxious for your welfare, I've found a kind, good perſon, who will protect you.

' *Yarico.* Ah! why not you protect me?

' *Inkle.* I have no means—how can I?

' *Yarico.* Juſt as I ſhelter'd you. Take me to yonder mountain, where I ſee no ſmoke from tall high houſes, fill'd with your cruel countrymen. None of your princes there will come to take me from you. And ſhou'd they ſtray that way, we'll find a lurking-place, juſt like my own poor cave, where many a day I ſat beſide you, and bleſs'd the chance that brought you to it—that I might ſave your life.

' *Sir Chr.* His life! Zounds! my blood boils at the ſcoundrel's ingratitude!

' *Yar.* Come, come, let's go. I always fear'd theſe cities. Let's fly, and ſeek the woods; and there we'll wander hand in hand together. No cares will vex us then—We'll let the day glide by in idleneſs, and you ſhall ſit in the ſhade, and watch the ſun-beam playing on the brook, while I will ſing the ſong that pleaſes you. No cares, love, but for food—and we'll live cheerily I warrant—In the freſh early morning you ſhall hunt down our game, and I will pick you berries—and then, at night, I'll trim our bed of leaves, and lie me down in peace—Oh! we ſhall be ſo happy!——

' *Inkle.* Hear me, Yarico. My countrymen and your's differ as much in minds as in complexions. We were not born to live in woods and caves; to ſeek ſubſiſtence by purſuing beaſts. We Chriſtians, girl, hunt money, a thing unknown to you. But here, 'tis

money which brings us eaſe, plenty, command, power, every thing, and of courſe happineſs. You are the bar to my attaining this; therefore 'tis neceſſary for my good—and which I think you value—

'*Yarico.* You know I do; ſo much, that it wou'd break my heart to leave you.

'*Inkle.* But we muſt part. If you are ſeen with me, I ſhall loſe all.

'*Yar.* I gave up all for you—my friends: my country: all that was dear to me: and ſtill grown dearer ſince you ſhelter'd there—All, all was left for you, and were it now to do again—again I'd croſs the ſeas, and follow you all the world over.

'*Inkle.* We idle time, Sir; ſhe is your's. See you obey this gentleman; 'twill be the better for you. *(going.)*

'*Yar.* O barbarous! *(holding him.)* Do not, do not abandon me!

'*Inkle.* No more.

'*Yar.* Stay but a little. Proteſt me but a little, and I'll obey this man, and undergo all hardſhips for your good; ſtay, but to witneſs 'em. I ſoon ſhall ſink with grief; tarry till then, and hear me bleſs your name when I am dying, and beg you now and then, when I'm gone, to heave a ſigh for your poor Yarico.

'*Inkle.* I dare not liſten. You, Sir, I hope, will take good care of her. *(going.)*

'*Sir Chr.* Care of her!—that I will—I'll cheriſh her like my own daughter, and pour balm into the heart of a poor innocent girl, that has been wounded by the artifices of a ſcoundrel.

'*Inkle.* Ha! 'Sdeath, Sir, how dare you!—

'*Sir Chr.* 'Sdeath, Sir, how dare you look an honeſt man in the face?

'*Inkle.* Sir, you ſhall feel—

'*Sir Chr.* Feel!—It's more than ever you did, I believe; mean, ſordid, wretch! dead to all ſenſe of honour, gratitude, or humanity—I never heard of ſuch barbarity. I have a ſon-in-law, who has been left in the ſame ſituation, but, if I thought him capable of ſuch cruelty, dam'me if I wou'd not turn him to ſea with a peck loaf in a cockle-ſhell—Come, come, cheer up, my girl. You ſhan't want a friend to proteſt you, I warrant you. *(taking* Yarico *by the hand.)*

'*Inkle.* Inſolence! The Governor ſhall hear of this inſult.

'*Sir Chr.* The Governor! lyar! cheat! rogue! impoſtor! breaking all ties you ought to keep, and pretending to thoſe you have no right to. The Governor had never ſuch a fellow in the whole catalogue of his acquaintance—the Governor diſowns you—the Governor diſclaims you—the Governor abhors you; and to your utter confuſion, here ſtands the Governor to tell you ſo. Here ſtands old Curry, who never talk'd to a rogue without telling him what he thought of him.'

Were we diſpoſed to cavil, or inclined to adminiſter correction, for the purpoſe of improvement, to a young ſtudent in the drama, we ſhould ſay that Inkle's ideas of *Pure and Tret*, and his valet's jocularity, ſhould have been ſuſpended during their very dangerous ſituation on the main of America, and deferred, as Ligon has deferred them, to "Mr. Thomas Inkle's coming into Engliſh territories, when he began ſeriouſly to reflect upon his loſs

loſs of time, and to weigh with himſelf how many days intereſt of his money he had loſt during his ſtay with Yarico."

In this ſtrain we might add that the Author is (whether in or out of ſeaſon) too fond of a *pun*,—the Cleopatra, as Johnſon ſays, for which Shakeſpeare loſt the world. The Poliſh denominations of *Wowſki*, and *Pownatowſki*, are alſo very flagrant miſtakes, as well as his geographical treſpaſſes, by converting America into Africa, and peopling her foreſts with lions, where no lion was ever ſeen.

Mr. Colman, junior, has judiciouſly conceived that the reformation of his hero would be agreeable to an Engliſh audience: yet he has rather injudiciouſly put into the mouth of Inkle, indecent accuſations of his father, to whom he attributes a baſeneſs and criminality, for which he ought to have ſhewn his own contrition, by every mark of ſelf-felt remorſe and penitence. Ligon was not writing a play, but a hiſtory. He therefore ſhould not have been too implicitly followed, but the ſubſtance of his narrative artfully wrought into the drama.

When, however, we conſider the very narrow foundation on which the Author has built the opera of Inkle and Yarico, we think there is much more reaſon to applaud than to cenſure the ſuperſtructure, and we heartily wiſh him to ſhew equal ſkill and ability in any future edifices, if he means to raiſe them.

ART. XIV. *An Academy for Grown Horſemen*, containing the completeſt Inſtructions for Walking, Trotting, Cantering, Galloping, Stumbling, and Tumbling. Illuſtrated with Copper-plates, and adorned with a Portrait of the Author. By Geoffrey Gambado, Eſq; Riding Maſter, Maſter of the Horſe, and Grand Equerry, to the Doge of Venice. Folio. 1 l. 1s. Boards. Hooper. 1787.

A Lively and entertaining *jeu d' eſprit* of the pencil and the pen. Hogarth appears to be the maſter copied in the one ſchool, and Swift, in his *Directions to Servants*, the object of imitation in the other; and the preſent diſciple is no diſgrace to either. His deſcriptions and exhibitions are both irreſiſtibly laughable, and abound with *traits* of *comedy*, which, according to Vanbrugh's definition, the Author ſeems to have conſidered as "the art of teaching men *what they* ſhould *do*, by ſhewing them *doing what they ſhould* not *do*."

A ſhort ſpecimen may be given of the Author's humour; and we ſhall take it from his directions 'How to ride a horſe upon three legs:' but we are ſorry that we cannot inſert the beſt part of this pleaſant chapter—the EXCELLENT PRINT *.

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* The prints are 12 in number, including the portrait; the attitudes of the horſes and riders are well imagined, and as well executed.

'Let me intreat you to examine your tackling well at ſetting out, particularly from an inn, and after dinner: ſee that your girths are tight; many a good fall have I got by not attending to this. Hoſtlers are too apt to be careleſs, and ought never to be paid till we ſee them the next time. An inſtance of a ſingular nature occurred at Huntingdon a few years ſince to the Rev. D. B. of Jeſus College in Cambridge, which has given a diſcovery to the world (productive indeed of a paper war), but which may turn out beneficial to mankind, as it proves 3 to be equal to 4. The Doctor dined at the Crown, it was duſk when he ſet out northwards: I myſelf ſaw three ſhillings charged in his bill for wine; this accounts for his want of obſervation; for the hoſtler's, I muſt attribute it to his having been paid before-hand. The Doctor went off at a ſpurt, pretty much in the manner I have recommended, and having got clear of the pavement, wiſhed to (what is called) mend his pace; but his horſe was obdurate, and all his influence could not prevail. The Doctor fancied, at times, he went oddly, and therefore brought to, at Alconbury, five miles from Huntingdon, and alighted for an examination: when he diſcovered that the hoſtler, through inattention, had buckled up one of the horſe's hind legs in the ſurcingle: and to this alone he had to attribute his hobbling way of going *.

'There was an hoſtler † at Barnet, who was a moraliſt; poſſibly this at Huntingdon was an experimental philoſopher, and thought an old member of the Univerſity the propereſt ſubject to put his experiment in execution. It certainly anſwered, as far as five miles; but how it would ſucceed in bringing horſes of different forms, together, over Newmarket, I am not competent to determine. It ſeems as if one might work a lame horſe thus, and keep his unſound leg quiet. If this experiment has been repeated, it has been in private, for I have not heard of it; and I much queſtion, if it would ever be generally adopted; when I ſay *generally*, no reflection upon general officers. A timid major, however, might keep his horſe in due ſubjection on a review-day, by this method.'

Some of our public papers have liberally given the 'Academy for Grown Horſemen' to that celebrated antiquary, Captain Groſe; but we are well informed that this ingenious artiſt (however equal to the taſk) hath no legal title to the honour of having produced the work before us. The name of H. Bunbury, Eſq. the well-known caricaturiſt, ſtands at the bottom of each of the humorous prints; and he has not diſclaimed them: we have alſo other reaſons for believing that it is to *him* we are obliged for the entertainment we have met with, in peruſing a work that hath made us ſome amends for the drudgery of labouring through an enormous pile of polemical divinity.

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* This ſtory is ſaid to be founded on a well-known fact.

† 'James Ripley, many years, and till very lately, hoſtler at the Red Lion, at Barnet, publiſhed a volume of Letters.' See Review, vol. lxvii. p. 73.

ART.

ART. XV. *Supplement to the General Synopſis of Birds.* By John Latham. 4to. 1l. 6s. Boards. Leigh and Sotheby. 1787.

MR. Latham gives the following account of his work: 'In order to form this ſupplemental volume, every ſpecies in the former ones has been reviſed; and to ſuch of them as wanted correction, or where any new remark ſeemed neceſſary to be added, it has been done: after which, thoſe deſcribed as new, follow at the end of each genus; making, in the whole, not fewer than 3000 birds; a number never imagined, by former writers in ornithology, to exiſt in nature.' We muſt add, that it is decorated with 14 coloured plates, neatly executed. At the end is a liſt of the birds of Great Britain, referred to their places in the ſeveral volumes of Mr. Latham's General Synopſis, in Pennant's Britiſh Zoology, and in Linnæus. At the bottom of each page of this liſt are a few ſhort notes, mentioning the places where ſome of the rarer ſpecies have been met with, &c. We have likewiſe a liſt of the *errata* in the former volumes, and an index to this ſupplement.

When we reviewed the former volumes, publiſhed by this moſt induſtrious and very intelligent Author, we ſtrongly recommended to him to draw out, in imitation of the Linnæan method, ſhort generic and ſpecific deſcriptions, which, by placing the ſubject in a more comprehenſive point of view, might make it more readily underſtood. We had flattered ourſelves, eſpecially as we had heard that the very firſt naturaliſts joined in our recommendation, that Mr. Latham would have willingly turned his thoughts to the execution of ſo neceſſary and ſo very valuable an addition. How, then, were we mortified, at reading the preface to this ſupplemental volume, wherein he endeavours to produce arguments, and advance excuſes, why this part need not be executed? They take up almoſt the whole preface. As we are conſcious that we were ſtrictly juſtified in our remark, we ſhall not decline purſuing the argument *. To act therefore as fairly as we can, we will ſtate Mr. Latham's reaſons for his omiſſions, and ſubjoin our remarks on them.

Page 1. 'It has been thought by ſome, that ſuch an undertaking as the preſent might have been rendered more complete, if ſhort generic and ſpecific deſcriptions had been added; but as ſuch, if joined to the work, could not, with propriety, have been placed any where except at the head of the deſcriptions at large, it would not, in the Author's opinion, have elucidated the ſub-

* What we ſay to Mr. Latham, we mean to point equally at his colleague in manner and ſentiment. Indeed as Mr. Pennant ſet the pattern of this defective mode of publication, he muſt be conſidered as by far the more culpable writer of the two; and, in juſt conſequence, he *ought to be the firſt* to correct the error.

ject in the same proportion as it must have added to the bulk of the volumes.'

As to the place where they ought to be introduced, it is not so very material, provided they be introduced at all.—For ourselves, we are free to declare, that we should not have disliked to see them in their proper place, at the head of the descriptions at large: for as to the adding to the bulk of volumes so moderate in their present size, and so rich in their contents, by introducing such valuable materials, being an evil of greater magnitude than not introducing them at all (whereby we are in a great measure left in distress), this we must strenuously deny. Never, scarcely in *literature*, was the observation, *The farthest way about is the shortest way home*, more truly verified than in the present instance. Extensive as the work is, the road through it will be much shorter, when directions are set up to prevent the traveller from bewildering himself. Though the road may run circuitously, it must at length prove easier and more expeditious to the diligent traveller: the work, as it at present stands, is rather a book of reference. The part to be principally examined remains behind, *viz.* the generic and specific tables.—We hope no idea of expence interfered—for would any one lay out a large sum upon an unwieldy mass of collections, who would not much more cheerfully make an addition, to have the whole rendered easy and pleasant?

But to proceed: page 2. 'A performance of this kind, therefore, to be of real utility, must be in a separate publication; as in that case, the descriptions being compressed into a smaller space, might be cursorily perused, in the same manner as in the Systema Naturæ of Linnæus, after whose elegant model it should also be formed.'

Who denies it? This is the very thing which we wished to see accomplished: a separate publication, containing generic and specific descriptions. In our zeal to procure this valuable addition, we said, that the place of the introduction is immaterial, &c. But certainly we should prefer this method, for the very same reasons that Mr. Latham advances, *viz.* that the subject would be placed in a more comprehensive view, and because it would be more conformable to the Linnæan model. Here we seem all agreed—Why then is it not accomplished? Can any obstacle arise from the idea of a separate publication? *If* an omission has been made, can the fault be too early remedied? We are persuaded, that all Mr. Latham's readers would rejoice at seeing this same *separate publication*—and if he wishes to consult *real utility*, he would publish the descriptions in an octavo volume—It would be more portable, more convenient in the use, and cheaper.

Mr.

Mr. L. proceeds, page 2. 'This however cannot be in a very little compass, as it must exceed the limits of the ornithologic part of that author's work, in the same proportion as the species described in this * Synopsis do those in the Systema: for at the time of Linnæus's writing, the number of birds treated of by him did not greatly exceed 900, for all of which (excepting between 30 and 40, which were new, and described by him as such) he was able to refer to one or more writers who had given a full account of them; but in the present undertaking more than 2000 others have likewise been described, the greater part of which has been noticed by various writers since the last edition of Linnæus's work; the rest, between 5 and 600 in number, only to be found in the several volumes of this work.'

What has Mr. Latham advanced here which does not militate against himself? What matters it whether these descriptions be comprised in no little compass? If the late discoveries in ornithology have increased the known species to a prodigious number, treble of those with which we were before acquainted, are we to be half doing the work through fear of its looking larger? Or are we to keep back what we have to communicate, fearing lest we, who know 3000 species, should say more than Linnæus, who had observed only 900? Are there then, by Mr. Latham's extraordinary labours and just discernment, 3000 species at length discovered? and are we not entitled to expect every possible assistance to enable us rightly to distinguish them? Had Linnæus been aware of this great variety, he would doubtless have given more space to ornithology, or, as he did in regard to his plants, have drawn up a SYSTEMA AVIUM, referring to a species *Avium*, as he did a SYSTEMA VEGETABILIUM, referring to a species *Plantarum*. Scientific communication knows no laws of space and proportion: advancement of knowledge is the only point to be considered. So that every argument of this kind, instead of excusing, absolutely pleads for these generic and specific descriptions, and of course ought to be incitements to Mr. L. to enter upon the work. In fact, the not giving these tables, is arraigning the wisdom of the Linnæan method, which our Author professes to admire; and which the staunch friends (*et plures sumus*) of that wonderful man will not suffer to be idly impeached.

* By the way we may ask, Why does Mr. L. call this work a SYNOPSIS? *Synopsis* is a term applicable to short comprehensive works, capable of being viewed as it were by a *coup d'œil*. The generic and specific tables, which we are contending for, would properly deserve this name. At present how laborious is it to go over the species of even one numerous family. They could not be synoptical to an Argus. Mr. Pennant misused this term before him.

As to Linnæus's having only between 30 and 40 new ſpecies, and Mr. Latham's having between 500 and 600, it has not the leaſt tendency to exculpate Mr. L. it rather condemns him for not giving tables of generic and ſpecific deſcription. In the deſcription of all theſe, he gives the long laborious detail, why not alſo the ſhort ſpecific character? In ſhort, we cannot ſee what this plea has to do with the argument at all.

Once more: page 2. 'That conciſe, generic, and ſpecific deſcriptions have been thought neceſſary, need not in this place be further inſiſted on, when it is known, that the Author of theſe ſheets haſtily penned ſuch for his own uſe, as faſt as the volumes were publiſhed; but to give them a ſufficient reviſal, ſo as to merit the public inſpection, would, perhaps, require more time than he has immediately in his power to ſpare for the purpoſe.'

We were really mortified at reading this paſſage. Does Mr. L. then allow, that our claim upon him is juſt, and does he refuſe us that juſtice which he allows in ſo unqualified a manner? Did he, who has for years made this branch of natural hiſtory his favourite ſtudy, want theſe deſcriptions, to conduct him on his way, and muſt not the unlearned want them much more? How will the unaſſiſted *Tyro* ever be able to attain to a comprehenſive view of the ſubject without them? It will be impoſſible. It really is vexatious to have the object of our wiſhes ſo near, and yet kept out of our reach. We hope we ſhall yet put Mr. L. in good humour, and induce him to complete his work. It is certainly the very firſt ornithological tract in the world; but it ſtands before us like a ſuperb cabinet, on which the moſt laviſh praiſes have been deſervedly beſtowed: but the key is not to be found to admit us to the inſide view of it.

As to time, we cannot altogether admit even this part of the Author's excuſe. We cannot help thinking that his time would have been better ſpent in preparing the generic and ſpecific deſcriptions, than in conſtructing this ſupplemental volume. Which was moſt wanted? However, if Mr. L. really has it not in his power to finiſh this moſt neceſſary part *immediately*, he muſt not abandon the deſign. He muſt conſider, that the Public has a right to call for it—and that no one can do it but himſelf. He muſt be ſenſible alſo, that daily additions will at length make up a ſtupendous work. But nothing ſo very great is required. The tables are ſketched out; the reviſal of them cannot be ſo very tedious a labour. *Nulla dies ſine lineâ.* The moſt ſcientific and moſt laudable part of the ſtudy of nature is to diſcriminate; any one can deſcribe what he ſees.

The community has a right to enquire into the actions of its ſeveral members—and whoſoever obtrudes his thoughts upon the Public, ought to give the ſatisfaction which he leads them to ex-

pect

pect from him—otherwiſe it may be aſked, Why did he intrude himſelf upon them? What then has Mr. L. to plead for not finiſhing the work?—'It would make the work bulky.'—'It muſt occaſion a ſeparate publication.'—'A great number of ſpecies are newly diſcovered.'—'I drew out tables for myſelf.'—Can the court admit ſuch weak excuſes? We ourſelves are amenable before the ſame tribunal; and, we hope, the Public will conſider us as having given a faithful account of the work before us, and as having done our duty (in which we will ever perſevere) in not ſuffering a work of ſuch importance, ſuch *bulk* *, and ſuch *coſt*, to paſs, without endeavouring, as far as we are able, to cauſe it to be completed in all its parts.

ART. XVI. *An Hiſtorical Relation of the Origin, Progreſs, and final Diſſolution, of the Government of the Rohilla Afgans, in the Northern Provinces of Hindoſtan.* Compiled from a Perſian Manuſcript and other original Papers. By Charles Hamilton, Eſq. an Officer in the Service of the Honourable Eaſt India Company, on the Bengal Eſtabliſhment. 8vo. 5s. Boards. Kearſley. 1787.

THE tranſactions in India have, of late, had ſuch an intimate connection with Britiſh politics, and the recent diſcuſſions they have undergone in our ſenate, have ſo much called the public attention to that quarter, as to excite a very general deſire of information concerning events, which, though much ſpoken of, can be but very little underſtood by the bulk of the people in this iſland. While ſuch a general deſire of information exiſts, we cannot doubt but means will be adopted for gratifying that ſpirit of curioſity; and therefore we may expect very numerous publications on Indian affairs, ſome of which will no doubt be authentic and impartial, though a far greater proportion of them may be fabricated for the purpoſe of ſupplying a temporary morſel to the compilers, or calculated to influence the public judgment in favour of certain political parties.

With which of theſe intentions the preſent work has been publiſhed, we do not pretend to determine. It exhibits a detail of a ſeries of party machinations, in a diſtracted government, which produced revolutions that have involved numbers of men in diſtreſs and miſery; while others, enriched by ſpoils and rapine, have been elevated to a degree of honorary pre-eminence to which they could not in juſtice have had, originally, any pretenſions. Readers who view every ſucceſsful exertion of the human powers

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* Much has been ſaid in the courſe of this article, of *bulk*, &c. We wiſh Mr. L. to conſider, that the generic and ſpecific deſcriptions would be, to his ornithology, what ſkill is to the athletic wreſtler—and farther, to pay due deference to the Horatian maxim,

Vis conſili expers MOLE RUIT SUA.

as inſtances of heroic greatneſs that excite admiration and deſerve applauſe, may receive pleaſure in the peruſal of this narrative; but thoſe whoſe minds are more tinctured and ſoftened with *the milk of human kindneſs*, will turn from it with diſguſt, and regret that the general tranquillity of mankind ſhould be ſo liable to be diſturbed by the wicked machinations of thoſe reſtleſs minds, who diſregard every thing as of little conſequence, farther than as it miniſters to the gratification of their own private purpoſes.

Mr. Hamilton offers this work, not as a production of his own pen, but as a tranſlation of a Perſian manuſcript, which he obtained from a confidential ſervant of one of the Rohilla chiefs. He profeſſes, on his own part, the ſtricteſt impartiality with reſpect to party-diſputes in Britain; but he evidently leans ſo much to one ſide, that moſt readers will be diſpoſed to doubt if he has been able fully to diveſt himſelf of prejudices or attachments: and *ſome* will not heſitate to call it a party-fabrication. In every part of the performance, he endeavours to repreſent the late revolutions in *Rohilcund* as of ſmall importance to the body of the people there; and, toward the end of the piece, he avowedly defends the conduct of our people in that quarter, and combats opinions that have been very generally entertained in this country, on that ſubject: though we cannot help thinking that his arguments are not a little embarraſſed, and that they want that forcible diſtinctneſs which neceſſarily inſures conviction. The following are his remarks on the preſent ſtate of that country:

'The country of Rohilcund, after having, for ſome years paſt, exhibited nothing but a ſcene of repeated devaſtation, was at length reſtored to permanent tranquillity [*i. e.* by the conqueſt of it in 1773, by Sujah-al-Dowlah, aſſiſted by the Eaſt India Company's forces]. The Hindoſtan farmers, who had been uſed, on every return of the dry ſeaſon, to ſee their dwellings deſtroyed, and their lands laid waſte, by bands of foreign depredators, againſt whom their factious and turbulent maſters had not the power to defend them, have ſince enjoyed their poſſeſſions in ſecurity and repoſe; as, except the trifling and momentary incurſions of Zâbita Khan and the *Sics* above remarked, theſe provinces have been preſerved in the moſt perfect peace during the laſt twelve years: a happineſs, which it may be with truth affirmed, they had not for half a century before experienced.'

Had our Author ſtopped here, the eulogium would have had the appearance of juſtneſs and conſiſtency; but how can the obſervations which immediately follow be reconciled with the above?

'Evident marks,' he proceeds, 'of the turbulence of former times are ſtill to be ſeen;—theſe, however, appeared in the towns and cities of *Kattâher* [the old name of *Rohilcund*] long before the revolution which gave that country to our ally: nor can this be deemed *ſurpriſing*, if we conſider the ſtate of this territory, continually *ſubjected*, as it was, either to the diſtraction of inteſtine broils, or the devaſtation

devaſtation of foreign invaſion. The exertions of Allee Mahummed, the ſtruggles of the Fowjedars, and the efforts of Sefdar Jung, in ſupport of the imperial authority (which reduced the Rohillas expreſsly to the ſame ſtate in which they ſtood at the period of the Lolldong convention), together with the incurſions of the Mahrattas in latter times, all contributed to produce this effect. Some part of this apparent decay, indeed, muſt be attributed to the ſudden and total overthrow of two opulent and powerful families *, the circulation of whoſe wealth gave life to the cities they inhabited, and whoſe oſtentatious magnificence appeared in the erection of *baths*, moſques, and palaces, which are now falling to ruin. With reſpect to the bulk of the inhabitants, it is probable they have been but little affected by the various revolutions their country has experienced. The cauſe of this has been already explained. Neither ſhould we be too haſty in forming diſadvantageous comparative concluſions, from a reflection on the evils which may appear to attend their *preſent* ſtate [theſe evils do then exiſt]—evils which are to be attributed to a defective adminiſtration, capable of correction and amendment, [and what evils are not phyſically capable of correction?] and not to any conſequences *neceſſarily* reſulting from the laſt of theſe revolutions: and, in fact, if this territory has been negligently or oppreſſively governed ſince its reduction (as it moſt certainly has been at times, and in various degrees), it is not probable that it was much better governed, whilſt under the uncertain rule of many contending maſters, with that rule often ſhifting from *one* to *another*: and if we add to this, the circumſtance of the country being, during its firſt adminiſtration, involved in a ſtate of almoſt perpetual hoſtility, we cannot ſuppoſe, that a revolution, which put a period to theſe calamitous diſturbances, can have deducted from the felicity of its inhabitants. Strong ideas, indeed, have been conceived (and propagated with the moſt hyperbolical exaggeration) of the ſuperior happineſs of the natives of *Kuttâber* under their *former* lords, from parallels drawn between the preſent ſtate of the *other* parts of this country, and that of the particular portion of it under the immediate adminiſtration of Fyzoola Khan [one of the Afgan princes, to whom a portion of the country, *ſelected by themſelves*, was allotted by the conquerors]. But before we proceed to form a determinate judgment, upon grounds which are certainly calculated to miſlead the ſuperficial obſerver, it may be proper to enter into a more diſcriminating inveſtigation of the particular contingencies in which the difference originates.

'Not to remark the very ſuperior ſtate of cultivation and population which prevails in the principality of Rampore [that of Fyzoola Khan], would be an injuſtice to its proprietor: it muſt, however, be at the ſame time acknowledged, that as much of this ſuperiority is owing to a happy concurrence of favourable circumſtances, as to any

* 'Thoſe of *Haſen Rahmut*, and *Doondu Khan*.—The reader will readily perceive that theſe obſervations are of a date conſiderably later than the preceding part of the work, which, however, it would be highly improper to bring to a cloſe without a few curſory remarks, not only on the *immediate*, but alſo on the preſent and more *remote* effects of the tranſactions here recorded.' *Note of the Author.*

perſonal

perſonal exertion on the part of its ruler; and is ſuch, in fact, as no exertion whatever could have effected, independent of them.

'The diſtrict of Rampore,' he proceeds, 'it is true, owes its actual proſperity to the induſtry and ability of Fyzoola Khan; not indeed to theſe qualities, wholly as the *means*, but to them wholly in the application of the advantages he derived from adventitious cauſes. Firſt, Its ſituation; his territory being defended on one ſide by the Ganges, as well as the interjacent country of Rohilcund (as the above river is about thirty-five miles diſtant from his weſtern frontier); and the weakneſs of his neighbours lying beyond it; on the other ſide, and behind, by woods and mountains; and on the ſouth, by the protection of the Britiſh, *virtually* ſaving him from the certain deſtruction which muſt have been his lot, had not the *preſumption*, more than the *exertion*, of this ſafeguard prevented any attempts to effect it. [Does not this reaſoning apply equally ſtrongly to the whole of Rohilcund?] Secondly, The natural advantages which a *ſmall* dominion enjoys over a *large* (excluſive of the peculiar compactneſs and defenſibility of *bis*), in admitting the ſuperintendency of its firſt magiſtrate, without any delegation of official authority, as well in the *general management*, as in the *complete controul* of its detail, both of government, revenue, and expence. [Did not the conqueſt, which added Rohilcund to the dominions of Sujah-al-Dowlah, increaſe all theſe evils, by making larger a large dominion, and deſtroying ſeveral ſmall ones?] Thirdly, In a multitude of little ſtreams, which fall from the ſurrounding mountains, and fill with every diſſolution of the ſnows above, yielding, *with the aid of artificial dams*, a conſtant and unfailing ſupply of moiſture to the neighbouring grounds, in ſeaſons of univerſal drought, as in the years 1781, 1782, and 1783, when all the upper regions were burnt up by the failure of three ſucceſſive rainy ſeaſons; and the cultivation of Rampore was maintained equal to that which it poſſeſſed with the natural influence of the climate. [And is it in the diſtrict of Rampore only that *artificial* dams can be made, or the water, by induſtrious exertions, be made to fertilize the ſoil in dry ſeaſons? If ſo, how came it to be voluntarily ceded to an enemy, who had not power to reſiſt?] And laſtly, In the ſuperior population, and conſequent cultivation and wealth, it derived from the acceſſion of ſubjects, within the three before-mentioned years, from the circumjacent country (which was not ſo happily circumſtanced in the above eſſential points), as it is natural for men to fly from *famine*, and, its inevitable conſequence, *oppreſſion*, to a mild and equal government, and abundance; and in the ſame proportion as the territory of Fyzoola Khan *gained* by this circumſtance, that of the Vizier *loſt* in its *population*, and conſequently in its *cultivation* and *revenue*.'

The Author here *labours*, it is plain, to defend the conquerors: whether ſucceſsfully, or not, we leave the competent Reader to judge for himſelf. The above extract will ſerve to diſcover what are the *views* of its author, as well as to give a ſpecimen of his powers for compoſition. The narrative, in the body of the work, ſaid to be a tranſlation from the Perſian, poſſeſſes not that diſtinctneſs which marks the talent for hiſtorical compo-

compoſition; and being unaccompanied with a map, where ſo much evidently depends on local circumſtances, it remains, in many places, obſcure, and conſequently unintereſting. Whether the facts can be depended on, we are not in a ſituation to judge; but they come to us under ſuch a queſtionable ſhape (Mr. H. not being reſponſible for them), that we ſhould think it loſt labour, in the preſent ſtate of things, to enter on a farther detail concerning them.

ART. XVII. *Diſcours ſur le Credit public, &c.* A Diſſertation on the Public Credit of European Nations. By M. Herrenſchwand. 8vo. 2s. 6d. Hookham.

THIS is a continuation of Mr. Herrenſchwand's Syſtem of political Economy*, which he ſeems to intend to offer to the public in ſeparate diſſertations, as they may be ſucceſſively written. Since, then, we ſhall probably have occaſion to notice the different publications, as they occur, we think it may tend ſomewhat to ſhorten our labour, if we make, at this time, a few remarks on the plan which he has adopted, in the view of pointing out the propriety of barely announcing the other parts, as they appear—unleſs circumſtances ſhould render it neceſſary to be more particular, on certain occaſions.

The ſcience of political economy, Mr. H. inſiſts, is very little underſtood in Europe; its firſt rudiments being ſcarcely known to thoſe philoſophers and politicians who have hitherto written on the ſubject—Sir James Stewart alone excepted. Should we admit this poſition to be well founded, the neceſſary inference to be drawn from it, is, that too much care cannot be taken by the man who attempts to develope the principles of this abſtruſe ſcience, to avoid obſcurity in his illuſtrations, and to be eſpecially careful to aſſume no poſition as a principle upon which future arguments are to reſt, until the truth of that principle be firſt *clearly demonſtrated.* If an oppoſite conduct ſhall be adopted, and if the reader ſhould be deſired to take the Author's *word* for the truth of it, inſtead of all farther proof, it is evident the reader may be thus gradually led on, by an apparently conſiſtent mode of reaſoning, to admit, as infallible truths, the moſt pernicious errors.

We are ſorry, however, to obſerve, that our ingenious Author does not ſeem to have ſufficiently adverted to this circumſtance; and though his reaſoning be conducted, in general, more in the mode of a mathematical chain, than is uſual in political inveſtigations, yet he has, inadvertently, as we preſume, on many occaſions, contented himſelf with aſſertions inſtead of proofs, in regard to ſome fundamental principles on which the force of many future arguments depends. Example,

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* *See Rev.* vol. lxxvi. p. 97.

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'The intereſt of money is one of the moſt important principles of modern political economy, and the moſt probable characteriſtic of the degrees of national proſperity, or, what is the ſame thing, the degree of eaſe which the inferior claſſes of men enjoy, and by which alone the degrees of the proſperity of nations are meaſured. *For while the intereſt of money is high, the inferior claſſes are in miſery; while it is low, they are in eaſy circumſtances; while it falls or riſes, their lot is proportionally affected by it; and the proſperity of nations keeps pace with it in their progreſs and in their decline.*'—Again,

'*Circulation* is the grand baſis on which the whole edifice of modern political economy reſts; it is that which characterizes and diſtinguiſhes this ſyſtem of political economy from all others; it is that which determines, and it is that which meaſures the population, the riches, the proſperity, and the power of nations; and, the degree of circulation given, the degree of population, of riches, of proſperity, and of power, are neceſſarily given at the ſame time.'—Farther,

'The public debts of the nations of Europe, ſuch as reſult neceſſarily from the operations of public credit, are almoſt entirely formed by contracts on perpetual and life annuities, and from the moment when theſe contracts are made, they become as improper for circulation as ingots of gold or ſilver, or, what is the ſame thing, from that moment the capitals which theſe contracts repreſent, leave the precious and productive circulation, in the hands of merchants, manufacturers, and farmers, to have nothing elſe than an unproductive and pernicious circulation in the hands of ſtock-jobbers.'

We do not ſay that theſe poſitions are not *true*, but we ſay they are not *proved* to be ſuch; and they are of too much importance, and in ſeveral reſpects of too doubtful a nature, to be admitted on the bare aſſertion of any man. It is no excuſe for Mr. H. to allege, that he can demonſtrate the truth of theſe poſitions; for, till he has done ſo, the cautious reader muſt refuſe his aſſent to the truth of them, and of courſe, be unable to admit the many important concluſions that are afterwards deduced from theſe doubtful premiſes. Many other examples of the ſame ſort might be produced, were it neceſſary—but theſe we deem ſufficient to authoriſe what we have ſaid.

In another reſpect, the plan which Mr. H. has adopted, appears, to us, to be extremely defective. The ſubject he treats, in one diſſertation, is, on many occaſions, ſo intimately connected with others, that they cannot be eaſily conſidered as detached and independent of each other. And he has ſuch a tendency to run into digreſſions, on other points connected with his principal topic, that he is every moment beginning diſcuſſions, which he abruptly leaves, after having announced, with a great

great degree of confidence, certain oracular poſitions, which he undertakes to prove *at a future period.* Thus is the mind of the attentive reader filled with doubt and perplexity, without knowing what to admit or what to reject. He feels a painful ſuſpenſion of judgment, which to him muſt be extremely unpleaſant. Were we diſpoſed on this occaſion to be ſevere on our Author, we ſhould remark, that ſuch a conduct was admirably calculated to raiſe the wonder of the ignorant, and to excite in their minds an extraordinary admiration of the uncommon powers of the Author; but we will not at preſent ſuppoſe Mr. H. chargeable with a deſign of this kind. Of theſe oracular aſſertions, the following examples may be given:

'If this were the proper place, I could demonſtrate, that even if France ſhould concentrate, and circulate, in herſelf alone, all the ſpecie in gold and ſilver, which now circulates through all Europe, her machine of circulation would not have arrived at one half of that power, which the complete developement of her proſperity neceſſarily required; or, what is the ſame thing, that, with ſuch an enormous maſs of nominal riches, France would remain in perpetuity more than one half below the population and real riches of which ſhe is ſuſceptible.'

Again—'I ſhall here terminate my obſervations and reaſoning on the ſyſtem of public credit of the nations of Europe, perſuading myſelf that what I have ſaid will demonſtratively prove, that it is, as I have aſſerted, a ſyſtem radically vicious, fooliſh, in manifeſt contradiction with the true principles of political economy, and deſtructive of the proſperity, of the power, and the happineſs of nations. *My intention is not certainly to reſt here,* and the moment will come when I ſhall preſent to the nations of Europe, a ſyſtem of public credit diſengaged from all the vices which I have demonſtrated in that which they have hitherto ſo unhappily followed.' But where, we would aſk, could he have more properly introduced the ſubject, than in a diſcourſe profeſſedly written on public credit? And why are his readers to be tantalized with this imperfect treatiſe? As it was not impoſed on Mr. H. as a taſk, wherefore ſhould he have voluntarily undertaken the ſubject, before he was ready to complete it?

To ſuch magnificent promiſes as theſe, however, our Author frequently recurs,—and it is impoſſible for an unprejudiced reader to avoid entertaining, on ſome occaſions, doubts of their fulfilment; or not to be ſhocked at the contemptuous manner in which he treats many reſpectable men, who have preceded him in this walk. After having detailed what appear to him to be the errors of others on this head, he thus proceeds: 'Political economy, or rather, I would ſay, the true ſcience of political economy, the principles of which I hope gradually to diſplay,

prove not only, that it is perfectly possible to proportion continually the developement of *real* riches to the mass of nominal riches, the mass of *things* to the mass of *specie*, and to prevent the average price of things from being augmented; but it teaches distinctly the means by which all this can be effected, and in the universality of its principles, there is not one which has not this grand operation directly or indirectly for its object.'

Mr. Herrenschwand is doubtless a man of abilities,—but the present discourse has added little to the respect in which we held his former productions. His frequent digressions from the main object of the enquiry, the doubtful nature of many of those positions which he has boldly assumed, the asperity of his manner of treating others, and the reiterated praises of the wonderful system he is to produce—all tend to leave an unfavourable impression on the mind. We hope, that, in his future essays, he will be on his guard against these blemishes, and proceed directly forward in developing those principles that are to prove *so highly beneficial to mankind.* When his system is completely before us, we shall then be able to appreciate its merits; at present, his work appears to us of such a doubtful nature, that we shall not take up more of our room with farther remarks upon it.

MONTHLY CATALOGUE,
For NOVEMBER, 1787.

SCOTLAND.

Art. 18. *Reflections on a late Resolution of the House of Peers, respecting the Peerage of Scotland*; addressed to the Chancellor, and C. J. of the Common Pleas. 8vo. 1s. 6d. Bell. 1787.

WE do not apprehend these Reflections to proceed from any common head; as the Author displays an extensive knowledge of facts, and an acuteness in reasoning from them, far beyond those of the ready scribes, who seize any current topic of the day, as it rises. The question was, as to the legality of conferring hereditary seats on two of the elective representative peers of Scotland. On this question, which the Author considers as extending to the private rights of every subject both of England and Scotland, he remarks four different decisions of the House of Lords, since the union of the two kingdoms; the natural consequences of which contrariety afford him the opportunity of stating some questions and cases, important enough probably to make *some* persons uneasy. We have a view of the different constitutions of England and Scotland; in which our Author remarks, that 'liberty is the direct and avowed object of the constitution of England, and an ardent desire for the attainment of that object, is the actuating principle of it. Liberty and property, are the words of an Englishman's *cris de guerre.* But these are not the sounds that catch the Scotchman's ear, or fire his blood. Liberty was never thought of in Scotland, till after the Union.

Union. The word was not even underſtood. How ſhould it, in a country where the people were conſidered as non-entities in the eye of the law? Poſſeſſed of no rights, of no privileges, of no franchiſes, the lives of the people were at the mercy of their Chief, and little more ceremony uſed in paſſing ſentence upon them than upon brute beaſts. Men were hanged for amuſement, becauſe the young Laird was to be entertained with an execution. Liberty could not be the object of a country where ſuch laws exiſted.

'The Conſtitution of Scotland was abſolutely fœdal: a ſpecies of government which muſt neceſſarily occaſion tumult and confuſion as long as it exiſts, from the object of it being double; the dominion of the Crown, and ariſtocracy over the people. Till one of the ruling powers overcame the other, all was confuſion; when either got abſolutely the better of the other, the Conſtitution was at an end. Loyalty ought to be the principle of this ſingular government, becauſe the Crown is that link of the chain that keeps the whole together. But the contradictory parts of this ill-adviſed ſyſtem are ſtronger than the cement, and each body of the ſtate is conſtantly tending to a ſeparation from the reſt. It is therefore difficult to ſay, what is the principle that urges a fœdal ſtate to action; but that which actuated, more than any other, the individuals of Scotland to action, was, THE LOVE OF FAMILY, of that Family or Clan to which the individual belonged. My Clan and my Chief, is the *crie de guerre* of a Scotchman. To the intereſt or advantage of his Chief, all other conſiderations gave way. Obedience to him is the firſt of all duties. His orders ſuperſede not only the law of the Sovereign, but even ſome of the laws of God. Your true Highlander thinks it meritorious to rob and plunder for his Chief, or to aſſiſt him in the rape of a beauty or of an heireſs. Not a Clan, but every individual of it, would have joined heart and hand to ſeize the Counteſs of Sutherland for their young Laird. Murdering a foe of the Clans was, till lately, called, *putting him out of the way*. If done openly, the action was highly meritorious and honourable; if ſecretly, it was a crime that much might be ſaid in excuſe for *.

'The immenſe difference between ſuch principles and thoſe of the people of England, muſt ſtrike every one. No ſteps were taken to meliorate the principles derived from the Conſtitution of Scotland, till after the rebellion 1745, when the Act paſſed for aboliſhing he-

* 'It would not be fair to ſtate the bad, without marking the good qualities of the people of Scotland. If their attachment to their Clan and Chief leads them into ſome errors; to ſpeak more accurately, if on ſome occaſions they miſtake right and wrong, they make no exceptions in their own favour; they are ready to ſacrifice their own lives, as well as other people's, to the good of their Clan. This principle of attachment is nearly the ſame as the Spartans of old were actuated by, and there is a very ſtriking reſemblance throughout, between the characters of a modern Highlander and an ancient Spartan. The ſame hoſpitality and bravery; the ſame contempt of danger, toil, and poverty; the ſame perſeverance and ſteadineſs, the ſame pride, the ſame ſincerity and conſtancy of friendſhip, which nothing can get the better of, but the love of Sparta, or of the Clan.

reditary jurisdiction. The effect of this Act has been considerable, and the extravagant avarice of several Chieftains, has since done yet more towards demolishing the attachment and affection of their vassals.

'The abolition of hereditary jurisdictions has confounded the object of the Constitution of Scotland, and the folly of the Nobility, or Chieftains, has nearly effaced the principle of the Constitution. But it is not sufficient to have destroyed a false object, and overturned a narrow principle, without others are substituted in their stead. Surely means might be found to give the same object and principle to Scotland, as England has so long found the benefit of. Liberty is a plant that generally thrives best in a cold climate and barren soil. If corruption should break its mounds, and overflow the plains, think where shall freedom fly for refuge in her distress, but to those mountains which luxury abhors, and corruption sickens at the very sight of.'

As a remedy for the imperfect union of the two kingdoms, the Author would have an union of the principles of government and laws; the first step to which he deems to be purging the Upper House of Parliament of its heterogeneous parts, the *elected* Peers of Scotland, and the *translated* Bishops. The methods he proposes for these wholesome ends, are worthy of attention, but for these we must refer the curious reader to the pamphlet.

Art. 19. *State of Alterations which may be proposed in the Laws for regulating the Election of Members of Parliament for Shires in Scotland.* By Sir John Sinclair, Bart. 8vo. 1s. Cadell. 1787.

Sir John Sinclair considers this important subject under three distinct heads; what the laws respecting the election of members for counties in Scotland were originally; what they now are; and what they ought to be in future. The discussion is indeed embarrassed by the peculiarity of the provincial terms *superiority*, *life-rent*, *wadset*, *old extent*, *valued rent*, and *infeftment*, which however familiar in Scotland, sound very quaint and obscure to an English ear, though the Author assists us with definitions. The subject is as local as the terms, and will scarcely engage the close attention of any beyond the natives, excepting perhaps the gentlemen of the law; to whom it may be left as a peculiar concern; remarking only, that the writer seems to have no objection to the modern practice of subdividing or carving out the superiority votes: for he thinks, 'they have been of late, perhaps, too harshly treated. At least while the burgage tenures of England remain unimpeached, the superiority votes of Scotland, even according to the most recent improvements in that species of political manufacture, can never want countenance and example.' Very true; but they may still want justification; not only because, according to the popular phrase, two blacks will not make a white, but because the objects compared are dissimilar.

Sir John Sinclair, proposing to introduce this subject to Parliament early in the next session, has very properly drawn up this short state of the principal points which are likely to become the topics of discussion, in the hope of receiving assistance: candidly inviting gentlemen who pay attention to the subject to favour him with their sentiments in the interim.

TRADE, &c.

Art. 20. *The Britiſh Merchant*, for 1787. Addreſſed to the Chamber of Manufacturers. Part I. On the Commercial Policy of any Treaty with France; and in particular, of the preſent Treaty. With an Appendix, containing, the French Tariffs of Duties inward in 1664 and 1669. And a Table of the Alterations in our own Duties, affected by the VIIth Article of the preſent Treaty. 8vo. 2s. 6d. Debrett.

This is a ſubject of which we think we have already had enough for the preſent ſeaſon, unleſs new light could be thrown upon it; and it may be thought rather too late to go on prognoſticating the conſequences of an intercourſe that has undergone ſo much public and private diſcuſſion, and is now in full operation. The voice of the nation will decide upon the policy of the meaſure according to its feelings, and we need liſten to no other monitor. This writer ranks among the moſt confirmed enemies to the commercial treaty; and were it expedient to argue any longer about it, neither his ſtatements of facts, nor his reaſoning on them, appear cogent enough to cloſe the ſubject.

To glance at a few obvious inſtances: in computing the value of our Newfoundland fiſhery, which he calculates to produce 450,000 *l.* he *adds* to the ſum, 35,000 *l.* as received by the Britiſh underwriter and factor, for inſurance and commiſſion *! With equal propriety he might have ſwelled the account with the price of the ſhips, and ſeamen's wages; all which enter into the price charged upon the fiſh, and are only the channels of its home circulation. If ſuch error or art extends to the ſubordinate details, his general aſſertions and reaſoning are not to be relied on with ſafety.

His objection to the commutation-tax, is, that the common people purchaſe finer teas at their accuſtomed prices †.

In conſidering the probable injury to the Portugal wine trade, he expreſſes his apprehenſions ‡ of the introduction of a cheap, ſtrong wine from Languedoc, 'which partaking of the properties both of claret and port, is perhaps more wholeſome than either.' But the trade in Portugal wine is not only to be ſupported, rather than we ſhould be ſupplied with a more wholeſome liquor; but the duties on foreign wines are to be kept high, leſt a reduction ſhould check our own manufactory of liquors which are ſold for wines! 'But I know not why our home brewery of port, claret, and white wines, ſhould be injured. It would require ſtronger reaſons than I have yet heard, to convince me, that cyder, elder berries, and ſloe ſluice, or cyder, *black ſtrap*, and Alicante wines, for port and claret; and for white wines, dried grapes fermented with water, or our own perries, are more unwholeſome than the genuine juice of the freſh grape, which, as well as others, has always an addition of a little brandy. The ſubſtitution of theſe compoſitions is indeed a fraud on the purchaſer; but it is an *innocent fraud*, that keeps in this kingdom annually, at leaſt between one and two hundred thouſand pounds §.'

If our Author wilfully, and to his certain knowledge, ever drinks a glaſs of *genuine* wine, or keeps a bottle of ſuch wine in his houſe; his

* Page 30. P. 40. ‡ P. 39. § P. 100.

patriotiſm is not worth a bottle of the ſophiſtications he wiſhes to impoſe on his countrymen; and to the worſt compoſitions of which he ought to be condemned all the days of his life.

Art. 21. *An Addreſs to the Manufacturers and Traders of Great Britain*, ſtating the Evils ariſing from the preſent ruinous Plan of monopolizing and cheap dealing, &c. By a Traveller. 12mo. 6d. Otridge. 1787.

The Author points out the miſchievous conſequences of an endeavour to ſell goods under the common market-price, but his language is extraordinary: for example, when he deſcribes the country ſhopkeeper failing, he ſays, 'On a ſudden the lowering tempeſt threatens round the horizon. The ſweeping ſtorm comes howling on the wings of the wind. Nature trembles to the centre. The pride of the foreſt bends before the blaſt. The knotty oak, reft of its branches, remains a monument of the tempeſt's rage, &c. &c.' Our traveller ſeems to have ſtrangely overſhot his mark. How often have we recommended Authors to *ſuit their words to their* ſubject *well* *.

Our Author's plan for remedying the evils complained of, ſeems to convey a good hint to the Public; and his poſtſcript, on the preſent ſtate of pariſh workhouſes, with his ſcheme for the better employment of the poor, merits attention.

MECHANICS.

Art. 22. *A Diſſertation on the Conſtruction of Locks.* By Joſeph Bramah. 8vo. 1s. Baldwin. 1787.

Mr. Bramah obſerves that all dependence on the ſecurity of locks now in uſe, even thoſe which are conſtructed on the beſt principles, is fallacious. In order to demonſtrate his propoſition, he ſtates the common principles which are applied in the art of lock-making; and by deſcribing their operation in inſtruments differently conſtructed, and poſſeſſing different degrees of excellence, he proves that the beſt conſtructed locks are liable to be ſecretly opened, either by picklocks or falſe keys made by a ſkilful workman. He then proceeds to the ſpecification of a lock which he propoſes to the Public, as a *perfect ſecurity* againſt every poſſible effort of art and ingenuity.

The contrivance is ſo truly ingenious, that our artiſt's lock can only be opened with its own key: but we cannot give a deſcription of it without the plates. The ſecret conſiſts in making the wards moveable, and by adapting the lock to the key, and not, as is uſual, the key to the lock. Thoſe who are verſed in mechanics will receive much pleaſure from the peruſal of the pamphlet; but more from a ſight of the lock: for which they are referred to No. 14, the weſt end of Piccadilly.

NATURAL HISTORY.

Art. 23. *An Eſſay on the Method of ſtudying Natural Hiſtory*: being an Oration delivered to the *Societas Naturæ Studioſorum* at Edinburgh, in the Year 1782. By Richard Kentiſh, M.D F.A.S. Edin. Preſident of the Society, and Member of ſeveral literary Societies. 8vo. 2s. Elmſley. 1787.

Dr. Kentiſh here enumerates the ſeveral writers on natural hiſtory,

* "Suit your words to your muſic well." SWIFT.

and

and recommends ſome of the beſt authors as proper guides for the ſtudent. He begins with mineralogy, and ends with zoology: the very reverſe of that writer who is acknowleged to be the greateſt naturaliſt the world ever ſaw. Among other ſyſtems of mineralogy, Dr. Kentiſh mentions that of Linnè, which, he ſays, 'is defective in many particulars;' but he does not ſay what the defects are. Wallerius too, a writer of acknowledged merit, is cenſured, becauſe 'he has not availed himſelf of the aid of chemiſtry.' Wallerius was one of the greateſt chemiſts of his age. Bergman ſucceeded to his vacant chair, as Profeſſor of Chemiſtry at Upſal, and was his pupil. Of Cronſtedt's ſyſtem, Dr. Kentiſh ſays, 'In 1758, an anonymous publication appeared, of which Linnæus ſays, "*Vox Swabii, manus Cronſtedti.*" He was right in ſuppoſing the work to be Cronſtedt's, whatever aid Swab afforded is unknown.' The paſſage of Linnè evidently implies that Swab was the author, and Cronſtedt only the publiſher, or editor: which was in fact the caſe. Swab was ſuperintendant of the copper-mine at Fahlun, in Dalecarlia, where he made a valuable collection of minerals, which he preſented to the Univerſity of Upſal: Cronſtedt ſucceeded him at Fahlun, and among other manuſcripts, found the ſyſtem of mineralogy, deſcribing the fore-mentioned collection, which he, conſcious that it was not his own, publiſhed without a name; whence Linnè in his review of that work, ſays, '*Ut utar verbis Iſaaci mutatis*, "*Vox Swabii, manus Cronſtedti.*" And he adds, in the next ſentence, that he had heard Swab deliver the doctrines contained in that work, while Cronſtedt was but a boy.

In the remaining part of this publication, Dr. Kentiſh enumerates and deſcribes the ſeveral ſyſtems of botany and zoology: of which thoſe of Linnè are preferred.

MEDICAL.

Art. 24. *An Eſſay on Sea-bathing, and the internal Uſe of Sea Water.* By Richard Kentiſh, M. D. F. A. S. Edin. &c. 8vo. 1 s. 6 d. Murray.

Dr. Kentiſh, in the introduction to this treatiſe, gives a conciſe hiſtory of bathing, pointing out its antiquity, and ſhewing the general eſtimation in which the practice has been held, by writers on the ſubject, in various countries, and in different ages.

The Author lays down ſome general practical rules to be obſerved by patients, under a courſe of ſea-bathing; and gives a liſt of diſeaſes in which it may be uſeful. The directions for bathers are judicious; but we muſt object to the uſe of the cold bath, in any form, as a remedy for the rheumatiſm, gout, and ſome other diſeaſes which are found in Dr. Kentiſh's liſt. Though the Doctor's general propoſition, that bathing is of no ſervice, but, on the contrary, hurtful, unleſs it be ſucceeded by a pleaſant ſenſation of glowing warmth, is doubtleſs a juſt remark; yet we cannot join in the Author's opinion concerning the cauſe of this ſalutary ſymptom. He ſays, 'The body, on its immerſion in the cold water, ſuddenly loſes a portion of heat, particularly of the heat of the ſurface; and as long as the parts continue expoſed to this degree of cold, a continued abſtraction of heat is the conſequence: but the inſtant the body is out of the water, or in ſuch

circumſtances as to receive heat from an ambient atmoſphere, that inſtant will its return be perceptible, and the effect of ſuch return will be ſtimulant.' Our opinion is, that the conſtrictive quality of the cold water contracts the extremities of the ſmaller veſſels, eſpecially the cutaneous ones, whence the *rigour*, ſhivering, or violent ſenſation of cold, with a pulſe both ſmaller and ſlower. On coming out of the bath, an extraordinary effort is made to overcome the obſtruction, and the blood is forcibly impelled to the ſurface of the body, whence the *glowing warmth*, a quicker and ſtronger pulſe, and a ſalutary increaſed perſpiration; ſo that, unleſs cold-bathing produces an artificial ague-fit, no good can be derived, but evident harm muſt enſue; becauſe the partial conſtriction of the cutaneous veſſels not being overcome, remains, perhaps, to be the foundation of ſome chronic diſeaſe, by a total ſuppreſſion of perſpiration. *Quere.* Is it thus that ſea-bathing transforms the rheumatiſm and the gout into a palſy? The Author indeed allows, in the paragraph following that which we have given, that the circulation is increaſed, but he attributes it to its own effect, *viz.* the heat produced on the ſurface, which he ſays is communicated by the ambient atmoſphere.

One remark more ſhall cloſe this article, and we ſincerely wiſh that the Doctor had not given us reaſon for it. At page 35, ſpeaking of the internal uſe of ſea-water, and the mode which the ancients practiſed of giving it in wines, he ſays, 'Celſus, treating of the ſcrophula, or *Regius morbus*, as he calls it, recommends "*vinum bibere ſaliens Graecum, ut ſolutio ventris remaneat.*" The *Regius morbus* of Celſus was the *jaundice*; as is ſufficiently apparent from that elegant writer's own deſcription: and even, in the paſſage above quoted, the reaſon for drinking *ſalted wine* is, *ut ſolutio ventris remaneat*,—a circumſtance which every practitioner knows to be of the utmoſt conſequence in the cure of the *jaundice*.

Art. 25. *Syllabus; or general Heads of a Courſe of Lectures on the Theory and Practice of Midwifery.* Including the Nature and Treatment of Diſeaſes incident to Women and Children, &c. &c. By John Leake, M. D. Member of the College of Phyſicians, and Phyſician to the Weſtminſter Lying-in Hoſpital. 8vo. 1s. Murray. 1787.

The medical ſtudent will, in this publication, find a particular account of Dr. Leake's Obſtetrical Lectures, and the terms of attendance on the Weſtminſter Lying-in Hoſpital, of which the worthy Doctor was in a great meaſure the founder. The Author has added an abſtract of the hiſtory of the Hoſpital, and an account of its preſent ſtate. It appears, that upwards of 6000 women have been delivered ſince its opening: the deſign is extenſive, and does not deny admiſſion to any real object of diſtreſs; unhappy ſingle women, who are rejected at other hoſpitals, here find relief, with the ſame attention as the wives of diſtreſſed huſbandmen, ſoldiers or ſailors. Dr. Leake preſented the ground on which the hoſpital is built; and liberal ſubſcriptions have ſince ſupported the inſtitution: among other donations, is a legacy of 3000*l.* by the late Richard Ruſſel, Eſq.

EDUCATION.

Art. 26. *The Theatre of Education.* A new Tranſlation from the French of Madame la Marquiſe de Sillery, late Madame la Comteſs

Comteſſe de Genlis. 12mo. 4 Vols. 10s. ſewed. Walter. 1787.

Not having at hand, the *original* of the preſent work, we cannot ſpeak with much preciſion, of the merit of this new tranſlation; but, to the beſt of our recollection, it may, on a general eſtimate, ſtand nearly on the ſame ground of commendation on which (juſtly, it is hoped) we placed the former verſion, in four octavo volumes. See Rev. vol. lxiv. p. 259.

SUNDAY SCHOOLS.

Art. 27. *An Abſtract of the Hiſtory of the Bible*, compoſed for the Uſe of Sunday Schools. By the Rev. William Turner, Junior. 12mo. 4d. or 3s. 6d. per Doz. * Johnſon. 1786.

We ſhall only ſay of this little book, that we have not ſeen any of the kind better adapted to the capacities of children.

POETRY.

Art. 28. *The Tears of Britannia*; occaſioned by the late Indiſpoſition of his Royal Highneſs the Prince of Wales. A Poem. By a Lady. 4to. 1s. Becket. 1787.

The principal merit of this effuſion is certainly not in its *poetry*. But as we think, from ſome of the lines, that the lady may one day produce a better work, we will point out to her a few of the inaccuracies which are diſcoverable in the preſent performance.

The Prince of Wales is ſeized with ſudden indiſpoſition. The Authoreſs accordingly tells us, that—

'A nation's tears in plaintive lays ſhall ſpeak,
A nation's ſmiles inſpire the cheerful ſong.'

This is highly inconſiſtent: for, if a nation's 'tears' are to *ſpeak in plaintive lays*, how are their 'ſmiles' at the ſame time to *inſpire the cheerful ſong?* Beſide, is it not a little ſtrange to be talking in ſuch an hour, of the 'cheerful ſong?' Perhaps, indeed, it ſhould be 'tearful ſong,' or, as we now ſay, *doleful ditty*. But then, what are we to do with the *ſmiles?* We really muſt give them up.

'Let ſoft repoſe his reſtleſs thoughts invade.'

The Author, no doubt, means to ſay—*let ſleep ſteal on his ſenſes*, or, *may he be lulled into repoſe*. But the word *invade* carries with it an idea of hoſtility, and is very abſurdly oppoſed to the epithet *ſoft*. We may talk of reſtleſs thoughts invading and troubling our repoſe—but we cannot ſay that repoſe is *invading* our reſtleſs thoughts.

The motto choſen by our poeteſs is,—*Virumque cano*:—the expreſſion is not altogether clear, and therefore we cannot determine on her meaning. Yet might we be permitted to hazard a conjecture—but no matter, his Royal Highneſs is *ſung by a lady*; and he is conſequently a fortunate man.

Art. 29. *Miſcellaneous Poems*. By W. Gillum. To which is added, a Farce, called What will the World ſay? By the ſame Author. 8vo. 3s. ſewed. Lane. 1787.

In the Preface to this collection is the following paſſage: 'The *ſtanzas on a late reconciliation* were written on the ſpur of the occaſion,

* Or 14s. *per* 100, to diſtributers.

with

with the MENS ARDENS which so important an event must naturally excite.' We instantly turned to the stanzas in question, and from them to the other pieces, in full expectation of meeting with

"Thoughts that breathe, and words that burn."

As well, however, might we have travelled to Nova Zembla in search of the prodigalities and beauties of Nature, or in the prospect of enjoying a perpetual spring. In other words, POETRY is not in the book.

With respect to the farce, intitled, *What will the World say?* the Writer observes—'particular circumstances, too uninteresting in themselves to render the recital a matter of the smallest importance to the reader, prevented the representation.' *Why* this performance has not been acted, it was, indeed, unnecessary to tell.

The Author has chosen for his motto—*Spes incerta futuri.* This is certainly modest enough. We will therefore allow the gentleman to *hope* (his hope will, no doubt, prevail above his fear) as long as he pleases:—for, as a celebrated writer feelingly remarks, "what a wretch must he be who has outlived his hopes!"

Art. 30. *The Fleaiad*; an Heroic Poem, with Notes; humbly addressed to Peter Pindar, Esquire, Author of the *Lousiad*, &c. &c. By his Kinsman, Paul Pindar, Gent. 4to. 2s. Kearsley. 1787.

One of Mr. Paul Pindar's mottoes, prefixed to this feeble imitation of the Lousiad (for he has *three*, a *Greek*, a *Latin*, and an *English* one), puts an interesting question, in the following words of Mr. POPE:

"Oh! while along the stream of time thy name
Expanded flies, and gathers all its fame;
Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale?"

If the Author of *the Fleaiad* looks to his cousin, Peter, for an answer to the foregoing question, as applying to the present poem, we will venture to "say," for P. P. Esquire, "*No!*"

MISCELLANEOUS.

Art. 31. *Memoirs of Major Edward M'Gauran* (Grandson of Colonel Bryan M'Gauran, Baron M'Guaran of Talaha), an Ensign in General Loudon's Austrian Regiment of Foot; Volunteer with Admiral Elphinstone on board the Russian Squadron, in his Expedition against the Turks; Cadet in the Honourable the East India Company's Forces; Major in the Service of Portugal; and a Lieutenant in the British Army in America. Interspersed with many interesting Anecdotes, relative to the Military Transactions in which he was concerned, and Characters of the most distinguished Personages. In a Series of Letters. Written by himself. 12mo. 2 Vols. 6s. sewed. Hookham.

Major M'Gauran is a volatile kind of genius, and this disposition has subjected him to many remarkable vicissitudes in life. He gives an account of his several adventures (some of which are not uninteresting), and describes the countries he has passed through, in a language which, though it cannot be called elegant, has yet a sufficient degree of correctness to save it from the lash of criticism. He appears to be a relator of facts, and, indeed, to have confined himself to the recording of circumstances which have fallen under his own

immediate observation. Of the merits of Mr. M'Gauran in his profession, the following letter is a particular testimony—

"Sir,

"The bearer, Mr. M'Gauran, has informed me, that he has the honour of being personally known to you; but that you desired a line from me, certifying his being in the Russian service. I assure you, he was on board Admiral Elphinstone's squadron; and during the time he served, he behaved as an active gallant officer, and a man of spirit.

Yours, &c. &c.

To Gen. Clinton. EFFINGHAM."

The Major concludes his Memoirs in the following manner—'I trust to the impartiality and candour of a generous Public for that liberality and support I have hitherto sought from the great and powerful in vain.'

We are truly sorry to find that a 'gallant officer' has 'hitherto sought for support in vain;'—and as he appears to be really an *honest fellow* (he will pardon the familiarity of the expression), we heartily wish him success in his literary enterprise.

Art. 32. *The History of the Office of Stadtholder*, from its Origin to the present Times. Translated from the Original, published at the Hague (in 1747). 8vo. 1s. Ryall. 1787.

This pamphlet has no relation whatever to the subsisting controversy among the Dutch. It is simply, as the title-page is made to declare, *An History of the Office of Stadtholder*. It serves to shew, however, that the French interest has in former times, as well as at the present day, been found to mingle in the councils of the *United Provinces*.

Art. 33. *A Narrative of the Proceedings tending towards a national Reformation*, previous to and consequent upon his Majesty's Proclamation for the Suppression of Vice and Immorality, &c. By a Country Magistrate. 8vo. 2s. Robson. 1787.

This country magistrate seems a zealous wellwisher to the reformation of the morals of the people; he hath also taken an active part in bringing about so desirable an end, and recommends to his brother magistrates such lenient measures as seem best calculated for effecting a due observance of the laws, by happily checking the crimes mentioned in the royal proclamation. Many curious and interesting matters, relative to *Police*, &c. are discussed in this pamphlet: which we recommend as a useful and valuable publication.

Art. 34. *Letters from Ninon de Lenclos* to the Marquis de Sevigné: which have not before appeared in English. 12mo. 2s. 6d. Hookham. 1786.

Ninon de Lenclos may be considered as the *Heloise* of her time. Like her she was susceptible of the tender passion, and equally subject to its soft controul. In the letters before us, the votary of Venus stands confessed. With respect to the Marquis de Sevigné, who writes to her in answer, he is *cold as the Northern Star*. But, perhaps, he was of the opinion of our Congreve, who says,

"All naturally fly what does pursue,
'Tis fit men should be coy when women woo."

The letters have the appearance of being genuine.

Art.

Art. 35. *The Analysis of two Chronological Tables*, submitted to the Candour of the Public. The one being a Table to associate scripturally the different Chronologies of all Ages and Nations: the other, to settle the Paschal Feast, from the Beginning to the End of Time. By the Rev. George Burton, M. A. Rector of Eldon, in Suffolk. 4to. 2s. 6d. Robinsons. 1787.

In the dedication to the Bishop of Norwich we are informed, that Mr. Burton has arrived at the 'age of well nigh three-score and ten,' with a constitution enfeebled with many infirmities; and, in his preface, we are farther informed, that the Author has struggled under many adversities; among others, that he was obliged 'to rebuild his parsonage house, which was burnt to the ground, soon after he had in a manner rebuilt it.' He adds, 'a natural concern for an increasing family, of ten grandchildren, together with the infirmities incident to his years, and too sedentary a life, have further discouraged him:' having, however, completed his work, and, by the assistance of his friends, brought forward this Analysis, he hopes 'it will meet with such an indulgent reception as may countenance and encourage the end of all his wishes,—namely, the publication and happy success of his tables.'

He says, that 'very few leading principles are wanting to govern the chronological tables.—We are instructed, in many parts of Scripture, that there is a fixed period when time shall be no more; and such a period is the first principle to be established. The second principle is the lunar year; to explain the extent of that period, which is of so much consequence to us all, namely, 7980 years. The third principle is the solar year; by which may be presumed a shortening of that period, for the elects sake. The fourth principle is an acquired period; by which the Easter limit is to be ascertained for ever, and the second ascension, towards a final judgment, is pointed out.'

For the manner in which Mr. Burton applies these principles to his chronological system, we refer our Readers to the Analysis.

Art. 36. *A third Address to Parliament*, respecting the Preservation of his Majesty's Seamen. By William Renwick, Surgeon in the Royal Navy. 8vo. 1s. 6d. Richardson. 1787.

Every humane person must wish success to Mr. Renwick's exertions in favour of seamen, navy surgeons, and their widows. The zealous Author here points out, more fully than in his two former addresses *, the bad state of surgery on board our ships of war. Among other facts, Mr. Renwick does not forget a circumstance that happened in the late war, which was truly disgraceful to this nation. He tells us, that the commander of one of our largest frigates represented to the captured enemy, the necessity he was under of requesting one of their surgeons to amputate the arm of his wounded lieutenant (now a Captain); '*his own surgeons not being qualified for the department to which they were appointed!!!*' What must have been the unhappy fate of those brave fellows, the common seamen, to whom such chirurgical assistance could not be given during the engagement? Mr. Renwick justly asks, 'Who, under such circum-

* See Review for September 1785, p. 238; and March 1786, p. 234.

stances,

ſtances, would enter as volunteers in the ſervice?'—He is fearful leſt he ſhould ſeem too fervent in pleading the cauſe of the common ſailors; but the ſubject fully juſtifies the laudable zeal with which Mr. Renwick preſſes his ſolicitations; and, we hope, he will prove a ſucceſsful advocate for that body of men, who are ſo eſſentially neceſſary to the defence of the nation.

Art. 37. *More laſt Words of Dr. Johnſon.* Conſiſting of important Anecdotes, and a curious Letter from a medical Gentleman, publiſhed from the Doctor's Manuſcripts, with original Stories, of *a private Nature*, relative to that great Man. To which are added, ſingular Facts relative to his *biographical Executor*, formerly Chairman of the Quarter Seſſions. By Francis, Barber. 8vo. 2s. Rich. 1787.

A piece of dirty fun, in humble imitation of Swift's naſtieſt manner.—By 'Francis, Barber,' many purchaſers were *taken in* (by the publiſher's advertiſement) to ſuppoſe, that the materials of the pamphlet came, by ſome means or other, from Frank Barber, Dr. Johnſon's black ſervant; but the preface [ſomewhat too late though!] ſets them right, by acknowledging the Author to be a Mr. *Francis*, who had been barber to the Doctor:—and a *cunning ſhaver* no doubt!

Art. 38. *Sketch of Commotions and Diſorders in the Auſtrian Netherlands*, including Tranſactions from April 1, 1787, in a Series of Epiſtles, by Dennis O'Flaherty, Eſq. of the Kingdom and Province of Ireland. Emended into Engliſh by the Editor, and founded on official Papers, &c. &c. 8vo. 2s. Johnſon. 1787.

'Tis all a joke, good people. None of your dull details of helter-ſkelter commotions and diſorders. Gentle readers, you are all made April fools. This Dennis O'Flaherty, Eſq. is a droll fellow;—a twig from a branch of the Anſley family; and his comical verſes, though certainly relative to the Emperor, the Pope, and the Netherlanders, often remind us of the celebrated *Bath Guide*. We only regret, that the ingenious and whimſical Writer has not been more happy in his choice of a ſubject; for with regard to that on which he has now laviſhed his wit and humour, few readers, on this ſide of the Scheld, we apprehend, will care three-fourths of a *grote* for it.—We ſhall be glad to ſee his ability and pleaſantry employed on objects *nearer home*.

Art. 39. *An Account of all the Manors, Meſſuages, Lands, Tenements, and Hereditaments, in the different Counties of England and Wales, held by Leaſe from the Crown*, as contained in the Report of the Commiſſioners appointed to enquire into the State and Condition of the Royal Foreſts, Woods, and Land-revenues, &c. &c. Folio. 12s. 6d. Boards. Hooper. 1787.

The Commiſſioners appointed, by the late act of Parliament, to enquire into the ſtate and condition of the woods, foreſts, land-revenues, &c. of the Crown, found, on examining the landed poſſeſſions and revenues, &c. that they naturally compoſed three diſtinct branches. 1ſt, Landed poſſeſſions of the Crown, granted by leaſe. 2d, Woods, foreſts, parks, and chaces. 3d, Fee-farm and unimprovable rents. The Commiſſioners, therefore, reſolved, for the ſake *of regularity* and perſpicuity, to keep their enquiry of

each

each of these branches separate and distinct, to deliver a report of each department, and a final opinion of the whole.

The performance before us is the substance of the first report; and contains a concise description of all the landed possessions and revenues of the Crown in England and Wales, that are held, by leases or grants, for the remainder of long terms, granted prior to the passing the civil-list act of the 1st of Anne, and not yet expired; or under leases, granted, since that period, for terms not exceeding thirty-one years, or three lives, excepting in cases of messuages, which are allowed to be granted for the term of fifty years, or three lives, conformable to the limitations of the said act. To render the abstract as intelligible as it is comprehensive, the particulars are arranged in columns, under distinct heads. The first gives the counties in alphabetical order, with a brief description of the lands, houses, or other hereditaments, demised in each;—then follow the names of the lessees,—the dates of the last leases,—the terms thereby granted,—the periods of expiration,—the yearly value of the premises, by the latest survey, according to the Surveyor-general's report,—the fines received on the renewal,—the old rents formerly reserved,—the increased and new rents surcharged, and to take place when the old ones determine,—and, lastly, observations, on particular matters, contained in the respective leases.

From the above account of this work, our Readers will perceive its utility to all persons possessing, or interested in, estates held by lease from the Crown,—to gentlemen of the law,—to antiquaries, and to all who wish to procure information concerning the history of landed property.

The Editor has added three appendixes. The first contains an account of the land revenue of the Crown, in Queen Mary's time, anno 1555; the second is a compendium of the state of the revenue and profits of the Crown, in the 44th of Elizabeth; and the third is a calendar to the surveys of the estates of Charles I. his Queen, and the Prince of Wales, taken by ordinance of Parliament, during the interregnum.

Art. 40. *Report of the Commissioners appointed to enquire into the State and Condition of the Woods, Forests, and Land-revenues, of the Crown.* 4to. 12s. 6d. Boards. Debrett. 1787.

This publication is nearly the same as the preceding. The report itself is here prefixed to the alphabetical list, described in the foregoing article; but the Editor has not added the three curious papers, on the subject of the royal revenue, which are given in the appendix to the former publication, and which, in our opinion, are a valuable addition. The thanks of the Public are, however, due to each of these Editors, for the intelligence which their useful books contain.

We have consulted brevity in our review of this and the foregoing article, the rather because their contents are so fully, and, in some respects, *critically*, noticed in our account of Mr. St. John's book, on the same subject. See Review for October, p. 260—264.

IRISH CATHOLICS.

Art. 41. *A Justification of the Tenets of the Roman Catholic Religion;* and a Refutation of the Charges brought against its Clergy, by

&c.

the Biſhop of Cloyne. By Dr. James Butler. 8vo. 2s. 6d. Coghlan, &c. 1787.

Dr. Butler pleads the active part which he and his reverend brethren took, to ſuppreſs diſturbances that the Catholic clergy ſuffered by, as well as the Proteſtants: and it is, perhaps, doing them no more than juſtice to believe him. But when he goes on to aſſure us, of the inoffenſive benevolent ſpirit and dictates of the Catholic religion, in anſwer to what he deems injurious repreſentations of it, as taught in the Proteſtant ſchools, we cannot but pauſe before we yield aſſent.

It is not eaſy to avoid comparing the language of Popery, as a ſubordinate ſect, pleading for toleration, with the ſame religion when armed with temporal power. In the former, which is the preſent caſe, tenets that, in the latter caſe, are hoſtile both to the ſouls and bodies of unbelievers and heretics, are explained away, in a manner which, if it is ſanctioned by the court of Rome, ſhews how happily and commendably that court has reformed its principles. We have room, however, to imagine, that the papal court is flexible enough to qualify doctrines and precepts to ſituations and ſeaſons; and that what *muſt* be admitted as orthodox in Ireland, would fall far ſhort of that credit in Italy or Portugal. What kind of ſecurity we have for the uniformity of Catholic loyalty, may be conceived, when the titular biſhops of Munſter thought it incumbent on them, lately, to unite in a formal diſavowal of the tenets of Father Burke, the titular Biſhop of Oſſory, who "violently reprobated" the oath of allegiance required from the Catholic clergy, as injurious to the ſupremacy of the Holy See *. But though Father Burke's doctrine of allegiance was condemned in Ireland, we do not find that it was condemned at Rome; we are indeed told, that he obtained no farther promotion, which is very eaſily to be accounted for; and we find, moreover, that when Dr. Butler repreſented the conduct of himſelf and his brethren in that affair, in a memorial to the Sacred Congregation *de propagandâ Fide*, all the thanks he got from the præfect cardinal Caſtelli, was, a cenſure for precipitancy in deciding on a buſineſs of ſuch magnitude, without firſt conſulting the ſovereign Pontiff †.

Dr. Butler complains highly of the miſrepreſentation given of the Catholic religion, in the catechiſm taught in the Engliſh Proteſtant ſchools; and, among other paſſages, that where it is ſaid—'It is well known that liberty of conſcience is denied in all Popiſh countries, and, that wherever Popery prevails, they endeavour to root out all that differ from them by fire and ſword.'

To refute this aſſertion, he adds—'And yet we find that in France, which is a Popiſh country, Marſhal Turenne and Count Saxe, both Proteſtants, were allowed liberty of conſcience, and fought with it in the ſervice of the French monarchy, more to the honour of that crown than any ſoldiers of their time: the finances of France, in a later day, flouriſhed under M. Necker, a Calviniſt; and the kings of France have thought it neither unſafe, nor impolitic, to eſtabliſh an order of military diſtinction for Proteſtants, in their very palace. Thoſe Proteſtants who have returned, without ſuffering, from the Inquiſition in Italy, Spain, and Portugal, will bear teſti-

* Page 65. † Page 82.

mony

mony to the falsehood of the assertion, that Protestants are exterminated there by fire and sword.'

But among whom will this pass for refutation? Will the exceptions of two or three eminent men, whose talents atoned for their heresy, shew that Protestants are tolerated in *France*? It is believed they are very numerous; but do the commonalty there resort freely and openly to Protestant chapels? Do they form an ecclesiastical government among themselves, under titular superiors, as the Catholics do in Ireland? Even supposing all this, why was France selected in proof, rather than Italy, Spain, or Portugal? If Protestants do now escape the Inquisition in those countries, and return, they have not always had that good fortune; and the question is not so much relative to travellers, as to natives: what then is the object of those stern tribunals? Let history decide.

History indeed, notwithstanding his confident assertions of the benign principles of the Catholic religion, is so full in his teeth, that it extorts a confession ill-founded, and delivered at the close, with an exceeding ill grace:

'That persecution, for religion's sake, has been carried to unwarrantable lengths, every man will acknowledge who has read the histories of Europe. Religion and policy were led hand in hand: an established church was found to be the most closely connected with the political government: and, accordingly, every state in Europe has connected them. If, in the eye of civil polity, it has seemed fit to carry the punishments of heresy to unnecessary, or unbecoming lengths; on that *civil polity* let it be charged. We have proved that such measures belong not to us, and are totally incompatible with our functions: If the Inquisition of Spain, and Italy, and Portugal, be charged on *us*, what will the cause of Christianity benefit, by our retaliating the Star Chamber, and the penal laws, that so long stained our statute books in this and the sister kingdom, on the Protestant religion? The Inquisition is a creature of the civil power: suppose that it does exceed the proper limits, why are we to be charged with the transgression? And what answer should we have received from a liberal English juryman, whom we should accuse of cruelty, because, in consequence of his verdict, a priest, convicted of returning to his country, to exercise the functions of his religion, should be hanged? Exactly in the same predicament stand the judges of the Inquisition. They are divines, because offences against religion are the only objects of their cognizance. They try those handed over to them by the civil power, as accused of heresies; and their province extends no further.'

The convenient connection, and time-serving separation, of civil and ecclesiastical powers, is too well understood, and is too gross an insult on common sense, to be honoured with any notice. If Dr. Butler could write this paragraph without blushing or smiling, we can with equal confidence produce it, as a full and sufficient key to his own pamphlet; so that nothing is needful to be added by any opponent whatever.

In conclusion, Dr. Butler may, and we believe has, fully exculpated his own conduct, and that of his brethren in Ireland, so far as relates to the recent disturbances; but he neither has, nor can extend that

that juſtification to the tenets and ſpirit of the Romiſh religion, beyond the preſent profeſſion of it in Ireland; where it is mellowed down to a private ſect, aſking that toleration it never gave. He may indeed aſſert a claim to toleration among *us*, who profeſs the right of exerciſing private judgment; but it becomes him to preſerve a modeſt ſilence, and not to remind us of the treatment of Proteſtants in Catholic countries.

Art. 42. *Obſervations on the political Influence of the Doctrine of the Pope's Supremacy.* Addreſſed to the Rev. Dr. Butler, &c. &c. By William Hales, D. D. Fellow of Trinity College, Dublin. 8vo. 2s. Faulder. 1787.

Dr. Hales taxes Dr. Butler and Mr. O'Leary, with imputing aſſertions to the Biſhop of Cloyne that are not to be found in his pamphlet; the inſtances of which he contraſts in oppoſite columns. But Dr. Butler inſiſting particularly, that the conſecration oath of the Catholic Biſhops is by no means inconſiſtent with the allegiance of a ſubject to his prince, which is reſerved by the clauſe, *Salvo meo ordine*; Dr. Hales replies, that 'whereas Boſſuet only laboured to eſtabliſh the Pope's juriſdiction in ſpirituals, you proceed a ſtep farther, and recognize it in temporals alſo; thus proving what has been ſo often and ſo reaſonably objected to your church, the actual exiſtence of an *imperium in imperio*. For if the biſhops, in the Pope's territories, ſwear fealty to him, both in ſpirituals and temporals; and if the Roman Catholic Biſhops, *all over the world*, imitate their example, in taking the ſaid oath; the inference is obvious. *They* alſo ſwear fealty to him, both in ſpirituals and temporals; unleſs an Italian, and an Ultramontane Biſhop, take the ſame oath in different ſenſes; a ſuppoſition altogether inadmiſſible.' The chief purpoſe of this pamphlet, which, at the cloſe, is only termed Part I. is to cite inſtances to ſhew, that this conceſſion of Dr. Butler is perfectly agreeable to the deciſions of the Popes, councils, and canons.

As to the ſaving clauſe, *Salvo meo ordine*, Dr. Hales finds it in the earlieſt oath upon record, that of Gregory III. elected A. D. 731; and hence objects to Dr. Butler's expoſition of the words, as meaning *without prejudice to my* STATE, which are nugatory when ſworn by a Biſhop in the papal territories; and, from various authorities, reſolves them into—*ſaving the privileges of my* ORDER; a reſervation that impoſes ſomething different from ſecurity of allegiance to the prince, in whoſe territories ſuch a Biſhop exerciſes eccleſiaſtical functions.

Art. 43. *Obſervations on the Biſhop of Cloyne's Pamphlet:* in which the Doctrine of Tithes is candidly illuſtrated, and his Lordſhip's Arguments, for the Inſecurity of the Proteſtant Religion, demonſtrated to be groundleſs and viſionary. By Amyas Griffith, Eſq. late Surveyor of Belfaſt, and formerly Inſpector General of the Province of Munſter. 8vo. 1s. 6d. Keating, &c. 1787.

This whimſical production opens with an odd ſtory, of the Author being deluded, by a treacherous friend, into an oppoſition to the late legal indulgence granted to the Roman Catholics; and of his being ruined by him. Little method is to be expected from a writer, who declares—'there are ſo many ideas floating in my imagination, that,

on my conſcience, I cannot pen the half of them:' and—'I will aſſure you, gentle reader, that I never read a line of my MSS. but ſent them to the preſs red hot from my brain.' Mr. Griffith is, of courſe, a very eccentric penman; he is a great enemy to tithes, contradicts the Biſhop with little ceremony, diſputes moſt of his repreſentations of facts on his own knowledge, and tells his Lordſhip ſome home-truths with a good deal of blunt humour.

THEOLOGICAL CONTROVERSY.

Art. 44. *Letters to Dr. Prieſtley*, in Anſwer to thoſe he addreſſed to the Jews, inviting them to an amicable Diſcuſſion of the Evidences of Chriſtianity. By [redacted] Author of "*Lingua Sacra*," "*The Ceremonies of t*[redacted] 8vo. 2s. Johnſon, &c.

This learned Jew he[redacted]ley on the ground of fair argument, in order, as he [redacted]ince or be convinced. After diſclaiming the knigh[redacted]iming at the converſion of Chriſtians, he attempt[redacted] Jews in their rejection of Chriſtianity. He main[redacted] preſent diſperſion is not the effect of their diſregard[redacted]s of Jeſus, but a continuation of the Babyloniſh [redacted] prophecy of Daniel (chap. ix. 24, &c.) has, he argues, no reference to Jeſus, but was intended ſolely to remove the doubts of the prophet concerning the duration of the divine viſitation of Iſrael. By the *anointed Prince*, in the former part of the prophecy, he underſtands *Cyrus*, and, in the latter part, *Agrippa*. He denies that the miracles which Moſes wrought, were the chief proof of his divine miſſion; and reſts the evidence of his authority, principally, on the voice from heaven on Mount Sinai. He judges it unreaſonable that Chriſtians ſhould call upon the Jews to embrace their religion, before they are agreed amongſt themſelves what Chriſtianity is; and thinks it particularly prepoſterous in Dr. Prieſtley, to attempt to convert them to Chriſtianity, whilſt he himſelf acknowledges the perpetual obligation of all the laws of Moſes. He repeats ſeveral hacknied objections againſt the miracles of Chriſt, and againſt the books of the New Teſtament; and concludes with calling upon Dr. Prieſtley, to enter upon a re-examination of the Jewiſh prophecies, in order to determine whether they were fulfilled in Jeſus Chriſt.

Art. 45. *Letters to the Jews.* Part the Second. Occaſioned by Mr. David Levi's Reply to the former Letters. By Joſeph Prieſtley, LL.D. F.R.S. &c. 8vo. 1s. Johnſon. 1787.

In reply to the preceding letters, Dr. Prieſtley complains of the want of candour, and of learning, in his antagoniſt; ſupports the authenticity of the goſpel-hiſtory (excluſively of the narrative of the miraculous conception), and the validity of the proof of Chriſt's divine miſſion ariſing from miracles; ſhews that there is no inconſiſtency between the doctrine of Chriſt and that of Moſes; and maintains, that no ſatisfactory account can be given of the preſent ſtate of the Jewiſh nation, without ſuppoſing them to be under the diſpleaſure of Heaven for their rejection of Chriſt; and that no rational explanation can be given of the Jewiſh prophecies, without admitting their reference to Jeſus as the Meſſiah; laſtly, he again invites the

Jews

Jews to the conſideration of the evidences of the Chriſtian faith, as a ſubject in which all mankind are equally intereſted.

Art. 46. *Letters to Joſeph Prieſtley*, LL.D. F.R.S. Occaſioned by his late controverſial Writings. By the Rev. M. Madan. 12mo. 3 s. ſewed. Dodſley. 1787.

After inſiſting on ſeveral well-known arguments in defence of the doctrine of the Trinity, chiefly drawn from the Old Teſtament, Mr. Madan proceeds to pour forth many grievous lamentations over the undone condition of his deluded antagoniſt. He addreſſes him as a loſt ſinner, who is wholly unacquainted with the ſaving doctrine of imputed righteouſneſs; and tells him, that the time will come when he would give the whole world for one glimpſe of this great myſtery of godlineſs. In ſhort, he ſentences the poor Doctor to pains and penalties in this world, and to eternal damnation in the next.

Art. 47. *Revealed Religion aſſerted:* in a Series of Letters to the Rev. Joſeph Prieſtley, LL.D. F.R.S. Containing more eſpecially ſome Animadverſions on the Doctor's Opinion of Eternal Puniſhments, of the Doctrine of Calvin, of the Nature of God and the Human Soul, and of the Atonement of Chriſt. By Samuel Rowles. 8vo. 3 s. 6 d. Aſh.

This good man joins with the Author of the preceding article, in charitably warning Dr. P. of his danger. At the ſame time, he takes a great deal of laudable pains to convince him of his damnable hereſies, and lead him to the knowledge of the truth. On the ſeveral topics above ſpecified, he diſcourſes with a moſt tedious abundance of words; but advances little in point of argument which will appear new to thoſe who are acquainted with the writings of Harvey, Toplady, Edwards, Owen, and Calvin. It is wonderful that Mr. R. ſhould think it worth while to beſtow ſo much reaſoning upon theſe ſubjects, when he declares, that where the doctrines of the goſpel come in queſtion, and the authority of God by which they are recommended to us, he prefers Cobler Howe's ſermon on the Spirit's Teaching, to all the erudition in the world.

Art. 48. *An Addreſs to the Candidates for Orders in both Univerſities*, on the Subject of Dr. Prieſtley's Letters to them. 8vo. 1 s. 6 d. Robinſons. 1787.

The ſtudents in the Univerſities will learn little more from this addreſs, than that the Writer is full of indignation againſt Dr. P. whom he charges with diſingenuity, malignity, impiety, and blaſphemy. He has no doubt that if the Doctor had lived in the time of our Saviour, 'he would have been among the foremoſt of thoſe, whoſe deteſtable hands were lifted up to deſtroy the God of their life, the author of their eternal ſalvation.' What end can ſuch virulent abuſe anſwer, but to awaken curioſity and ſuſpicion in young minds, and to bring into diſcredit the ſyſtem thus ſupported?

Art. 49. *A Letter to the Rev. Dr. Prieſtley*, on the Subject of his late Letters to the Dean of Canterbury, the young Men of both Univerſities, and others. By one who is not LL.D. F.R.S. &c. Imp. Petrop. &c. &c. but a Country Parſon. 8vo. 6 d. Dilly.

who amuſes himſelf with ridiculing Dr. and his titles, ſhould have taken care to read pages of his antagoniſt more correctly, or to have information: he might then have eſcaped the laugh, turned againſt himſelf, for concluding, from Dr. P.'s that he was formerly of the Univerſity of Cambridge,

Reply of the Jews to the Letters addreſſed to them by Dr. By Solomon de A. R. 8vo. 1s. Kivingtons.
A. R. though certainly no Jew, ſhrewdly maintains, in the Jews, that if they *were* to become converts to Dr. hem, they thing, and even, after all, be He ver vites Dr. P. to become a Jew; immedi to the operation of circumci- add to the titles, *Nunc demum curtus inter*

A Letter to t *ſley.* By an Under-graduate. 1s. Rivin
and argum. ittle pamphlet, mixed up by a hand, with the view of providing an antidote againſt the of Dr. Prieſtley's hereſy; but the doſe is too ſmall to produce derable effect.

A Sermon on the Thirtieth of January; and three other By the Rev. E. W. Whitaker, Rector of St. Mildred's Poultry, and All-Saints, Canterbury. 8vo. 1s. 6d. Rivingtons. 1787.

This ſermon deduces the obligation of ſubmiſſion to civil authority, from the general principle of doing as we would be done unto. The three tracts annexed, are, a Reply to Dr. Prieſtley's Sermon on free Diſcuſſion, a brief Defence of the Authenticity of the firſt two chapters of St. Matthew and Luke, and ſome Remarks on four Sermons on Phil. ii. 5—11. The *firſt* of theſe tracts maintains the moral obligation of conſiſtency, and reprobates improvements in civil or religious eſtabliſhments, under the notion of *innovation*—a bugbear, which the Public is at length grown too wiſe to fear. In the *ſecond*, the Author's defence, &c. is derived from the reference to the introduction to St. Luke's Goſpel, in that of the Acts, and from the abrupt manner in which St. Matthew's Goſpel muſt begin, if the two firſt chapters be omitted. In the *third*, he makes a few ſlight and unſatisfactory reflections on a poſthumous piece of Dr. Lardner's; and treats that reſpectable writer with a degree of freedom, from which his eminent ſervices to the Chriſtian cauſe ought to have protected him.

We ſee little to admire in our Author's manner of reaſoning on theological ſubjects; and, in the ſpirit with which he appears to write, we find much to cenſure. In his polemical capacity, we muſt therefore leave him in full poſſeſſion of all the credit he may derive from our "*diſapprobation.*"

Art. 52. *Obſervations on the Debate now in Agitation* concerning the Divine Unity; in a Letter addreſſed to the Rev. E. W. Whitaker, of Canterbury. By J. Withe. 8vo. 6d. Johnſon. 1787.

This

This piece is written in reply to the third of the preceding tracts. The Writer, whilſt he vindicates Dr. Lardner's poſthumous work, enters into the diſcuſſion of ſome points reſpecting the Unitarian controverſy, and gives his ſenſe of ſeveral texts of Scripture commonly quoted in ſupport of the doctrine of the Trinity; but we do not perceive that he has contributed much toward bringing the diſpute to an iſſue.

SERMONS.

I. Preached before the Univerſity of Oxford, at Chriſt's Church, on Aſcenſion-day, 1786. By Peter Williams, Chaplain of Chriſt Church. 4to. 1s. Rivingtons.

This diſcourſe defends, with much ingenuity, the common explanation of our Saviour's words, "What, and if ye ſee the Son of man aſcend up where he was before?" The Socinian conſtruction of the paſſage, the Author maintains to be forced and unſatisfactory; and he particularly inſiſts that the opinion of our Saviour being taken up into heaven before his miniſtry, is an unſupported hypotheſis. He likewiſe argues in favour of the pre-exiſtence and divinity of Chriſt, from the characters which he ſuſtains, as diſpenſer of the Holy Spirit, and as Mediator and Interceſſor; high offices, which he judges to be wholly inconſiſtent with the notion of the ſimple humanity of Chriſt.

Thus far this diſcourſe merits attention in the preſent controverſy. But we cannot think it perfectly conſiſtent with the air of good ſenſe which runs through the ſermon, that the Author adopts the popular, but unmeaning charge againſt the Unitarian ſyſtem, as being borrowed from the Koran: nor can we help expreſſing an earneſt wiſh, that writers on both ſides would have the candour to make mutual allowance for each other's prejudices, and ceaſe to charge one another with perverſeneſs and obſtinacy.

II. *Clerical Miſconduct reprobated.* Preached at the Archdeacon's Viſitation at Danbury, in Eſſex, Jun. 11, 1787. By the Rev. William Luke Phillips, Vicar of North-Shoebury. Publiſhed *not* by Requeſt. 4to. 1s. Goldſmith. 1787.

By the dedication of this Sermon, we learn, that it gave much offence to ſome of the audience, and that the preacher had been cenſured for his ſeverity againſt the conduct and behaviour of many of the clergy. 'Anxious,' ſays the Author, 'only to exculpate myſelf from the charge of calumny, I ſubmit to be tried by my peers.'—'The offenſive ſermon is now laid before the Public for their inſpection, by whoſe deciſion I ſhall be acquitted or condemned.'

The text is, *Ye are clean, but not all,* John, xiii. 10. Mr. Phillips, after remarking that in a large body of men it is not wonderful if ſome bad characters occur, enlarges more particularly on the very great impropriety of *immoral conduct—profeſſional ignorance—inattention to duty—and too great an attachment to the world,* which are too obſervable in ſome of the clergy of the eſtabliſhed church.

It is a ſpirited diſcourſe, and reprobates, in animated language, the miſbehaviour of ſuch of the clergy as are here pointed at. We

are

are sorry to think that there may be occasion for such reprehension; but, on the other hand, it may be well that, for the sake of religion and morality, a worthy preacher is not ashamed to speak boldly, as he ought to speak, and to rebuke with all authority.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

'IN your Review for September last (p. 211. *note*), you say, "The Quakers hold this divine teaching of the understanding; and with perfect consistence throw away the Bible, as a dead letter, as useless; a divine teaching [illegible] human means and authority."

'This is not a just r[illegible] the belief and practice of these people. They hold, i[illegible] d manifestation and teaching of the Holy Spirit in [illegible]n, far superior to all human teaching and instruction [illegible] not therefore throw away the Bible, as a dead letter, [illegible] On the contrary, they believe the Holy Scriptures w[illegible] ispiration of God; and they think it their incumber[illegible]y to read them, especially the New Testament, in their families; both for their own preservation and improvement, and as the most effectual means of bringing up their children in a firm belief of the Christian doctrine, as well as of the necessity of the aid of the Holy Spirit of God in the heart.

C. S.'

We have inserted the above, entire, as we would not, on any account, be thought desirous of misrepresenting a very respectable body of our "Brother Protestants, and Fellow Christians."—The *note* referred to, by C. S. came from an old Correspondent, and was inadvertently admitted.

M. B. G. B. and B. W. write to the same purport with C. S. and the Quakers are fully vindicated, so far as respects their "training up their children, servants, &c. in the frequent reading of the Holy Scriptures." Barclay's Apology for the Quakers is also referred to (Prop. 3.) for farther satisfaction on this head.

*** Mr. Young, by letters which we have received from him, seems much offended at our account of his *Examination of Sir Isaac Newton*, &c. see Review for Sept. p. 239. He says, 'Your partial and mutilated quotations are chosen such as might probably give offence to a favourer of the present system; without having brought forward a single argument whereby I support my opinions. I cannot but think your criticism on the word *endeavour* trifling in itself, and, if admitted, it does not invalidate one argument of mine. You have charged me with logomachy, mistake, and misapprehension, without adducing the shadow of support for these charges.'

In answer to which, we request Mr. Young to reconsider the subject. As to the word *endeavour*, it is not to be found in any part of the definition: *to endeavour* is a verb active, and, consequently implies an action. Sir Isaac asserts the *inactivity* of matter, and therefore judiciously avoids using a term that is any way applicable to activity; he says the *vis inertiæ* is a *vis insita*, an innate tendency, a natural propensity or disposition, by which ever body remains in the state

ſtate in which it is; there is nothing that implies an *endeavour* in the inactive body. Mr. Young, in his pamphlet, ſays, 'The whole account of *vis inertiæ* is a ſeries of inconſiſtencies.' It is ſomewhat extraordinary that this ſeries of inconſiſtencies * ſhould have been admired for an hundred years, by every true philoſopher in the world; and that the *vis inertiæ* ſhould now firſt be called a *forceleſs force*. This expreſſion we objected to, becauſe it is a mere *play* on *words*. With reſpect to the term *vis inertiæ*, it may be obſerved, that the idea annexed to it, or intended to be expreſſed by it, was entirely new, *viz.* an inherent property in bodies never before deſcribed; it was neceſſary therefore to apply to this *new* idea a *new* term, and no one preſented itſelf, nor could be choſen, with more propriety, than *vis inertiæ*; becauſe it not only expreſſes the innate tendency of matter to remain in the ſame ſtate, but alſo implies a reſiſtance which is obſervable in all material bodies to every effort or impulſe made on them in order to alter their ſtate of reſt into a ſtate of motion, or the contrary. But, notwithſtanding the propriety of the word, every objection muſt vaniſh, when the term is defined, and when we know the idea which the Author expreſſes by it.

From theſe and ſimilar reflections, we thought that Mr. Young had *miſapprehended* or *miſtaken* the true meaning of the great philoſopher; and we thought alſo that a *logomachy* was ſufficiently apparent, when a *forceleſs force* led the van of a *ſeries of inconſiſtencies*.

* They were firſt publiſhed in 1687.

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†‡† Dr. Hamilton, Profeſſor of Midwifery at Edinburgh, has favoured us with a few lines, occaſioned by our notice of the reduced plates of Smellie's Midwifery, p. 240 in our Review for September. The Doctor charges us with a miſtake, but he does not clearly inform us in what we are miſtaken. From the publication, it was impoſſible to learn that the plates, *on a reduced ſcale*, had been publiſhed twice, before they appeared with Dr. Hamilton's name, *viz.* in or about 1778, with an edition of the Midwifery; and again in a 12mo edition of the ſame work at Edinburgh by Elliot, 1784. It is not our cuſtom to review new editions of books, unleſs they are publiſhed with additions, either of the Author, or of a learned editor. The two editions of the Midwifery appeared without the editor's name; conſequently they came not before us; and we noticed the preſent edition of the plates (the very ſame plates that had been publiſhed in the two editions above mentioned) becauſe it appeared with the reſpectable name of Dr. Hamilton.

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‡§‡ 'A conſtant Reader of the M. R.' deſires to be informed, which treatiſe on ſhort-hand the Reviewers would recommend, as the moſt eaſy and effectual for faithfully taking down oral eloquence, &c.—Were we to anſwer this enquiry, it would not only be quitting our profeſſional line, but it might expoſe us to the reſentment of all thoſe writers on the ſubject, to whom the preference was *not* given.—We have *many* times, in our Notes to Correſpondents, requeſted our Readers to ſpare themſelves, and us, the trouble of inquiries of this nature, as we are determined never to expoſe ourſelves to the inconveniencies

veniences which might arise from our answering them.—Not to insist on the impropriety of subjecting us to a *tax*, which no one hath a right to impose.

The same Correspondent wishes to know, whether Dr. Wendeborn's publication [Vid. our *Foreign Literature* for Sept. last, p. 229] is translated into English.—We have not heard of any translation.—He also recommends a new pamphlet on the unfitness of imprisonment for debt, as proper for our notice. We wish the gentleman had mentioned either the name of the author, or publisher: but our collector will enquire for it.—We acknowledge the politeness of this unknown Letter-writer; and are sorry that we cannot oblige him, with respect to the first object of his inquiry.

*** Although we are much pleased with, and obliged by, the friendly admonition contained in the Letter signed *Candidus*, we scruple not to declare, to this respectable Correspondent, our firm assurance that, were we not more usefully employed (as we trust we are, in the honest and immediate discharge of the public duty in which we are engaged), we could easily, and fully, defend every sentiment to which he objects, in our account of Mr. Newton's Messiah: but we have resolved to admit no religious controversy into the Review, in which the Reviewers themselves may be considered as *parties*. We desire, however, that this Correspondent, while he holds us excused from all theological contention with him, will accept our kind acknowledgment of his truly candid letter.

THE MONTHLY REVIEW,

For DECEMBER, 1787.

ART. I. *Hiſtorical Memoirs of the* IRISH BARDS. Interſperſed with Anecdotes, and occaſional Obſervations on the MUSIC of IRELAND. Alſo an hiſtorical and deſcriptive Account of the muſical Inſtruments of the ancient Iriſh. And an Appendix, containing ſeveral Biographical and other Papers, with ſelect Iriſh Melodies. By Joſeph C. Walker, Member of the Royal Iriſh Academy. 4to. 13s. Boards. Payne, &c. 1786.

THE preſent rage for antiquities in Ireland ſurpaſſes that of any other nation in Europe. The Welſh, who have no contemptible opinion of the antiquity of their poetry and muſic, are left among the younger children of the earth, by Mr. Walker, and the writers of the COLLECTANEA DE REBUS HIBERNICIS. Indeed there is no antiquity ſhort of the creation that can gratify theſe authors *. 'In the tenth year of the laſt Belgic monarch, a colony, called by the Iriſh *Tuatha-de-Danan*, of the poſterity of *Nemedius*, invaded and ſoon after ſettled themſelves in Ireland.' Now, we hope that every curious reader is well acquainted with this period and perſon; if not, we refer them to Warner's Hiſtory of Ireland, vol. i. where they will find the firſt mention of the Bardic profeſſion. Mr. Walker, more modeſtly, ſuppoſes that the '*true æra* of the orders of Druids and BARDS in Ireland, was the landing of the Mileſians in that kingdom.—This is *evident* from tradition.—Yet our hiſtorians obſerve a profound ſilence (ſays the Author) with reſpect to the Bards, till Tighernmas ſucceeded to the monarchy, *anno mundi* 2815.'

This, our Readers will doubtleſs recollect, was during the middle of the ſiege of Troy.

Mr. W. ſays, 'it is the faſhion of the day to queſtion the antiquity of Iriſh MSS.;' and we ſee plainly, in England, that it

* It is left to the learned in *Bulls*, not of the name of JOHN, to determine, whether the Author of Memoirs of Iriſh Bards, and Iriſh Muſic of *remote antiquity*, as well as of the inſtruments of the *ancient Iriſh*, can without a *ſoleciſm* ſay, that his work 'has *novelty* to recommend it.' Vide Pref.

is the faſhion of the day to give them an antiquity and a credence, in Ireland, that we are unable to allow. If the Iriſh aſk too much reſpect and reverence for theſe fables, the Engliſh will certainly give them too little.

Mr. (not Dr.) T. Warton deduces the Bardic inſtitution from the Eaſt. And Colonel Vallancey ſays, that all that was brought into Ireland by the Mileſians "has an Oriental origin." Traditions are given as *evidences* that "the arts of poetry and muſic obtained among the Mileſians both before and after their arrival in Ireland." After this we have all the wild and conjectural rites of Druidical colleges and inſtitutions of '*immemorable periods.*' Then the ſcattered fragments concerning the diſcipline and function of Bards are ſcrupulouſly collected from the poets, and given as "confirmations ſtrong as proofs of holy writ:" the Author indiſcriminately ſweeping into his Bardic or Poet's corner whatever he can find, be it true or falſe, probable or improbable. Even the nonſenſe of the Abbé du Bos has not eſcaped his broom. The Abbé had no doubt but that the ancients accompanied ſinging and declamation with a *baſſe continue*, or *thorough baſs!* So that, beſide the difficulty of tranſlating and of aſcertaining the antiquity of theſe poetical *Iriſh witneſſes*, the Author's materials for filling a large book being ſcanty, they have been eked out with the dry, formal compliments to friends, and the parade of great reading, diſplayed in the notes, with the pomp and liberality of a German commentator. Even the common-place incredulity of Horace, *Credat Judæus, Appella*, which would have been an excellent motto for the title-page, has the ſpace of three lines allowed to it in the text, with a whole line in the notes for the learned reference of *Hor.* lib. i. ſat. 5. But notwithſtanding theſe innumerable proofs of the Author's acquaintance with books in all the living as well as dead languages, they only remind us that he is a young book-maker, and has not yet read enough to know what has been already often quoted, and what is ſtill worthy of a place in a new book written with taſte and elegance.

The *dreſs* of the Iriſh Bards has been thought as worthy of inquiry and diſſertation as the wardrobe of an Aſiatic prince, or European Dame; as if the luxury of *truiſe*, or *ſhoes*, was ever known to a wild Iriſh minſtrel.

Next to that, in tracing the extreme antiquity, and ſolemn uſe of the Iriſh *Howl*, or CAOINE*, the death ſong, the *Conclamatio*, *Hullalos*, Anglicè *Hullabaloo* (we ſuppoſe), the appearance of immenſe learning has been expended.

Bards were not to be found in all theſe enquiries; but the Reader is made ample amends by an account of 'the melting

* See p. 16, et ſeq.

ſweetneſs

ſweetneſs of female voices in the chorus of the funeral ſong.' Theſe females, we are told, 'were taken from the lower claſſes of life, and inſtructed in muſic, and the *cur ſios* (or elegiac meaſure), that they might aſſiſt in heightening the melancholy which that ſolemn ceremony was calculated to inſpire.—Theſe are ſtill employed in Munſter and Connaught at funerals, ſinging, as they ſlowly proceed after the hearſe, extempore odes,—and expoſtulating with the cold corſe, for relinquiſhing the bleſſings of this wicked world.'

Here muſic and poetry are ſtill united, and form, as in high antiquity, a kind of Androgyne. Dr. Browne *, when he complained of their ſeparation, and Fontenelle †, when he ſuppoſed that muſic would never be reſtored to its former miraculous powers till re-united in a ſingle individual, were ignorant of the beauty and even exiſtence of theſe extemporaneous compoſitions. It was very natural, that the nation poliſhed at the moſt early period of time, ſhould now abound with the moſt civilized common people in Europe.

The wiſdom contained in the PSALTERS OF TARA, of CASHEL, and of other places; the MUR-OLLAVAN, or univerſity of Teamor; the patronage of the munificent and accompliſhed Concovar Mac Neſſa, King of Munſter, whoſe character ſo much reſembled that of Hiero, King of Sicily, all account for the uncommon politeneſs and urbanity with which the natives of Ireland hough their neighbour's cattle, nay ham-ſtring and even maſſacre their neighbours themſelves. Can we wonder that a nation which has had 'ſo many men of profound erudition, unſhaken integrity, and ſplendid abilities,' who, like Orpheus, ſoftened and inſtructed them with harp and ſong, ſhould ſurpaſs the reſt of the world in ſocial and coſmopolite virtues? And if we conſider, that 'in days of old (according to Faid'y Mac Dair), each King choſe a *Filia* for his companion' (and perhaps a *Fille*), we may the more eaſily account for him and his ſubjects being uncommonly humanized and tender-hearted, as well as their deſcendants. Whatever poetry, romance, legends, or tradition can furniſh to excite the reader's wonder, has been carefully accumulated in Mr. Walker's book. Nor do the hiſtories of the renowned Seven Champions of Chriſtendom, of Guy Earl of Warwick, or of Jack the Giant-killer, abound with more romantic and marvellous circumſtances than Mr. Walker's Memoirs. But this true believer in the goſpels of Keating, Curtin, O'Halloran, and Warner, no more doubts the truth of their narrations, than a child does of thoſe that he finds in the Tales of the Fairies, or Gulliver's Travels.

We ſhall leave the Iriſh and Scots to aſcertain the exiſtence

* *Diſſert.* † Eſſais de Troublet.

of Oiſin or Oſſian, and Fin, or Fingal; to authenticate their ancient poetry, and ſcramble for the property.

Some antiquaries have erroneouſly imagined that France had its plain chant from Rome; but we are better informed by Mr. O'Halloran, in a note to p. 56 of Mr. Walker's work; who aſſerts, that when the Abbey of Niville, in France, was founded, the wife of Pepin ſent to Ireland for Doctors to inſtruct in church diſcipline, and for *Muſicians* and *Choriſters* for the church muſic.

The reigns of Cormac, King of Munſter, and Brien Boiromh, King of Ireland, conſtitute the moſt honourable periods to poetry and muſic, after the converſion of the Iſland to Chriſtianity by St. Patrick. The harp of this laſt prince, which is ſtill ſuppoſed to ſubſiſt, has lately been the ſubject of a learned paper by Colonel Vallancey, in the 13th number of COLLECTANEA DE REBUS HIBERNICIS. This inſtrument, however, from its form and number of ſtrings, ſeems more like a Welſh, than an Iriſh harp; but we ſhall leave this point of muſical hiſtory to be diſcuſſed by Dr. Burney, as well as to inform us whether an inſtrument with 28 ſtrings might not have enabled the Iriſh Bards to cultivate counterpoint, inſtead of confining its uſe to mere melody *.

The celebrated champion for Hibernian antiquities, and the early civilization and refinements of the inhabitants of Ireland, Col. Vallancey, among many other curious diſcoveries equally flattering to that nation, has aſſerted, "that the Iriſh language can be better modulated to muſic than any other in Europe; as it poſſeſſes not only all the melodious qualities which Rouſſeau has attributed to the Italian language, but, by a peculiarity of its own, the harſh conſonants can be ellipſed †.'

Now, as Ireland is a riſing nation, we may hope ere long to have our operas from that neighbouring iſland, inſtead of importing poets, ſingers, and compoſers from ſo remote a country as Italy. And this is more likely to bring about an *union* of the three kingdoms of England, Scotland, and Ireland, into one *common accord*, than all the miniſterial bills or parliamentary acts that ever were or can be framed. If an opera of Metaſtaſio, as a *coup d'eſſai*, were tranſlated into the Erſe language, and ſet to Iriſh muſic, what raptures might we not expect from a muſic which, according to our Author, 'is diſtinguiſhed from that of every other nation by an inſinuating ſweetneſs, which forces its way, inſenſibly, to the heart, and there diffuſes an extatic delight, that thrills through every fibre of the frame, awakens ſen-

* We wiſh likewiſe to be informed, what Col. Vallancey means by the *keys* of a harp? and whether, by an error in the preſs, the word *keys* has not been uſed for the *pins* round which the ſtrings are wound, in order to receive from the tuning-hammer their proper degree of tenſion.

† P. 64.

ſibility,

ſibility, and agitates or tranquilizes the ſoul. Whatever paſſion it may be intended to excite, it never fails to effect its purpoſe. It is the voice of nature, and will be heard *.' Neither the ancient Greek muſic, nor modern Italian, was ever able to produce ſuch miraculous effects, with equal certainty. Italy, Germany, England, and the reſt of Europe that cultivates the muſical drama, cannot be too expeditious in the ſtudy of Iriſh poetry and the SCHOOL FOR MUSIC, including the three ſpecies of compoſition, called *Golltraidheacht*, *Geanttraidheacht*, and *Suanttraidheacht*; that is, the heroic, the dolorous, and ſomniferous.

It muſt be owned that a wildneſs of conjecture, and a boldneſs of aſſertion (in their defence and explanation), run through this book. In deſcribing the *Keirnine*, or ſmall harp, Col. Vallancey ſays it was 'the Kanun of the Perſians, a ſpecies of dulcimer, *harp*, or *ſackbut*.' Now, how it is poſſible for the harp and ſackbut, a ſtringed and a wind inſtrument, to be ſynonymous, ſurpaſſes our comprehenſion.

We have a profuſion of learned remarks and citations to prove that KORNS or *Horns* were well known to the ancient Iriſh; and the modern are famous for kindly furniſhing their friends and neighbours with *horns* in every part of the world.

We are told (p. 89) among other marvellous things, that JACHDAR-CHANNUS was the ſame thing as the Latin *Cantus Baſſus*. This is *ignotum per ignotius*. Our muſical knowledge has never enabled us to penetrate theſe *arcana*. We uſed ſimply to imagine that *Cantus* was the higheſt vocal part in muſic, and *Baſſus* the loweſt; and never ſuppoſed it poſſible that they could mean one and the ſame thing.

Mr. W. not only helps out lame and ſcanty information with a *perhaps*, *probably*, and *we may ſuppoſe*; but has recourſe to theſe feeble props, even where no veſtige or fragment remains, upon which to hang a conjecture. 'It is not recorded,' ſays he, 'that the flute was known to the Iriſh—yet it is *highly probable* that this inſtrument, or one of the ſame nature, was in uſe amongſt them.' (P. 90.)

If this does not ſatisfy ſtubborn ſcepticiſm, the Author is to be pitied, for he has nothing better to offer on this occaſion, except a poor *perhaps*, which in theſe incredulous times is not current coin. 'Perhaps the Iriſh READAN, FIDEOG, or LONLOINGEAN, were flutes; or rather Recorders, which are ſtill more ſimple in the conſtruction, but extremely ſoft and ſweet.' And perhaps they were *not*—who knows?—or, indeed, who cares? But it is impoſſible to be otherwiſe: for Milton ſpeaks of 'Flutes and *ſoft* Recorders,' and Shakeſpeare makes Hamlet call for a Recorder. *Ergo*—the Iriſh had Recorders, 'though

* Particularly in the HOWL.

that inſtrument (ſays Mr. W.) is unnoticed by our hiſtorians, and though it is not in uſe amongſt us.' (P. 91.)

But whether theſe viſionary inſtruments, which play before the Author, like the dagger in Macbeth, were played on by the Bards, our Memoirs ſay not. But, becauſe the Romans had *colleges of fingers*, and the Jeſuits had muſic ſchools in Germany, Col. Vallancey and Mr. Walker gratify the curious and hungry reader, by aſſuring him, that 'it is probable'—'they may venture to conjecture'—'that it is natural to ſuppoſe'—'nor is it improbable' that there were ſeveral of theſe ſeminaries in the kingdom of Ireland.

Mr. Walker's reade[illegible]rn readers, muſt have heard of *muſical conteſts:* th[illegible]herefore be allowed to imagine that this was [illegible]d to Ireland—No, no—for the Author boldly ſay[illegible]ood reaſon to believe, that the ancient Iriſh had M[illegible]STS; but, as we want the authority of hiſtory t[illegible]e will not venture to aſſert that they had.—Keating, indeed, gives us room to think there was.—This implies a conteſt.'

With equal evidence, and *confirmation ſtrong*, are the reader's curioſity and credence ſupported throughout theſe Memoirs.

Giraldus Cambrenſis, who gives to Iriſh muſic the pre-eminence over that of all other nations, is not to be forgotten. But as the veracity of this writer is always doubted, except by thoſe whoſe opinions he flatters, the citation given from him, by our Author, convinces us of nothing but his total ignorance of muſic. Mr. W. may perhaps affix ſome meaning to what he has tranſlated by 'a regularity to irregular, a concord ſo diſcordant, that the melody is rendered harmonious and perfect, whether the chords of the Diateſſaron or Diapente are ſtruck together, yet they always begin in a ſoft *mood*, and end in the ſame, that all may be perfected in the ſweetneſs of delicious ſounds.'—Theſe are brave words, of the doubtful gender—but all doubt of the nonſenſe is removed, when he tells us, *Sicque ſub cetera grafſantis chordæ ſonis*.—'The tinglings of the ſmall ſtrings ſport with ſo much freedom under the deep notes of the bare.'—We have read ſomewhere or other that the Greeks in very high antiquity uſed *bare* for *bear*; but the Iriſh are perhaps the only people among the moderns who would uſe *bare* for *fiddle*.

Our Author is as ſo[illegible]ignificant in recounting the feats that were performed by the Iriſh Bards whom Gruffydh ap Conan had brought into Wales, as his friend, Mr. Beaufold, is unfortunate in the notation and remarks on what he ſtyles a *Britiſh tune*. The muſic, with reſpect to harmony, is downright jargon. The melody appears to be in the key of G; however, the firſt and laſt chords is that of C. The whole ſeems girds-work, and not of the moſt happy kind. Nor has the opinion a better foundation

which

which ſuppoſes a pſalm tune to come from a Popiſh Miſſal. We thought it was generally known, that the Roman Catholics hold pſalmody, ſuch as is uſed by Proteſtants, in utter abhorrence.

After this we have not only *baſeleſs* conjectures, but round aſſertions, without proof. Among theſe, Mr. Macpherſon will probably number the following period, p. 109: 'Several of the poems attributed to Oiſin, in which the feigned exploits of Fin and his ſubordinate officers are celebrated, were the productions of the Bards of this period, few of them being more ancient than the 11th or 12th centuries, as may eaſily be proved from ſome terms of language, unknown to the Iriſh in the earlier times.—Many of theſe compoſitions were intended for the amuſement of the vulgar, and recited, or rather ſung, at entertainments, weddings, and wakes. And on ſuch weak foundations, ſays the venerable O'Conor, has Mr. Macpherſon erected his gorgeous fabrics of FINGAL and TEMORA.'

It is kind and neighbourly of Mr. W. to conclude that our church muſic in 1663 was the *bleating of brute beaſts*, becauſe it was ſo called by the celebrated fanatic and ſatiriſt, Prynne, in his *Hiſtrio Maſtix*. But, can the Iriſh, with all their antiquity, colleges, bards, and harpers, produce ſpecimens of ſuch church muſic as the Engliſh could boaſt at leaſt a 100 years earlier, by Tye and Tallis?

We can by no means ſubſcribe to the bold conjecture of our Author's friend, p. 123. 'That by *Tympaniſta*, Clynn (the annaliſt) would underſtand—a Maſter of Muſic, or a perſon who beats time with a baton.' The beating time with a *baton*, implies a concert, or large band—and among all the wonders related of the Iriſh Bards and Harpers, we can recollect no account of their ſinging or playing in concert, where a Coryphæus was neceſſary to regulate the meaſure. But, ſays Mr. Walker's friend—"What great execution could be expected on a tabour or drum, which could merit ſo high an eulogium?" But we have had *Tympaniſts* in England whoſe execution was ſo extraordinary, that they frequently played ſolos in public concerts on their monotonous inſtruments; and there are many now living who muſt remember the *Preambles* of Job Baker, and his ſucceſſor Woodbridge, on the kettle-drum.

The chief part of our Author's information ſeems wild, fabulous, and conjectural, till Ireland was ſubdued by the Engliſh, to whom the Bards and Harpers ſoon became obnoxious, in proportion as they endeared themſelves to their countrymen by their ſongs in praiſe of liberty and ancient uſages. Whenever they are mentioned by Engliſh writers, it is not to celebrate their muſic, but to cenſure the licentiouſneſs of their lives and poetry. Indeed, the Harpers of their ancient Kings, like thoſe in Wales, *ſeem to have* been officers of conſiderable ſtate and

dignity on the houſehold eſtabliſhment: and this is confirmed by a curious paſſage from Froiſſart, p. 124 *. This account, however, claſhes with another paſſage from Sir John Davies at the bottom of the ſame page, Note (a); which tells us, that 'The Duke of Clarence, while Lord Lieutenant of Ireland, in the reign of Edward III. was as little inclined to treat the Iriſh minſtrels with reſpect as the Chevalier Seury, from whom Froiſſart had his information. For in a parliament held by the Duke of Clarence at Kilkenny, it was (made) penal, to entertain any of the Iriſh minſtrels, rimers, or news-tellers.' Now the Act of Parliament, in the reign of Edw. III. muſt have preceded the circumſtances which are related by Froiſſart, of the honourable place allowed to the minſtrels by the Iriſh Kings, and their degradation by Richard's *Chargé des Affaires.*

Our Author's next diſplay of muſical knowledge, in ſpeaking of the *Minor mode*, is a little unfortunate; though he cites high authority for his opinions. Mr. W. p. 125, informs us that the Minor 3d conſiſts of *four ſemitones*, and the Major 3d of *five*; and refers us to Dr. Beattie's *Eſſay on Poetry and Muſic* for the truth of his aſſertion. Now, in all keyed inſtruments and books of theory that we have ſeen, the Minor or flat 3d is but *three* ſemitones, or half notes, above the baſe or given note, and the Major, or ſharp 3d, *four*. We have not Dr. Beattie's Eſſay at hand, but hope that this reſpectable writer has not thrown a doubt upon his knowledge of muſic, by aſſerting the contrary. In ſupport of another diſputable opinion, concerning the preva-

* Richard Seury, an ancient Knight, who had accompanied Richard II. to Ireland, and was ſent by that prince to ſtudy the cuſtoms and manners of the four Iriſh Kings who had ſubmitted to him, informed Froiſſart, that "*Quand ces Roys eſtoyent aſis à la table, & ſervis du premier mets, ils faiſoyent ſeoir deuant eux leurs* MENESTRIERS *et leurs prochains varlets, et manger à leur eſcuelle, & boire à leurs hanaps: & me diſoyent que bel eſtoit l'uſage du païs, & qu'en toutes choſes, reſervé le lict, ils eſtoyent tous communs. Ie leurs ſouffri tout ce faire trois iours:* & (continues the hoary Knight) *au quatrieme ie fei ordonner tables, & courrir en la ſalle, ainſi comme il appartenoit: et fei les quatre Rois ſeoir à haute table, & les* MENESTRIERS *à une table, bien enjus d'eux, & les varlets d'autre part: dont par ſemblant ils furent tous courroucés: & regardoyent l'un l'autre: & ne vouloyent manger: & diſoyent qu'on leur vouloit oſter leur bon uſage: auquel ils auoyent eſté nourris. Ie leur reſpondy, tout en ſouriant, pour les appaiſer, que leur eſtat n'eſtoit point honneſte, n'honnerable, a eſtre ainſi comme au-deuant ils auoyent fait, & qu'il le leur conuenoit laiſſer, & aux mettre a l'uſage d'Angleterre, car de ce faire i' eſtoye chargé: & me l'auoit le Roy et ſon Conſeil baillé par ordonnance. Quand ils ouirent ce, ils ſouffrirent (pourtant que mis s'eſtoyent en l'obeiſance du Roy d'Angleterre) & perſeuerérent en celuy eſtat aſſez doucement, tant que it ſa auecques eux."*

lence

lence of the Minor mode, or flat key, in the national muſic of Ireland, after the ſubjection of that iſland, and ill uſage of the Bards and Harpers, by the Engliſh, our Author tells us that 'the great Orientaliſt, Sir W. Jones, felicitates the preſent age on the advantage we have over the Greeks in our *Minor ſcale*, which enables us to adapt our muſic ſo admirably to ſubjects of grief and affliction.' Sir William Jones, ſo well enabled to read the ancient Greek writers on muſic in the original, was the laſt perſon by whom we ſhould have expected to be told that the Minor mode was unknown to the Greeks! Dr. Burney, who ſeems to have ſtudied this matter with great diligence, and gives claſſical authority for his opinions, ſays, p. 50 of his *Diſſertation on the Muſic of the Ancients*, that "it is very remarkable that all the ancient modes or keys were *Minor*, which muſt have given a melancholy caſt to their melody in general; and however ſtrange this may appear, it is as certain as any point concerning ancient muſic can be, that no proviſion was made for a Major key in any of the ancient treatiſes or ſyſtems that are come down to us."

It is impoſſible for any one, not totally ignorant of the ſubject of Mr. Walker's book, to read many pages of it without diſcovering his knowledge of muſic to be as ſmall, as his credulity in Hibernian antiquities is great.

Not only the Welſh are obliged to the Iriſh for their national melodies, but the Scots. There is reaſon to tremble for the French, Italians, and Germans.

'A compariſon having been made,' ſays Mr. W. p. 131, between ſeveral Iriſh melodies and ſome of the Highland airs, it was diſcovered that they were conſtructed on the ſame principle; that is'—(aye, pray mind! you that have ſtudied ancient muſic in Meibomius and Dr. Wallis) 'the wild Iriſh and Highland airs are compoſed in the *chromatic*, or rather the ancient *diatonic*, founded in an union of the ſeveral ſpecies of the chromatic united in one ſyſtem.'—Can any thing be more clear and ſatisfactory than this aſſertion?

That the Iriſh Bards were at all times very troubleſome to their Engliſh governors, in fomenting ſedition and rebellion by their patriotic ſongs, ſeems indiſputable; but for this, while any hope remained of recovering their ancient freedom, and reſtoring their native princes to their hereditary rights, who can blame them?

But long after any ſuch hopes could rationally be formed, it is to be feared that the character of Bard in Ireland was little better than that of piper to the *White Boys*, and other ſavage and lawleſs ruffians, who infeſted the country, to the great diſmay of all thoſe whoſe lives and property were at their mercy. The mild and gentle Spenſer, himſelf a Bard, ſpeaks of them with a ſeverity, at which his nature would have revolted, if they had merited

merited milder treatment. "There is among the Iriſh," ſays he, "a certain kind of people called *Bardes*, which are to them inſtead of poets, whoſe profeſſion is to ſet forth the praiſes or diſpraiſes of men in their poems or rithmes; the which are had in ſo high regard and eſtimation amongſt them, that none dare diſpleaſe them, for fear to run into reproach thorough their offence, and to be made infamous in the mouths of all men. For their verſes are taken up with a general applauſe, and uſually ſung at all feaſts and meetings by certain other perſons, whoſe proper function that is, who alſo receive for the ſame, great rewards and reputation amongſt them.——Theſe *Iriſh Bardes* are for the moſt part ſo far from inſtructing young men in moral diſcipline, that they themſelves do more deſerve to be ſharply diſciplined: for they ſeldom uſe to chooſe unto themſelves the doings of good men for the arguments of their poems; but whomſoever they find to be moſt licentious of life, moſt bold and lawleſs in his doings, moſt dangerous and deſperate in all parts of diſobedience and rebellious diſpoſition; him they ſet up and glorifie in their rithmes, him they praiſe to the people, and to young men make an example to follow."——Thus "evil things being decked and attired with the gay attire of goodly words, may eaſily deceive and carry away the affection of a young mind that is not well ſtayed, but deſirous, by ſome bold adventures, to make proof of himſelf. For being (as they all be) brought up idely, without awe of parents, without precepts of maſters, and without fear of offence; not being directed, nor imployed in any courſe of life which may carry them to virtue; will eaſily be drawn to follow ſuch as any ſhall ſet before them: for a young mind cannot reſt: if he be not ſtill buſied in ſome goodneſs, he will find himſelf ſuch buſineſs, as ſhall ſoon buſy all about him. In which, if he ſhall find any to praiſe him; and to give him encouragement, as thoſe *Bardes* and Rithmers do for little reward, or a ſhare of a ſtoln cow, then waxeth he moſt inſolent and half mad with the love of himſelf, and his own lewd deeds. And as for words to ſet forth ſuch lewdneſe, it is not hard for them to give a goodly and painted ſhew thereunto, borrowed even from the praiſes which are proper to virtue itſelf: as of a moſt notorious thief and wicked outlaw, which had lived all his lifetime of ſpoils and robberies, one of their *Bardes* in his praiſe will ſay, that he was none of the idle milk-ſops that was brought up by the fireſide; but that moſt of his days he ſpent in arms and valiant enterpriſes: that he did never eat his meat, before he had won it with his ſword: that he lay not all night ſlugging in a cabin under his mantle; but uſed commonly to keep others waking to defend their lives; and did light his candle at the flames of their houſes, to lead him in the darkneſs: that the day was his night, and the night his day: that he loved not to be long wooing of wenches

to

to yield to him; but where he came, he took by force the ſpoil of other men's love, and left but lamentation to their lovers: that his muſic was not the Harp, nor lays of love, but the cries of people, and claſhing of armour: and finally, that he died, not bewailed of many, but made many wail when he died, that dearly bought his death.——I have cauſed divers of theſe poems to be tranſlated unto me" (he concludes), "that I might underſtand them: and ſurely they ſavoured of ſweet wit and good invention; but ſkilled not of the goodly ornaments of poetry: yet were they ſprinkled with ſome pretty flowers of their natural device, which gave good grace and comelineſs unto them: the which it is great pity to ſee ſo abuſed, to the gracing of wickedneſs and vice, which with good uſage would ſerve to adorn and beautifie vertue." *View of the State of Ireland.*

Mr. W. defends the Bards of his country as well as he can. He has given both ſides of the queſtion—Extracts from the ſevere laws of Queen Elizabeth againſt theſe *Rymers*, he endeavours to invalidate by the encomiaſtic verſes of his friends in their defence.

If our Author underſtands French, he was very inattentive to the preſs when he allowed his compoſitor, p. 12, not only to accent *baſſè continuè*, and to give us, p. 151, *entrè chants* for *entre chats*, but to print Montfaucon always with a *ç* ceril, or *c* à *queuë*. Mr. Tho. Warton and Mr. Hawkins are erroneouſly dubbed *Doctors*, throughout the book. P. 153, we have likewiſe *Maſter-Langers*, for Minne Sänger. Compariſon, for compar*ai*ſon; *Forugt*, for Fougt, p. 164; and many other miſtakes that ſhould have ſwelled the *Errata*.

The aſſumption of the Harp in the arms of Ireland is an event of ſuch importance to muſic, that we expected more ſatisfaction from Mr. W. than we found. He tells us, p. 163, that according to Mr. O'Halloran, 'the harp was aſſumed in the arms of Ireland, by order of Henry II.' And p. 11, *Append.* Mr. Ledwich as poſitively aſſerts, that 'It was Henry VIII. who, on being proclaimed King of Ireland, firſt gave the Harp.' The form of the preſent Iriſh Harp; its number of ſtrings; of what materials they are made, whether catgut or metallic; its ſcale; and whether the national Harpers play in parts, or only ſingle melodies; are points not cleared up in the heterogeneous and indiſcriminate compilations of our Author.

Mr. Ledwich, indeed, gives us a piece of curious information concerning *the ſtyle of the Iriſh muſic*, Append. No. II. and boldly aſſerts that it was of the *enharmonic genus*. What pity it is, that ſome of this exquiſite muſic, ſo 'full of minute diviſions, with every dieſis marked,' has not been preſerved, with the method of executing it! We have examined the original text of Giraldus Cambrenſis, whence, the reader is to ſuppoſe, Mr. L.

tranſlated

tranſlated the paſſage, but find none of the Greek muſical terms of *diatonic—enharmonic*, and *dieſis*, which ſeem throughout Mr. Walker's book to be thrown about at random, as ornaments of ſtyle, beautifully redundant, without the leaſt attention to their meaning and import.

We wiſh the reverend and ingenious Author of the Letter *on the Style of Iriſh Muſic*, had given us the *expreſſion* of St. Auſtin, which makes it ſo *evident*, that the *enharmonic genus* was adopted and cultivated in the church about the end of the 4th century; or that he would have given us a ſpecimen of this ſubtil and difficult genus, which, according to Dr. Burney, "was never known to the Romans, having been loſt before they attempted the polite arts *." But 'it was not poſſible,' ſays Mr. L. 'for the Iriſh to have any other muſic, but on the Greek model, the character of which, as may be collected from St. Auſtin and Cambrenſis, was *enharmonic* †.' We wiſh he had kindly ſaved us the trouble of collecting this evidence, which we deſpair of accompliſhing without his aſſiſtance.

Mr. Beauford's learned *Eſſay on the Poetical Accents of the Iriſh*, Append. No. III. ſeems to want illuſtration from ancient MSS. Indeed he has given an extract from one, but which, juſt at the time it began to grow intereſting—"like the ſtory of the bear and fiddle," &c.

After this, 'to ſwell the volume,' we have an *Italian* Diſſertation on an antique *bagpipe*, which ſeems to have nothing to do with the Iriſh Bards, but rather proves that neither the Scots nor the Iriſh have a claim to the invention of that inſtrument. Mr. W. would have done his country more honour, and his readers more ſervice, if he had accurately deſcribed the improvements that have been made in this inſtrument by the Iriſh bagpipers, which enable them to play in tune, and in two parts, without the drone, as deſcribed by his correſpondent Dr. Burney.

The Memoirs of CORMAC COMMON, a *Story-teller*, are curious, and ſeem more fairly to belong to his ſubject, as they delineate the perſon and employment of an order of Bards, which long flouriſhed in every part of Europe, but which is now almoſt extinct.

We likewiſe read the life of the celebrated modern Iriſh minſtrel, CAROLAN, though the anecdotes are of the goſſipping kind, with eagerneſs and pleaſure. It is to Carolan that we owe not only the tune to the celebrated ballad of *Bumpers, Squire Jones*, but the ground-work of the ſong itſelf, of which he was likewiſe the author; but having been originally written in the Erſe language, it was afterwards imitated by Baron Dawſon in the verſion ſo well known in England. Carolan, who was blind, com-

* *Hiſt. of Muſic*, vol. i. p. 32. † Append. p. 24.

poſed,

poſed, as we have been informed by an Iriſh gentleman who knew him well, the popular airs which go under his name, upon the buttons of his coat, making them the repreſentatives of the lines and ſpaces, as Stanley uſed to compoſe upon a ſlate, with convex lines.

The tunes of Carolan we regard as genuine reliques of the national melody of Ireland, uncorrupted by Italian refinements, or the mongrel taſte of England. The plaintive tunes of Ireland have ſo ſtrong a reſemblance to thoſe of Scotland, that it would be extremely difficult for a ſtranger to diſtinguiſh one from the other. The lively tunes of Ireland ſeem, however, ſuperior to thoſe of their Caledonian neighbours; they excite a pleaſanter and leſs obſtreperous kind of mirth.

In the advertiſement to an Eſſay on the Conſtruction and Capability of the Iriſh Harp, Append. No. VIII. Mr. Walker's friend, Mr. Beauford, aſſerts roundly, not only that he has been informed, 'that Mr. Bruce's whole account of the Theban harp, of which he gave a drawing to Dr. Burney, is a fiction; but that, if it was a genuine delineation of a real inſtrument, ſtrings on ſuch principles could not bear the leaſt muſical relation to each other, or produce ſounds in any muſical ſyſtem whatever.' Though it has been doubted whether, without a ſupport for the arm of Mr. Bruce's harp, which he ſeems to have forgotten, it could be poſſibly made ſtrong enough at the joint, to ſupport the tenſion of the ſtrings; yet we do not ſee why the ſtrings of an inſtrument capable of a gradual increaſe and decreaſe in length, tenſion, and thickneſs, ſhould not bear 'the leaſt muſical relation to each other, or produce ſounds in any muſical ſyſtem whatever*.' The prop to the arm, and elegance excepted, the form of the Theban harp is nearly that of the Iriſh harp itſelf. But Mr. W. cuts this matter very ſhort indeed, and boldly aſſerts, that 'Mr. Beauford was rightly informed: Mr. Bruce's harp (as well as the reſt of his boaſted collection of drawings) was the offspring of his warm imagination.' Nothing can authorize ſuch a poſitive aſſertion as this, ſuch a literary *lie direct*, but the confeſſion, or ſign manual of Mr. Bruce himſelf; one of which, for the ſake of Mr. Walker's modeſty and good breeding, we will hope was obtained, previouſly to the drawing up of this advertiſement.

* If Mr. B. with all his parade of ſcience, imagines that mathematical exactneſs in the augmentation or diminution of the length of ſtrings is neceſſary to the formation of a ſcale, he has attended but little to practice. The violin, for example, has four ſtrings of equal length, but differing in tenſion and thickneſs, which, without the aſſiſtance of the finger, give an interval of an octave and major 6th between the fourth ſtring and the firſt.

We

We have tried to compreſs into meaning, probability, and practice, all that the two great muſical critics and antiquaries, Meſſrs. Ledwich and Beauford, have told us in their diſſertations on the Iriſh harp. The former ſays, '*I think* the Iriſh received this inſtrument in the 4th and 5th centuries.—Giraldus Cambrenſis ſpeaks of St. Patrick's harp.—Nay, the harp is mentioned by Iſo, in the 9th century.—But whether the harp was an imitation of the ancient lyre, or at what time it aſſumed its preſent form or number of ſtrings, is not eaſy to determine'—even by this determined critic.

Mr. Beauford ſays—'*I cannot but think* that the Iriſh harp had *perhaps* its origin in remote antiquity; but whence the ancient inhabitants received it, is *entirely problematic*. There is indeed *ſome probability* that it is indigenous.—The Erſe aſſert that their harp had originally four ſtrings. The old Welſh harp had nine. The oldeſt harp come down to us has 28 ſtrings*. Theſe in proceſs of time were increaſed to 33.'

We come now to our Author's collection of *Select Iriſh Melodies*, and muſt own, that the firſt five are ſo rude and ſimilar, that they afforded us little amuſement. No. VI. is a plaintive and pleaſing fragment; No. VII. VIII. and IX. bear ſo much reſemblance to Scots airs, that they would have been aſſigned to Caledonia if found in any other collection. No. X. is a pleaſing air, but of ſo modern a caſt, particularly at the cloſes, that, inſtead of appearing of Henry the VIII.'s time, it ſeems a tune of yeſterday. No. XI. and XII. are of a wild and original caſt; but the modulation, flat 7th of the key, and rejected intervals, are all peculiar to Scotland. The *Plough tune*, No. XIII. ſeems the moſt characteriſtic of the collection. What adventitious beauties theſe airs may receive from their union with poetry, from vocal expreſſion, and the native energy of the true Hibernian aſpiration, we know not; but diveſted of theſe, the ſpecimens which Mr. W. has exhibited, convey no very favourable idea of Iriſh muſic: and it is to be feared, if he has not been unfortunate in his ſelection, that the national melody of our neighbouring iſland will not be adopted at the opera, ſo ſoon as he thinks it ought. Indeed the well-known Iriſh tunes of *Ellen na roon*, *Sheelan na guira*, *Gramma chree*, and *Ballin na mona*, which our Author has omitted, ſeem to us more pleaſing and characteriſtic than thoſe which he has adopted.

On the whole, it ſeems as if the Iriſh ſhould abate in ſome of their Mileſian claims to the extreme high antiquity of their civilization, refinement, literature, ſciences, and arts, with which

* Twenty-eight ſtrings, if the loweſt ſound were double C, would allow a B flat in each octave, as well as a B natural and a C in alt. to complete the 4th octave.

Colonel Vallancey and others are flattering them: as our late circum-navigators to the South Seas were obliged to lower their demands on our credulity, of nine feet for the ſize of the Patagonians; for after theſe giants had been viſited and meaſured by other voyagers, they would have been very thankful to any one who would have allowed them ſix feet and a half.

ART. II. *The Highlanders*; a Poem. By the Rev. L. Booker. 4to. 2s. 6d. Rivingtons. 1787.

THE Author of this performance is the ſtrenuous advocate of a diſtreſſed people; and he appears much more deſirous of being diſtinguiſhed as ſuch, than he is of any reputation which may accrue to him as a poet *. To plead the cauſe of the Highlanders is indeed to plead the cauſe of humanity. Their ſituation alone muſt render them wretched, expoſed as they are to the ſeverities of a bleak and intemperate ſky: ſtrangers to the comforts and conveniencies of life, and who, as the poet expreſſes it, when ſpeaking of another people, are compelled to

"*Force the churliſh ſoil for ſcanty bread.*"

Theſe are ſurely miſeries; and when to theſe is added the oppreſſion under which they labour, and which, as we gather from Mr. Knox's "View of the Britiſh Empire," is occaſioned by the ill-judged policy of the proprietors of thoſe ſterile regions, who not unfrequently raiſe their farms at the rate of 30 *per cent.* while the price of cattle (to the growing of which the farmer chiefly turns his attention) hath ſcarcely advanced one,—when this is conſidered, we ſay, there can be little wonder that theſe our 'fellow Britons,' as Mr. Booker humanely ſtyles them—though, alas! they have nothing to boaſt of but the name, ſhould be ever ready to ſeek, on leſs inhoſpitable ſhores, a ſhelter from the "pitileſs ſtorm:" that they ſhould gladly fly from the evils by which they are ſurrounded †.

The Poet deſcribes the ſuperlative wretchedneſs of Caledonia's children, in the following animated lines—

'Where Caledonia's weſtern mountains rear
Their lofty ſummits, crown'd with laſting ſnow,
There lives—ſay rather, languiſhes, a race,
Whoſe boſoms (undebas'd by vice's train)

---

* Mr. Booker cloſes his Preface as follows—'If this humble effort tend, but in the ſmalleſt degree, to awaken a ſympathetic concern for the diſtreſſes of the virtuous people whoſe name it bears, in the boſoms of thoſe who are able to remove them, every end and expectation will be anſwered to THE AUTHOR.'

† The rage for emigration was great among the Highlanders, during the late *American war*.

Boaſt

Boaſt each affection that ennobles man.
Yet are they doom'd to till a cheerleſs ſoil,
Which ſparely feels the ſun's enliv'ning ray,
Too oft to ſee their labour's meed deſtroy'd
By dearth-producing ſtorms. To theſe dire ills,
To rigorous clime, and inauſpicious ſkies,
Oppreſſion, baleful, with an hell-born ſoul,
Adds wretchedneſs more dire. Her ſchedule baſe,
(Where Mammon and Injuſtice are colleagu'd)
With ſupercilious air ſhe wide unfurls,
And thence confirms her arbitrary claim.
Unheard plead Poverty, and honeſt Truth:
Expoſtulating Reaſon's voice is loſt,
And delug'd fields upbraid and preach in vain.'

After inveighing with bitterneſs againſt the 'inhuman' practice of impreſſing (a practice, by the way, which as it is occaſioned by war, ſo it appears to us to follow the *cauſe* as regularly as any *effect* which philoſophy itſelf can produce), he proceeds to

—— 'paint the wife, of mate bereft,
Seeking a caſual dole from door to door:
One infant in her arms (on which the eye
Paternal never beam'd) clings to her breaſt
But ill attir'd from cold and lawleſs gaze:
Another, lodg'd unſeemly at her back,
Mingles its plaintive ſorrows with the wind:
While two, copartners of a priſtine birth,
(Preſſing with blood-ſtain'd feet the pointed ſtones—
Their lips all trembling and empurpled deep)
Look up to meet a mother's ſtreaming eyes,
And vainly ſtrive to ſoothe her troubled ſoul.
'With day's extreme her toilſome wand'rings cloſe.
When ſlow retiring with her orphan train
To ſome deſerted cot, or dreary cave,
She folds them ſhiv'ring in her widow'd arms,
Then ſinks, enfeebled, on the earth's cold lap:
Where long ſhe ſits a ſpectacle of woe,
Dealing the morſels charity beſtow'd,
Unconſcious where to find to-morrow's fare.
Thus hies the bird (whoſe mate, by baſe decoy,
Is ſever'd from her love) at duſky eve,
To feed her callow brood, and waſte in grief
The live-long night, nor wiſh return of morn.'

Mr. Booker's good intentions will be ſeen by the foregoing extracts. He has evidently a kind and benevolent heart;—and it may well be ſaid of benevolence, what has been ſo finely advanced of mercy, that particular and ſhining attribute of Kings—"It is twice bleſt: it bleſſeth him that gives, and him that takes."

Toward the cloſe of the performance, Government is earneſtly ſolicited to give aſſiſtance to this unfortunate people. There is

is, no doubt, an inclination to do ſo; but the difficulty lies perhaps in determining on what kind of relief they ought to have:—though it ſhould be obſerved, that the ingenious Author hints at the aid which might be extended to them, in the following pathetic exhortation to England's ſons, with which he concludes his poem:

'Compaſſion is your country's attribute,
A kind celeſtial principle that beams
In all her children's eyes. And ſhall thoſe eyes,
Whence flows a tear for every *ſtranger*'s tale,
(If fraught with genuine woe) with heedleſs gaze
Behold a *Siſter-kingdom*'s wretchedneſs?
'But, if *Compaſſion*, o'er ideal griefs,
Be doom'd to weep at theatres alone,
Let *Intereſt* rouſe you to redreſs their wrongs;
Or ſoon that land * which Britiſh armies ſtrove,
In vain, to teach allegiance, will poſſeſs
Thoſe Highland warriors, whoſe immortal fires
Wak'd Oſſian's Muſe of fire.—O perſevere
To ſmooth the rigours of their hapleſs ſtate!
Relieve them from Oppreſſion's galling yoke:
On all their coaſts bid Commerce ſhed its ſmiles:
Through all their iſlands Culture's aid extend,
To cheer their toils, and ſoften Nature's frown.
—Then, as the Stork ſupports his aged Sire,
Their grateful arms ſhall, in th' embattled field,
Untarniſh'd ſuccour old Britannia's cauſe!
Shall ſpread her glory thro' remoteſt worlds,
And ſhare her triumphs to the end of time.'

* America.

ART. III. *A Tour through the Highlands of Scotland, and the Hebride Iſles, in* MDCCLXXXVI. By John Knox. 8vo. 7s. Boards. Walter, &c. 1787.

THE great loſs of tranſmarine territory, which this country ſuſtained, a few years ago, was conſidered, by the politicians of the day, as pregnant with the ruin of "Poor old England." Under this gloomy impreſſion (now pretty much eraſed) it was, perhaps, that we firſt began, in good earneſt, though reluctantly, to think of domeſtic improvement. But, from whatever cauſe the inducement originally ſprung, the general idea ſoon produced particular inquiry; in conſequence of which, it has been diſcovered, that there was ample room for new ſettlements in parts of our own iſland, to which we have been greater ſtrangers than we were to the banks of the Ohio: and we are now aſtoniſhed to find that we have Banks at home, as prolific in fiſh as thoſe of Newfoundland!

We have lately, and repeatedly, been reminded of these important truths *; and are pleased to find from Mr. Knox's Tour, undertaken at the instance of the British Society for extending the Fisheries, that an attention is excited in the natives, who are making unassisted efforts to profit by the fish on their own coasts: and if Government would but stimulate their endeavours by judicious support [and never was support more wanted], the distress of the natives, and the face of the country, though the soil and climate are so unfavourable, would soon alter for the better:—industry has often surmounted all disadvantages!

This is the second time that this subject has engaged Mr. Knox's attention; and not only that part of the country, of which he is a native, but the whole island, is under obligations to him, for his assiduity in exploring the riches of the northern coasts, and in pointing out what he deems the proper line of conduct to convert them to the public advantage. But we cannot help remarking, that he is an unsteady eccentric writer; and that, perhaps with a view to render his performances entertaining, he often diverts the attention of his readers from the subject he evidently wishes to impress upon their minds. This work, as well as that by Dr. Johnson, is indeed given as a TOUR; but *this* Tour was undertaken for a particular purpose, *viz.* to search out proper establishments for fisheries, so as to improve the country by its natural advantages. Why then is he who seeks this knowledge to have his attention arrested, and bewildered, by long, loosely written, desultory dissertations on the ancient history, poetry, buildings, &c. of the country, before he is allowed to come to the direct object of his inquiries? Why, again, is the volume to be extended by an Appendix, made up of miscellaneous descriptions of Staffa, St. Kilda, and Icolmkill, with other small islands, and a natural history of fish, herrings in particular, from other writers, which have more of amusement than of any direct relation to his subject in them? The account of the establishment of the village of Lawrencekirk †, written by the founder, Lord Gardenstone, is indeed directly in point, as shewing how a thriving town actually was raised; but the recipe to make a perpetual yeast, which precedes it, is directly in the magazine style, and seems abruptly thrust into a work, not (surely) so much calculated for Highland reading, as for perusal in the south. Yet all this may have been well intended; as an Author may, very naturally, and innocently, wish to put something into his book, suitable to the different tastes of various readers.

* By Mr. Knox, see Rev. vol. lxxi. p. 276; by Mr. Thomas Gordon of Lismore, see Rev. vol. lxxii. p. 460; and by Dr. Anderson, see Rev. vol. lxxv. p. 258.

† See Rev. vol. lxiii. p. 145.

Mr.

Mr. Knox, in describing the country, and the destitute circumstances of the scattered natives, agrees with Dr. Anderson, and Mr. Gordon, before referred to; as must always be the case when writers adhere to facts. No great hopes can be formed of agriculture there, in the first instance *, though it may in some degree follow as a secondary object; contrary indeed to the usual course of improvements, in which agriculture generally takes the lead. For our Author observes,

'The climate of the Highlands is peculiarly unfavourable to agriculture. The west coast, and the Hebride Islands, are generally deluged with rains in the harvest season. The glens and straths of the interior parts enjoy little sun, and before vegetation is brought to maturity, the weather breaks, the mountains pour down torrents of water upon the lower grounds, and heavy rains are succeeded by sleet and snow, which keep possession of the heights till the April sun comes round, when the wretched farmer renews his fruitless toils of the field.

'Under such a climate, the best years are bad. Every third year, upon an average, is a year of famine; and it sometimes happens, as in 1782, that the potatoes are frost-bitten as early as October, before the growth has ceased. In all these years of famine, as they are called, the people, instead of being able to pay any rent, must be supplied by the laird, his factor, or some trader, with the actual means of existence, till the grounds yield better crops.

'When one bad crop is succeeded by another bad crop, as in the years 1782 and 3, the proprietor must either purchase grain from distant parts to support his tenants, turn them out of doors, or see them perish by slow degrees, through want.

'From these defects of climate, the people are ever in debt to the proprietors, or to the traders where they reside, and sometimes to both. Even in the comparatively fertile county of Caithness, the tenantry have not yet been able to pay for the grain, or meal, furnished them in those years, by the gentlemen whose lands they occupy. I have been informed from the best authority, that the arrears upon one estate in that county exceed four thousand pounds.

'Under these circumstances, it need be no matter of surprise, if gentlemen should embrace the tempting offers from sheep farmers. One man will occupy the land that starved fifty or more families; he gives a double or treble rent, and is punctual to the day of payment; consequently numbers of ejected poor people are continually on the wing for America.

'To the plan of the British Society, and to that only, we are to look for an effectual remedy against this evil.

'It proposes to lay the foundation of small market towns, where the people may supply themselves with grain, meal, salt, fishing materials, and other necessaries: where they may sell the produce of the earth and the sea, for *ready money*, and at a fair price; and finally, where

* What does Mr. K. mean, when he says, p. 249, that the county of Sutherland 'is mostly composed of mountains of rock and strata?'

all ſuperfluous hands may find employment in fiſhing, ſpinning, and ſmall branches of manufacture.

'Conſequently the tenantry, inſtead of being a burden to the proprietors, will be able to give better rents, and to pay in a reaſonable time, to the mutual advantage of both parties; and the extraordinary inducement to depopulation, by means of ſheep farms, will ceaſe.

'This leads to the propoſition with which I ſet out, That *it will be good policy* in the gentlemen of the Highlands, to treat with the Britiſh Society *on the moſt liberal terms*, otherwiſe their eſtates muſt remain in *ſtatu quo*, or be gradually deſolated.'

After enumerating the various ſpecies of fiſh that ſwarm upon the coaſts of the Weſt Highlands and the Hebrides, Mr. Knox adds,

'Such are the treaſures which theſe northern ſeas afford, a ſource of wealth unequalled on ſouthern ſhores, and which might give full employment to the inhabitants, in the various branches that relate to fiſheries, of which the Dutch reckon thirty; as fiſhermen, coopers, curers of red herrings, ſhip carpenters, block-makers, joiners, painters, blackſmiths, hecklers, ſpinners, net-makers, ſail-cloth manufacturers, ſail-makers, rope-makers, tanners, ſaltmakers, coaſters, bargemen, curriers, labourers, women, children, and old people, who gut the herrings, and waſh them at the ſecond packing.

'Thus we find that the Highlands, beſides ſupplying home demands, export fiſh, black cattle, horſes, ſheep, timber, bark, lead, ſlate, and kelp; to which may be added ſundry articles of leſs importance, as ſkins, feathers, oil.

'The aggregate amount of theſe exports is ſurely ſufficient to procure the neceſſary articles of grain, and various utenſils in iron, ſteel, timber, &c. wherewith to improve their lands, extend their fiſheries, furniſh themſelves with decked veſſels, and erect more comfortable dwellings.

'Such are the ſpecific wealth and the ſpecific wants of the Highlands. But as the value of its natural produce, by ſea and land, is almoſt wholly abſorbed by the great landholders, and by many of them ſpent at Edinburgh, London, Bath, and elſewhere, as the people are thus left more or leſs at the mercy of ſtewards and tackſmen, the natural reſources of the country, inſtead of a benefit become a ſerious misfortune to many improveable diſtricts. Thoſe who, by their education and their knowledge of the world, might diffuſe general induſtry, and raiſe a colony of ſubjects, uſeful to their King, to their country, and to themſelves, are the very perſons who glean theſe wilds of the laſt ſhilling, and who render the people utterly unqualified for making any effectual exertions in any caſe whatever.'

Oppreſſion is oppreſſion every where, but when it is exerted to aggravate miſery and diſtreſs, it merits a much harſher epithet, and ought, leaſt of all, to be ſuffered in any part of this iſland, or its dependencies.

The advantage of ſettling reſident fiſhermen, is evident from the following repreſentation:

'The buildings erected here (on the iſle of Tanera) are capacious, and in every reſpect well adapted to the buſineſs of curing white and red

red herrings. Mr. Moriſon, by reſiding in the vicinity of the fiſheries, takes the benefit of all ſeaſons, and every appearance of herrings, of which he has the earlieſt intelligence.

'Thus, his local ſituation gives him a manifeſt advantage over the buſs fleet from the Clyde, who ſet out upon an uncertainty where to find the fiſh; and, after a voyage of two or three weeks, amidſt the numerous iſlands and rocks of the weſtern ſhores, arrive ſometimes too early, and at other times too late.

'In this dilemma, they cruize from place to place; from one loch to another; and it often happens, that when they are upon their departure from a lake, the herrings are ſteering directly towards it. A great part of the ſeaſon is thereby loſt; the herrings paſs on towards Ireland; the buſſes return to their ports half empty, upon an average; the owners are diſappointed, and the Weſt India ſhips proceed to ſea without having procured the full amount of their cargoes.

'The buſſes clear out a ſecond time with the greateſt diſpatch, and direct their courſe for the weſt coaſt of Ireland, upon the ſame uncertainty; while the natives on that coaſt, by means of their vicinity to, and ready intelligence of the ſhoals, are loading many veſſels with full cargoes.

'This accounts partly for the bad ſucceſs of the buſs fiſhery in Scotland, and ſtrongly points out the neceſſity of erecting villages upon the fiſhing grounds; where men of ſome property will be always ready to embrace every opportunity that offers. It will alſo reſtore a ſhare of theſe fiſheries to the natives, who, by certain reſtrictions in the fiſhery laws, have been excluded from availing themſelves of their natural birth-right.'

Weighing the importance of the ſubject, we have, as well now as on former occaſions, extracted freely as much as might contribute to extend a knowledge of the circumſtances that recommend the cultivation of our home fiſheries. But from that diviſion of Mr. Knox's work, which he chuſes to diſtinguiſh as *An Addreſs to the Public*, it appears, that the preparatory ſtep to any improvement of the Highlands, whatever plan may be adopted, ought to be, to conſtruct roads, and to open communications between different places. At preſent, we find, that 'through a conſiderable part of the year, the inhabitants of each reſpective glen or valley may be conſidered as priſoners, ſtrongly guarded by impaſſable mountains to one ſide, by ſwamps and furious torrents on the other.' Nothing of conſequence can be effected till theſe barriers are opened.

ART. IV. *Literary Amuſements in Verſe and Proſe.* By Mr. Webb. Small 8vo. 2s. ſewed. Dodſley. 1787.

MR. Webb's abilities, as a writer, are already well known from his *Remarks on the Beauties of Poetry*, and ſome other pieces. The preſent miſcellany bears the marks of correct taſte, and *cultivated genius*. It conſiſts of An Imitation of the

Fourth Satire of Boileau; Thoughts on Manners and Language; an Eſſay on Party-writing, before publiſhed, in 1763; Strictures on *Florus*; and two or three ſmall pieces in verſe.

From the poetical part of this ſmall volume, we ſhall ſelect the following beautiful lines:

'*To* MIRA, *on her Wedding-Day.*

'Aſſume, my Verſe, thy wonted art,
While all in expectation ſtand,
Canſt thou not paint the willing heart
That coyly gives the trembling hand?

Canſt thou not ſummon from the ſky
Soft Venus and her milk-white Doves?
Mark—in an eaſy yoke they fly,
An emblem of unſever'd loves.

Now, Mira, art thou pale with fear;
Look not, thou Sweetneſs, thus forlorn;
She ſmiles—and now ſuch tints appear
As ſteal upon the ſilver morn.

Quick, Hymen, to the temple lead;
Cupid, thy victory purſue:
In bluſhes roſe the conſcious Maid;
Truſt me, ſhe'll ſet in bluſhes too.

Well may the Lover fondly gaze
On thy bright cheek, and bloom of youth,
Impatient of the calmer praiſe
Of ſweetneſs, innocence, and truth.

Yet theſe ſhall to thy lateſt hour,
Theſe only ſhall, ſecure thy bliſs:
When the pale lip hath loſt its power,
Theſe ſhall give nectar to the kiſs.'

In the proſe Eſſays, we meet with ſome judicious remarks on the natural progreſs, both of language and manners, from ſimplicity to elegance, and from elegance to exceſſive refinement. Mr. Webb complains, and we think with reaſon, of the baniſhment of ſimplicity from the preſent faſhionable mode of writing; but we cannot entirely agree with him in his deſign of ſending us back to *Hooker*, as a model of ſimple and genuine eloquence. The beginning of the preſent century, our Auguſtan age, affords, we apprehend, much leſs exceptionable patterns of every excellence in writing.

ART. V. *Inſtitutes of Hydroſtatics:* illuſtrated with Plates. To which is added, A Philoſophical Eſſay on Air Balloons. 8vo. 6s. ſewed. Murray, &c. 1786.

THESE Inſtitutes have, by accident, eſcaped our notice; and we are ſorry that our duty to the Public will not permit us to make any atonement to the Author, for this delay, by giving our ſanction to the work.

He complains that 'knowledge, like commodities of traffic, has often been *monopoliſed*, and confined to a few individuals, unwilling to communicate their knowledge to others.' The attempt to ſet at large ſo precious a commodity, and bring it into general circulation, is certainly very laudable; but he ought to have entered into the ſociety of the learned monopoliſts, and made himſelf properly acquainted with the nature of the particular article he meant to deal in, before he offered to the Public a manufacture of his own.

The work conſiſts of two parts; the firſt containing the general principles or laws of hydroſtatics; the ſecond, a collection of 'experimental caſes in hydroſtatics, for further inveſtigating, explaining, and aſcertaining, the wonderful weight, preſſure, and elaſtic force of the fluids of water, air, and mercury.' It is obvious, from this title, that the Writer confounds *hydroſtatics* and *pneumatics* together: he applies to water, and mercury, the compreſſibility and elaſticity which are the diſtinctive characteriſtics of air and aeriform fluids; and this fundamental error, not to mention others, runs through the whole of the performance. Thus (p. 16, *& ſeq.*), as the atmoſphere is more and more denſe from the top to the bottom, the lower parts being *compreſſed* into leſs bulk by the weight of all the parts above them, it is inferred, that the caſe muſt be the ſame in water; and hence, as clouds ſwim in the atmoſphere, at different heights, according to their ſpecific gravities, he affirms that a ſtone, or a maſs of lead, thrown into deep water, will, in like manner, remain ſuſpended at different depths between the top and the bottom!

He ſtates (p. 23.) an experimental caſe, which, by thoſe for whoſe inſtruction the work is deſigned, may be thought to countenance this ſtrange doctrine, and which may ſerve as a ſpecimen of his manner of reaſoning:

'Suppoſe a barometer, having a mercurial cylinder of 29 inches under the preſſure of the air, is let down within a caſk or veſſel of water to the bottom of a ſea 34 feet deep, and the caſk or veſſel is [then] ſhut or cloſed, ſo as not to admit the water within it to have any communication with the water without, the conſequence will be, that the preſſure of the water ſo incloſed or impriſoned within will ſuſtain other 29 inches of mercury; and this will prove that there is as much preſſure in one caſk full of water at the bottom of the ſea as there is in the whole element of water without, or above, or on all ſides of the caſk; for an element of water of the moſt ſpacious extent, if it does not exceed 34 feet deep, can, by its preſſure, ſuſtain no more than 29 inches of mercury; and if the caſk, with the barometer, and the water incloſed therein, are brought from the bottom into the open air, and there kept cloſe ſhut up, ſtill the water will *retain the ſame preſſure*, and will ſuſtain 29 inches of mercury.'

By *retaining* the preſſure, after the preſſure is withdrawn, he means, as appears from the context, that water, like air, poſſeſſes

an elaſtic force equivalent to the preſſure; but one would think it could require no great conjuration to diſcover, that the mercury, in the circumſtances above mentioned, is kept up merely by the water occupying the *whole capacity* of the veſſel, ſo that there is no vacuity for the mercury to fall into: none of it could fall without diſplacing an equal bulk of the water, and the water is ſo confined that it cannot be diſplaced. Though the mercury were forced up 29 feet as well as 29 inches, if the tube be connected at bottom with a cloſe veſſel quite full of water, it will be as effectually kept up, though the water has received no previous preſſure, as it would be at the bottom of the ocean.

The Author obſerves in his Preface, that 'at the exhibitions of air-balloons, the bulk of mankind have appeared to be wonderfully ignorant;—people flocking by thouſands to ſee the phenomenon of an air-balloon aſcending and ſwimming in the atmoſphere, a ſight or ſpectacle which, to the populace, muſt appear wonderful;—but if the principles of *hydroſtatics* had been known, the aſcending and ſwimming of an air-balloon could not be conſidered as a wonderful phenomenon.'

That a body really lighter than air ſhould aſcend and float in the air, is certainly not wonderful; but that a balloon, with its ponderous appurtenances, and one or more men in it, ſhould, all together, *be* really lighter than common air, has appeared wonderful to thoſe who were better ſkilled in hydroſtatics, and pneumatics too, than this writer; nor does he, after all, even pretend to explain or underſtand the myſtery. He tells us, that the balloons are filled with *ignited* or *igneous* matter;—that he does not apprehend they have any thing to do with *actual flame*, becauſe flame would conſume them, and becauſe there can be no flame without a free acceſs of air;—but that if a laceration or crevice ſhould happen in the coat or caſe, flame might be the conſequence, unleſs the igneous matter was compoſed of ingredients to prevent flame;—that there is a great variety of igneous bodies with which balloons may be filled, as ſpirit of wine, ſpirit of vitriol, phoſphorus, and many more, by which the air within the balloon may be ignited and rendered inflammable;—with other circumſtances of the ſame kind, which, to a philoſopher unacquainted with the matter of fact, would render it not only wonderful, but incredible.

This writer, whoſe name we find to be Geo. Urquhart, appears to us to be more converſant in law than in philoſophy; his ſtyle being very remarkably embelliſhed or embarraſſed with the repetitions and reduplications appertaining and belonging to the ſcience or profeſſion firſt above named. The eſſay on air-balloons is a curioſity in this way, and we ſhall endeavour to entertain our readers with a ſketch of it. It is introduced in the following terms:

'If

'If air-balloons could be rendered ſafe vehicles for carrying or conveying mankind through the air, from one place or country to another wiſhed-for place or country, or from one kingdom, ſtate, or nation, to another wiſhed-for kingdom, ſtate, or nation, it would verify, in ſome ſenſe, the ſaying of the immortal Horace, *Cœlum ipſum petimus*, not *ſtultitia*, as he added, but *ſapientia*, as might juſtly be added by modern mortals; and whether air-balloons are or are not, in the nature of things, likely to become or to be rendered uſeful to mankind, as ſafe vehicles of conveyance from place to place, or more likely to be and remain uſeleſs to mankind, as they have been, ſo far as is known, from the beginning of time to this day, is the matter to be inquired into by this eſſay.'

Proceeding regularly in this enquiry, he firſt eſtabliſhes the fact, or the reality of air-balloons: 'That air-balloons (he ſays) have lately been formed and conſtructed, in France, in England, and in other countries, and have been made to aſcend in the atmoſphere to conſiderable heights, to ſwim there during ſeveral hours, and to move along and through the air to diſtances equal to many miles, meaſured on the earth, is not now to be controverted, and cannot be denied, after various accounts and relations have been given, and publiſhed at different times, by men of veracity, in different countries, of various trials and excurſions made by them with air-balloons, and of the reſults and effects of thoſe trials and excurſions, related by the adventurers who made the experiment.'

He particulariſes ſome of theſe excurſions, and leſt it ſhould be ſuſpected that a balloon can carry only *one* man, he adds, that 'in philoſophy, no doubt can be entertained, but what a balloon, capable of taking up one man, may, by increaſing its power of aſcending and ſwimming, be made capable of taking up two men, or three men, or even more. As to two men, no doubt can remain, becauſe Mr. Blanchard's balloon carried Mr. Sheldon and him, without any diſaſter that has been heard of, as far as Sunbury. From thoſe circumſtances and conſiderations, therefore, there is ſufficient ground for crediting accounts from France, wherein were mentioned inſtances of balloons there that aſcended and ſwam with two, three, and even more perſons.'

This important point being ſettled, Mr. U. mentions ſome caſes in which the expectations of the Public were diſappointed, and enumerates ſome philoſophical obſervations which the air-ballooners might have made if they had been ſo diſpoſed. 'And, ſince nothing has been ſaid of thoſe matters which might be of utility to ſcience, it is natural to think that nothing more was intended by thoſe balloon exhibitions than giving a ſight or ſpectacle of admiration to the rich and poor, the learned and unlearned, the great and the little populace, for a ſmall tribute, contributed and paid by them, in conſideration of ſo ſublime a ſpectacle.'

This, to be ſure, is a ſtrong preſumption againſt the *utility* of air-balloons, but a much ſtronger ariſes from the nature of the igneous matter they are filled with. What this matter is, our Author does not pretend to know; 'for thoſe' (he ſays) 'who

have been employed or concerned in filling the balloons of Mr. Lunardi, Mr. Blanchard, or other air-ballooners, ſeem to have made their igneous matter an *arcanum*, or ſecret, to be kept to themſelves, for to the Public they have diſcovered or ſaid nothing about it.'

But he gives us a long detail (near a dozen pages) on the action of fire, and phlogiſton, and igneous matter *in general*, from which the following concluſion is drawn: 'All theſe being circumſtances and facts in natural philoſophy, relative to the elements of fire and air, and the effects of thoſe elements upon or againſt one another, in various caſes and conjunctures; in or concerning which (and many more ſuch there are) no philoſopher has hitherto been able to diſcover, fix, or ſettle, any certain rule or rules for mankind's knowing, judging, and inveſtigating all the true cauſes of natural phenomena, or all the true effects produced by their true cauſes, in the caſes of fire and air acting upon one another, or the power that any given quantity of fire, or of igneous matter, can exert in operating upon or affecting the atmoſphere, or any part of it; or the power that the atmoſphere, or any part of it, can exert, either in oppoſition to or in concurrence with fire, or igneous matter; nor has nor have any certain or known *datum* or *data* been ever given concerning the ſame, for the uſe or benefit of mankind. The conſequence, in concluſion, therefore, is, that air-balloons, depending upon ſo great a variety of intricate, precarious, inconſtant, unequal, deſultory, unknown, and unforeſeen circumſtances and vicitudes, can never be rendered uſeful to mankind, as ſafe vehicles of conveyance from place to place.'

To all this fine reaſoning it may be objected, that *marine* navigation was probably as unpromiſing in its infancy as *aerial* navigation is now. The Author ſtates this objection with his uſual verboſity, together with his anſwer, of which we can tranſcribe only a part. 'In regard' (he ſays) 'to veſſels of wood floating and moving, or ſwimming, on the ſurface of the water, it was impoſſible for mankind to live long, or for a conſiderable time, in ſociety, without obſerving that wood, or a piece of wood, would ſwim on the ſurface of the waters, and could not be drowned or ſunk, without ſome weight being laid upon or faſtened to ſuch wood, or pieces of wood;—and thus, by degrees, veſſels of wood, great and ſmall, came to be conſtructed and built, of ſuch figure and ſize, as were fitted and adapted for floating and ſwimming on the ſeas and waters, with great weights and loads, and many perſons carried in them, and conveyed from place to place.—But what analogy can there be found, or ſet up, or what compariſon, from the caſe of navigation, or of ſhips or veſſels ſwimming on the ſeas or waters, to the caſe of air-balloons aſcending on high, and ſwimming in the atmoſphere? which being neither viſible, nor tangible, nor perceivable by the ſenſes; and a medium, element, or fluid, in which no ſolid wood, or piece of ſolid wood, ever floated, or ever will float in the air.'——

'And, upon the whole, ſince Mr. Boyle, Sir Iſaac Newton, or any other of the great philoſophers of England, France, Holland, Germany, or Italy, has not profeſſedly mentioned any thing concerning air balloons, nor recommended them to mankind as poſſible to be rendered

rendered uſeful vehicles of conveyance, there is great reaſon to apprehend, that no *Montgolfierian* philoſopher of the preſent age can ever render them uſeful vehicles of conveyance to mankind.'

The Appendix contains a particular account of ſome aerial excurſions, with remarks on each; the ſubſtance of which remarks is, where any accident on untoward circumſtance happened, that ſuch eternally *muſt* be the caſe; and where accidents did not happen,—why then, they *might* have happened, and therefore no human art can make balloons to become uſeful or ſafe vehicles of conveyance to mankind from place to place.

Having now laid before our Readers the whole ſubſtance of this extraordinary eſſay, we ſhall, for once, join iſſue with the Author, and leave his performance 'to float [if it can] by the *potentia* of its merit, or to ſink by the *pondus* of its demerit.' *Potentia* and *pondus* are two terms which he has introduced into hydroſtatics, analogous to *power* and *weight* in mechanics.

ART. VI. *Sermons*, by G. Gregory, F. A. S. Author of Eſſays Hiſtorical and Moral, &c. To which are prefixed, Thoughts on the Compoſition and Delivery of a Sermon. 8vo. 6s. Boards. Johnſon. 1787.

IN an age ſo much diſtinguiſhed as the preſent, by a ſpirit of improvement, it is reaſonable to expect, that while other arts are making a rapid progreſs, the art of preaching, conſtantly exerciſed by ſo many,—for "great is the company of the preachers"—ſhould not remain in the defective ſtate in which our anceſtors left it. If this art were ſtudied and practiſed with the degree of attention which it deſerves, there can be no doubt, that it might be made much more uſeful to ſociety, than it has hitherto been. Several laudable efforts for this purpoſe have been made by preachers of different orders; particularly, by ſubſtituting the intereſting topics of practical morality in the room of ſyſtematical ſpeculations, and a pointed application to preſent manners, inſtead of trite and common-place declamation. Preaching, as it is at preſent managed by the more judicious of the clergy, is a manly addreſs to the underſtanding, and to the heart, in favour of virtue, wherein, acknowledged truths (in Lord Bacon's phraſe) are "brought home to men's buſineſs and boſoms." Several very excellent ſpecimens of this kind of preaching have, in our own time, been offered to the Public, and we are happy in being able to add to the reſpectable catalogue, the volume now before us.

Theſe diſcourſes, though for the moſt part on common topics, poſſeſs a degree of originality, both in thought and manner, ſufficient to render them intereſting. They abound with good ſenſe, and uſeful reflections, judiciouſly applied to the purpoſe of

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ſeaſonable inſtruction. They are written with that ſtrength of language, which is the natural effect of ſtrong conception, and are a pleaſing ſpecimen of that kind of manly eloquence, which compaſſes its end without any waſte of words. The reader may ſometimes regret that the Author has not ſaid more on a ſubject —for the ſermons are very ſhort—but will ſeldom think that he has ſaid too much.

The following extract from a diſcourſe, in which the characters of the Hypocrite and the Libertine are compared, will give our Readers a juſt idea of Mr. Gregory's talents for animated addreſs.

After pointing out the reſemblance between modern hypocrites and the Phariſaic ſect among the Jews, he thus proceeds:

'Approach now, you, who pride yourſelves, if I may ſo ſpeak, in the ſincerity of your ſin! You, who deſpiſe diſſimulation equally with—virtue. Now exult.—Now is your hour. You have ſeen religion made the cloak of vice; you have ſeen pretended ſanctity ſhield from puniſhment—in this world. Proceed; tell us, "that piety is all an illuſion;—that it is an inſtrument in the hands of the crafty."—"Happy for us," (you will add,) "this is not an age favourable to hypocriſy."—Indeed it is not; and yet perhaps we are no gainers by the boaſted revolution. Here, then, end the triumph of the libertine.—For, tell me, you who reaſon for yourſelves, and are not carried along the ſtream of popular prejudice: becauſe there is hypocriſy, is there no ſuch thing as real virtue? Becauſe there are pictures, are there no originals? The hypocrite, indeed, abuſes virtue, by uſing its ſemblance to evil purpoſes; but the libertine ſtrikes at its very exiſtence. The one tacitly confeſſes its excellence, while he pretends to imitate it; the other diſowns its attributes, and ſpurns its authority. The one may indeed injure a few individuals; the other muſt injure the Public, by ſupporting principles, and by affording an example, which ſap the very foundations of all morality and good government.

'But, are theſe characters ſo totally diſtinct, that the libertine is on every occaſion free from hypocriſy? When ſome vile end is to be accompliſhed; when ſome criminal paſſion is to be gratified; does he then ſcruple to diſſemble? No:—he affects to deſpiſe it, becauſe his general conduct is too flagrant to admit of hypocriſy. He, who wears in common that diſguiſe, muſt be a petty ſinner, or he is preſently detected. But, when every art is exhauſted to ſupport a tottering reputation, the laſt reſource of profligacy is to intrench itſelf in an inſolent effrontery, which ſets at defiance God and man. Let us not miſtake; there is a nearer affinity between theſe two denominations of ſinners than either of them is willing to acknowledge. The hypocrite is no other than a painted libertine; and, when the varniſh is waſhed away, he ſtands revealed juſt the ſame falſe reaſoner, the ſame contemptible ſlave of appetite and paſſion, as the audacious profligate, who affects to diſdain the concealment of his vices. That there is little temptation to hypocriſy, and little occaſion for it at *preſent*, will not, I fear, prove to the honour of the preſent age; and yet there are not wanting perſons unimpeachable in their own

conduct; but even theſe are deficient in that delicacy of virtue, which ſhould mark the profeſſors of a pure religion. The truth is, a falſe refinement has made hypocrites of us all, and hypocrites of the moſt dangerous kind; I mean, who impoſe upon themſelves. We draw a veil over our own eyes, to ſave others the trouble of appearing in maſquerade. Language is perverted, and the innocent and the guilty are undiſtinguiſhed by proper appellations. Scepticiſm and profaneneſs are called liberality of ſentiment: diſſipation and extravagance aſſume the titles of faſhion and refinement; impudence and indelicacy thoſe of modeſt aſſurance, wit, and humour. Deliberate murder is termed an act of honour; and the extreme of licentiouſneſs is dignified by the very polite and faſhionable phraſe, GAIETY. But, what is the true interpretation of this term, GAIETY?—It is a perpetual round of drunkenneſs and debauchery.—It is the infamy of gaming-houſes.—It is to blaſpheme God, to injure human ſociety. If we enquire into the deſtruction of empires; its cauſe we ſhall find to have been, in general, a taſte for this GAIETY. If we look into the diſgrace and ruin of families, GAIETY has effected it. GAIETY has ſeduced unguarded innocence; GAIETY has committed murder; GAIETY has, on ſome occaſions, concluded its career by an end very unſuitable to the real import of the word, by ſuicide.'

Of Mr. Gregory's more cool didactic manner, as well as of his liberal turn of thinking, the following paſſage on Toleration may ſerve as a ſpecimen:

'Till Almighty Wiſdom ſhall otherwiſe diſpoſe the affairs of this world, I fear there is as little probability that men ſhould become uniform in their religious ſentiments, as that they ſhould all ſpeak the ſame language. But, if we differ not in eſſentials, if only ſome doctrine, obſcure in itſelf, and likely to remain ſo, if ſome petty ceremony, ſome unavailing rite, be the ground of diſſent; how unbecoming, how abſurd, to carry with us our religious opinions upon every occaſion, as weapons with which to aſſault each other? Let us rather addreſs the Deity *each in his own language*, nor any one officiouſly intrude upon the well-meant piety of his neighbour. I ſay *well-meant*, becauſe, though there may be hypocrites in every church, the better part (in number as well as in principle) really mean to ſerve God, and do it in the beſt manner they are capable.

'But ſuppoſing, after all, that the difference is not in forms, but in eſſentials; ſuppoſing our brethren in the wrong, which is the way to reclaim them? By arms or by arguments? Ignorance in fact is generally the true parent of perſecution. Men will ſeldom be at the pains to inform themſelves of the principles of religion; and, when they have adopted a ſet of opinions, without at all inveſtigating their nature or harmony, they perſuade themſelves it is their duty to force them on the reſt of mankind: ſo much eaſier is it to wield the weapons of violence than thoſe of truth and reaſon. You cannot poſſibly, however, awe men into belief; by cruelty and rancour you will rather confirm their prejudices, for they are naturally attached to thoſe things that coſt them deareſt. Again, ſuppoſe the falſe religion, which you attack in this manner, equally or more powerful in another part of the world, with how much greater advantage will the *employ thoſe weapons* againſt the truth, which you have condeſcended

ſcended to make uſe of in its favour? Is this religion intolerant, of a ſavage and perſecuting ſpirit?—In what do you differ from thoſe who profeſs it, if you adopt its maxims? You may call yourſelf by what name you pleaſe, but you are of the ſame religion, if you act upon the ſame principles.

'We ſee, then, the nature and neceſſity of Charity. She is the handmaid of philoſophy and right reaſon, and eſſential to both; ſhe is the offspring of true religion, and inſeparable from it. This diſcourſe, my brethren, is not meant to make you leſs zealous members of that *form of ſound doctrine* which you profeſs: its deſign is to make you real members of the communion of our Engliſh church, firm but moderate, charitable though ſincere.'

On the ſubject of Prayer, our Author has the following remarks in favour of a Liturgy, which well deſerve the attention of thoſe, who ſtill retain the *caput mortuum* of extemporary prayer, after its *volatile ſpirit*, enthuſiaſm, has been long ſince evaporated:

'Prayer ſerves to keep alive in our minds a proper ſenſe of the exiſtence of a God, and of his divine attributes. It warms the heart with his praiſes, and animates the affections with the enthuſiaſm of virtue. It is of the utmoſt importance to a religious life, frequently to meditate on our paſt conduct, and to inſpect the faithful record of our conſcience; and this we are obliged to do, if we confeſs our ſins before God. The very hope of obtaining our petitions will naturally engage us to render ourſelves agreeable to the Diſpenſer of every good and perfect gift, by a ſtrict conformity to his precepts, and by a pure and uniform practice of virtue. Beſides this, there is ſcarcely a ſingle prayer in our excellent Liturgy which is not replete with moral inſtruction *. The uſe and deſign of a Liturgy has been canvaſſed with much ardour, and with no leſs acrimony, by ſome zealous diſputants of the laſt century. But thoſe, who plead againſt forms of prayer, do not ſeem to recollect, that there is but one ſet of ideas, and that very limited, which may be addreſſed to the Deity on general ſubjects and in a public aſſembly: and, to ring changes upon words only is of no advantage, and can be little gratification to a rational perſon. It ſeems proper, alſo, that a congregation ſhould have ſome previous information of what nature the prayers are, in which they are expected to join. Every miniſter of the Goſpel is not of equal capacity, nor are all of diſpoſitions equally amiable and ſedate. It muſt be, to ſay the leaſt, a diſagreeable thing to hear

* 'One of the moſt common objections to a liturgy (though I think the fact may be very reaſonably queſtioned) is, that a compoſition, to which the ears of the congregation are much accuſtomed, is not ſufficiently intereſting to keep alive the attention. This, however, is, I think, amply counterbalanced by another circumſtance, which is, that theſe prayers are generally impreſſed upon the memory of the people; and, as every prayer contains ſome precept or doctrine, moral or religious, their underſtandings are, by theſe means, furniſhed with a variety of uſeful ideas, which cannot fail to recur on different occaſions in life.'

petitions

petitions offered up to the Deity in our names, and in which we are ſuppoſed to unite, which ſhock our underſtandings by their abſurdity or unſeaſonableneſs. Leaſt proper of all muſt be extempore prayer. When we preſume to addreſs the great Author of Nature, the *all-wiſe* God, every ſyllable ſhould be duly weighed, and the greateſt caution ought certainly to be obſerved. It is a reſpect we owe to God, and it may prevent ſome great indecorums, if not appearances of actual impiety.'

The Introductory Eſſay, on the Compoſition and Delivery of a Sermon, rather contains miſcellaneous remarks, than a complete diſſertation on the ſubject, method, and ſtyle of Sermons. Many of theſe remarks, eſpecially on the latter head, are general, belonging to literary excellence of every kind: they may, however, be of uſe to young writers; and may poſſibly lead the Author, or ſome other experienced preacher, to a more full diſcuſſion of the principles and rules of the art of preaching. Mr. Gregory expreſſes a very juſt contempt for that looſe and flimſy kind of preaching, which immediately addreſſes itſelf to the paſſions, without laying a ſolid foundation in good ſenſe, and ſound reaſoning,—which produces emotion without conviction.

'One of the moſt common and the moſt dangerous errors, however, is the *mock pathos*. Many (I doubt not well-intentioned) perſons conceive that they are to go to church for nothing but to weep; and the pitiful methods employed by ſome preachers to excite their tears cannot fail to have a direct contrary effect with every rational perſon. I am ſenſible that much will, in this caſe, depend upon the acting of a ſermon (as Dr. Warburton calls it). I could mention a popular preacher, who regularly weeps at a certain period of his diſcourſe, whether the ſubject be pathetic or not. The device generally ſucceeds with that part of the audience (and that is a pretty conſiderable portion) who pay no attention to the matter, and regard only the geſticulation of the preacher. This religious buffoonery, however, muſt neceſſarily diſguſt every judicious hearer; and the cenſure of one perſon of ſenſe is, in my opinion, but weakly counterbalanced by the overflowing ſcale of vulgar popularity.'

In this cenſure of the *mock pathos*, Mr. Gregory—if we are to judge from his own practice—certainly does not mean to diſcourage that manly kind of eloquence, which, through the underſtanding, makes its way to the heart.

On the whole, we ſee ſo much to approve, both in theſe Diſcourſes, and in the Eſſay prefixed to them, that we do, without ſcruple, recommend the *former* to the attention of our Readers in general, and *both* to the careful peruſal of the younger clergy.

ART.

ART. VII. *Diſcourſes on ſeveral Subjects*, preached at the Cathedral Church of Wincheſter. By James Webſter, B. D. Fellow of St. John's College, in Cambridge. 8vo. 4s. Boards. Davis. 1787.

THE ſubjects of theſe Sermons are as follow: I. Examination of the five Cauſes to which the ſudden Propagation of Chriſtianity is imputed by Mr. Gibbon. Iſ. ix. 22. II. Riſe, Progreſs, and Doctrines of Methodiſm. Ezek. xiii. 3, 6. III. Obſcurity and Imperfection of religious Knowledge. Pſ. lxvii. 2. IV. V. Danger of Riches: Inconveniences of Poverty. Prov. xxx. 8. VI. Avarice. Job, xxxi. 24. VII. VIII. Vigilance. 1 Cor. x. 12. IX. Inconſiſtency between the Love of Pleaſure and the Love of God. 2 Tim. iii. 4. X. Duty of Parents. Prov. xxii. 6. XI. Duty of Children. Exod. xx. 12. XII. On the Manner of writing a Sermon. 2 Tim. ii. 15.

The juſt and general character of theſe Diſcourſes ſeems to be, that they are plain, ſenſible, practical, and uſeful; yet not free from defects. If we allow, as we properly may, that Mr. Webſter has, in the firſt Sermon, with ingenuity and judgment, replied to the inſinuations of Mr. Gibbon; we muſt at the ſame time paſs ſome cenſure on his language and expreſſion: why ſhould he, for inſtance, even before he enters on the argument, peremptorily pronounce on the opinion of his antagoniſt, as *the flimſy phantom of a diſtempered brain?* or farther ſpeak of it, as *a hard taſk,—to diſcover at once both the weakneſs of his head, and the corruptions of his heart?* Truth needs not the aid of human paſſions; and ſuch expreſſions as thoſe which we have juſt quoted, will rather tend to exaſperate an antagoniſt, than diſpoſe him to receive conviction.

The ſecond Diſcourſe, relative to *Methodiſm*, may pleaſe ſome ſuperficial readers; we wiſh it was ſuch as would enable us to ſay that it confers any real honour on its Author. Certainly *we* are no encouragers of *Methodiſm*, although, we hope, we juſtly value good men, of any and every perſuaſion. We cannot, however, but ſmile, when this reverend preacher carries us back to the year 1541 for its riſe, informing us that it originated with John Calvin, and that it is founded in his doctrine of Predeſtination and Election. John Calvin was indeed a zealous Reformer, but not, we apprehend, a Methodiſt; and ſurely Mr. W. muſt have known, that the particular points he mentions were debated in the Chriſtian world, and ſtedfaſtly maintained by ſome parts of it, long before Calvin made his appearance. Should we alſo advert to the Seventeenth Article of the Church of England, we meet with ſentiments there which bear a ſtrong reſemblance to thoſe which Mr. Webſter rejects with ſo much ardour, and which he tells us are *the very ground-work of that party* whom he attacks. What human art can do, has been done, to give the Article a

different

different colour; yet, according to the plain meaning of words, it conveys ideas ſimilar to thoſe which Mr. Webſter charges on the Methodiſts. But it is farther to be conſidered, that there is a large body in this kingdom, claſſed under this denomination, who are conſidered as *Arminians*, and whoſe ſentiments are therefore very different.

From ſuch reflections it appears, that farther enquiry and deliberation might have been adviſable, before our Author ventured to commit this Sermon to public notice. To this we muſt add, that a kind of dictatorial manner, and ſome air of ſuperiority, in which this party of Chriſtians are here addreſſed, does not ſeem the moſt favourable, or likely to conciliate attention and regard.

The remaining Diſcourſes in the volume, lay claim to the account given in the beginning of this Article, being well calculated to edify the reader. The title of the laſt has a peculiarity, perhaps an oddity, in its appearance; but it is a judicious and an uſeful diſcourſe.

At the end of the Sermons, we find the following Note: 'The Author begs leave to cloſe this volume, with acknowledging, that in ſome of the preceding Diſcourſes, particularly in the third, the eleventh, and the twelfth, he has occaſionally adopted, not only the ſentiments, but the language of other writers.' Agreeably to this note, we have remarked, in one or two places, the names of Balguy and Ogden.

ART. VIII. *Two Dialogues*, containing a comparative View of the Lives, Characters, and Writings of Philip the late Earl of Cheſterfield, and Dr. S. Johnſon. 8vo. 4s. Boards. Cadell. 1787.

DR. Johnſon has been compared to an old lion, whom few ventured to attack. *Magna fuit tamen facies et non adeunda ſenectus.* Many, however, who would have trembled to have aſſaulted him while living, have muſtered up reſolution enough to treat him with a hearty kick *after he was dead.* Never was a poor carcaſe more ſeverely mauled! Friends and foes have conſpired in mangling his memory, in *drawing his frailties from their dread abode*, and in bringing him to an inquiſition ſo rigid, that were the like practiſed in the courts of Minos and Rhadamanthus, no mortal could paſs into the Elyſian Fields. His fall has inſpired both wit and dulneſs with the itch of writing; and could every book which has Johnſon for its ſubject, be collected together, placed upon his grave, and converted into marble, he would have the moſt ponderous monument in Weſtminſter Abbey.—Enough indeed has been ſaid of him, but as he is a faſhionable theme, writers will not yet have done with it.

The Author of the Dialogues now before us, notwithstanding the length of the Johnsonian procession, joins himself to it; not however, we apprehend, with a view to swelling his praise, but rather that he might blot out part of his epitaph, and pluck from his bust some sprigs of that wreath of laurel with which his admirers have adorned it. His professed aim is, to form a comparative estimate of the merits and defects of the late Earl of Chesterfield and this moralist; but these appear to us to be not always dealt forth and weighed by *even handed Justice*. The partiality of the writer is apparent. While, therefore, we express our approbation of the elegance and spirit with which these Dialogues are written, we must add, that we cannot subscribe to the sentiment which prevails in them, nor recommend them as containing so fair and candid an appreciation of Dr. Johnson's learned character, as we could have wished.

The matter to be discussed is managed by three speakers;—a *Colonel*, who is the devoted admirer of Lord Chesterfield,—an *Archdeacon*, who is represented as an equally ardent admirer of Dr. Johnson, and a *Lady Caroline* who helps on the dialogue, preserves order, and is made a kind of umpire between the disputants. The Colonel is the *soldier, open, bold, and brave*, but undertaking more than he can atchieve. The Archdeacon is a less courageous advocate, defending the object of his declared idolatry, very unlike a fervent admirer; while the lady, notwithstanding her respect for a *black coat*, seems for once to think that the *red one* has the best of the argument.

The Colonel will have it, that '*his favourite, the nobleman, was in truth,* "*take him for all in all,*" *as good a man, as sound a moralist, and as eloquent a writer as the renowned philosopher*'; and one would suppose that he had fully established his position; for in the second Dialogue he breaks forth into the following apostrophe: '*O Chesterfield, I have read thee with the eyes of a father, anxious, not only for the temporal but eternal interest of his children, and my heart tells me, that, in the sight of our great all seeing Parent, the work for which thou art vilified on earth must have more of merit than of sin!*'—But allowing that it has *more of merit than of sin*, this by no means sets his favourite upon an equality with the author of the Rambler. As one *anxious for the eternal interest of his children*, it is surprising that the Colonel should be so attached to Chesterfield, whose *Graces* are no relations of the *Christian Graces*, nor do his works teach us the way to heaven.

So far from his being any where found to be an advocate for religion, and resembling Addison, whom Mandeville called a *parson in a tye-wig*, he does not even insist on virtue as a thing of eternal and immutable obligation, but only seems to plead for it so far as it is connected with and makes a part of good-

good-breeding. How then can he be pronounced ſo *ſound a moraliſt* as Johnſon, the characteriſtic feature of whoſe writings is a *nervous morality*, built on the trueſt principles, and pointing to immortality? The ſentiment he is ſaid (p. 8.) to have given, on being aſked, what were the higheſt pleaſures of human life, does not imply a recommendation of vice, and conſequently is not on a par with the nobleman's objectionable letter. An inceſſant zeal for moral excellence was his ruling paſſion, and no one ever wrote with a more ſincere deſire to infuſe that zeal into others. In this reſpect he evidently bears the palm from the noble Earl.

As *men*, they both had their defects, which it can be no pleaſure to us to draw forth and compare. To ſay the truth, each moved in ſo very different a ſphere, that their *lives* admit of no cloſe compariſon.

In eſtimating their reſpective merits, as *writers and as critics*, this objection does not hold. Here RANK has nothing to do. Their merit, as writers, muſt be determined ſolely by the merit of their works. Theſe are before the Public, and every one is at full liberty to compare them. We can ſubſcribe to what is ſaid in theſe Dialogues of the eaſe and elegance of thoſe of the Earl of Cheſterfield, while we cannot but expreſs our ſurpriſe, that the Archdeacon, and Lady Caroline, ſhould join with the Colonel in opinion concerning thoſe of Johnſon. The Lady, in ſumming up the character of the latter, deſcribes him in a line from Pope, as *a Being darkly wiſe*; and the Archdeacon expreſſes his idolatry of him *(ſtrange idolatry!)* in the following quotation (ſomewhat altered) from Dr. Young,

"His judgment juſt, his ſentence ever ſtrong,
Becauſe he's right, he's ever in the wrong*."

Darkly wiſe, and ever in the wrong, are words not very applicable to this great writer. His works evince not only great depth of erudition, but the cleareſt head, and the acuteſt judgment; and, though not free from defects, and erroneous criticiſms, are a moſt valuable addition to Engliſh literature, and are deſerving of peculiar applauſe, as making ſcience ſubſervient to virtue.

* Univerſal Paſſion, Sat. vi.

ART. IX. *The Hiſtory of the Union between England and Scotland*, by Daniel De Foe: with an Appendix of Original Papers; and a copious Index. 4to. 1 l. 7 s. Boards. Stockdale. 1786.

THE Editor of this valuable work has prefixed to it a Life of its Author; a man well known in the literary and political world. Mr. De Foe was born about the year 1663, and died in 1731. He paſſed through a great variety of fortune, and met *with difficulties and ill-treatment* not only from the party which he

he opposed, but also from that which he espoused. This, indeed, was really honourable to him: a sincere friend as he appears to have been to the cause of liberty, civil and religious, he could not always concur in the measures and principles of those who professed at least to be prosecuting the same design. By this means, like many other worthy persons, he often fell under the censures of those with whom he appeared to be united. Several instances of this kind are here enumerated, in his own words. We insert, as a testimony in his favour, the following short passage from his *Appeal*, in which, with independence and modesty, he disapproved of the intemperance (as he thought) adopted by Government, in 1714, contrary to the original purpose of George I.: "It is, and ever was, my opinion, that moderation is the only virtue by which the tranquillity of this nation can be preserved; and even the King himself (I believe his Majesty will allow me that freedom) can only be happy in the enjoyment of the crown, by a moderate administration: if he should be obliged, contrary to his known disposition, to join with intemperate councils, if he does not lessen his security, I am persuaded, it will lessen his satisfaction. To attain the happy calm, is the consideration that should move us all; and he would merit to be called the nation's physician, who could prescribe the specific for it: *a conquest of parties will never do it*; *a balance of parties will*." —Such, adds the Editor, was the political testament of De Foe; which it had been happy for Britain, had it been as faithfully executed, as it was wisely made.'

De Foe was not only a writer, but also a great *projector*, in the reign of King William, which he styles a *projecting age*. Several of his schemes are briefly mentioned, and whether they were seriously attended to or not, certain it is, we are informed, that 'when he ceased to be a *hosier* (which he had once been), he was, without solicitation, appointed *Accountant* to the Commissioners for managing the duties on glass.' He is chiefly known as an author: his *Robinson Crusoe*, which has passed through seventeen editions, and been translated into other languages, will still preserve his memory: but his distinguished sphere, or that to which he principally applied himself, appears to have been policy and trade.

'It is no easy task,' says the Editor, 'to ascertain the value or the titles of many of our Author's writings, if we except those which he corrected himself and published in his life-time. His poems, whether we regard propriety of sentiment, or sweetness of numbers, may, without much loss of pleasure or profit, be resigned to those who, in imitation of Pope, poach in the fields of obsolete poetry for brilliant thoughts, felicities of phrase, or for happy rhymes. De Foe's ecclesiastical pamphlets may be relinquished to the perusal of those who delight in ecclesiastical

polemics. But his tracts, political and commercial, the lovers of that liberty, which he ably defended, and the friends of that trade, which he liberally explained, muſt wiſh to ſee reſcued from oblivion, and republiſhed without the contamination of matter, leſs engaging and inſtructive. Dryden and his contemporaries had brought dedications into diſgrace by the fulſomeneſs of their flattery and the ſervility of their ſtyle. The dedications of the preſent day have abſurdly run into the contrary extreme. But the writers, who are permitted to dedicate their works to royal patrons, ought to peruſe De Foe's dedicatory epiſtles to King William and Queen Anne, wherein they will find dignity of ſentiment and delicacy of praiſe, conveyed in language, at once elegant and inſtructive: his Dedications of *The Hiſtory of the Union of England and Scotland* would alone juſtify this remark.'

Beſide the Dedications, this work of De Foe's is introduced by an ample *Preface* relative to the French invaſion of Scotland, in 1707, which, ſays he, had it ſucceeded, 'bad fair for tearing up the very foundation of our conſtitution,—and reſtoring, not only tyranny and arbitrary government, but even Popery itſelf.'

The work itſelf conſiſts of, A general hiſtory of Unions attempted in Britain—A view of the ſtate of affairs in each kingdom, prior to the treaty in Queen Anne's reign—An account of this treaty as it was conducted in London—A farther account of its procedure in Scotland—Minutes of the Parliament of Scotland, with obſervations thereon (which form a conſiderable part of the volume)—Exact copy of the Act of Ratification of the treaty of Union, as it was paſſed in the Parliament of Scotland, with the Exemplification thereof from England, as it ſtands recorded in Scotland, by order of the Parliament there: —to all which is added, an *Appendix*, containing an account of tranſactions ſubſequent to the Union, with a great variety of original papers relative to the ſubject.

The work appears, to us, to be not only of the inſtructive, but even of the entertaining kind: the ſtyle is different from that of the preſent time, but by no means unpleaſant. To thoſe readers who wiſh for information concerning memorable events relative to their own country, this volume will, doubtleſs, be acceptable, as contributing both to their amuſement and improvement.—A large and very good *Index* is added.—The *Introduction*, by De Lolme, &c. has been publiſhed ſeparately: See the POLITICAL claſs of our preſent month's Catalogue.

ART. X. [*The Tranſactions of the Society inſtituted in London for the Encouragement of Arts, Manufactures, and Commerce.* Vol. V. 8vo. 4s. Boards. Dodſley, &c. 1787.

IT gives us great pleaſure to ſee this truly patriotic Society proceeding, with ſo much alacrity and ſpirit, in the publication of their valuable improvements and diſcoveries, and in their unremitting attention to thoſe ingenious arts, and uſeful purſuits, from the ſucceſsful culture of which, not only our own country, but mankind in general, receive the greateſt and moſt laſting benefits.

CHEMISTRY.

Under this article we have only one Paper, *viz. A ſucceſsful Method of preventing Stone Retorts from breaking; or ſtopping them when cracked, during any chemical Operation, without loſing any of the contained Subject.* By Tho. Willis.

The loſſes frequently ſuſtained by the cracking of veſſels during a chemical operation, are of great conſequence in many of our manufactories; the breaking of large crucibles, containing a quantity of fluid metal, not only retards the work for a conſiderable time, but is a great expence to the proprietor; and the diſcovery of a method to prevent ſuch accidents muſt be of conſiderable importance to all perſons who are intereſted in large and valuable works.

Mr. Willis diſſolves two ounces of Borax in a pint of boiling water, and adds to the ſolution as much ſlacked lime as will make it into a thin paſte, which, with a painter's bruſh, is ſpred over the retort, and ſuffered to dry. When the retort is to be uſed, it is again coated with a paſte made of linſeed-oil and ſlacked lime, well mixed. The retort is covered with this paſte all over, except that part of its neck which is to be inſerted into the neck of the receiver. This method of preparing the retorts, Mr. Willis has found, by many years experience, to have been ſucceſsful in preventing them from cracking, during any operation, even in the ſtrongeſt heat.

If at any time, during the operation, a retort ſhould crack, Mr. Willis ſpreads the oil-compoſition thick on the part, and ſprinkles ſome powdered ſlacked lime on it, which immediately ſtops the fiſſure, and prevents any of the contained matter from pervading; it withſtands even ſolid phoſphorus, which is well known to be a moſt penetrating ſubſtance. The paſte may, eaſily, and without danger, be applied when the retort is red hot. As this paſte never cracks with the moſt intenſe heat, it makes an excellent lute; and it has this advantage over many others, that it does not indurate ſo as to endanger the breaking of the necks of the veſſels, when they are to be ſeparated.

The

The Author of this article has long been known as an improver of operative chemiſtry, and we are glad to find that he obliges the Public with his *uſeful* diſcoveries.

POLITE ARTS.

The firſt Paper on this ſubject is, *A Letter from Miſs Greenland, on the ancient Grecian Method of painting in Wax.* As the account is ſhort, we ſhall give it to our Readers in the Author-eſs's own words:

'Take an ounce of white wax, and the ſame weight of gum maſtick powdered. Put the wax in a glazed earthen veſſel, over a ſlow fire, and when it is quite diſſolved, ſtrew in the maſtick, a little at a time, until the whole quantity of gum is perfectly melted and incorporated; then throw the paſte into cold water, and when it is hard, take it out of the water, wipe it dry, and beat it in one of Mr. Wedgewood's mortars, obſerving to pound it firſt in a linen cloth, to abſorb ſome drops of water that will remain in the paſte, and would prevent the poſſibility of reducing it to a powder, which muſt be ſo fine as to paſs through a thick gauze. It ſhould be pounded in a cold place, and but a little at a time, as, after long beating, the friction will in a degree ſoften the wax and gum, and inſtead of their becoming a powder, they will return to paſte.

'Make ſome ſtrong gum-arabic water, and when you paint, take ſome of the powder and ſome colour, and mix them together with the gum water. Light colours require but a ſmall quantity of the powder, but more of it muſt be put in proportion to the body and darkneſs of the colours; and to black there ſhould be almoſt as much powder as colour.

'Having mixed the colours, and no more than can be uſed before they grow dry, paint with fair water, as is practiſed in painting with water colours, a ground on the wood being firſt painted of ſome proper colour, prepared in the ſame manner as is deſcribed for the picture; walnut-tree and oak are the ſorts of wood commonly made uſe of in Italy for this purpoſe. The painting ſhould be very highly finiſhed, otherwiſe, when varniſhed, the tints will not appear united.

'When the painting is quite dry, with rather a hard bruſh, paſſing it one way, varniſh it with white wax, which is put into an earthen veſſel, and kept melted over a very ſlow fire till the picture is varniſhed, taking great care that the wax does not boil. Afterwards hold the picture before the fire, near enough to melt the wax, but not make it run; and when the varniſh is entirely cold and hard, rub it gently with a linen cloth. Should the varniſh bliſter, warm the picture again very ſlowly, and the bubbles will ſubſide. When the picture is dirty it need only be waſhed with cold water.'

Miſs Greenland has preſented to the Society ſome pictures which ſhe had painted according to the foregoing directions; and ſhe has been rewarded by the premium of the Gold Pallet.

The next Paper is on the important ſubject of Education. The ſcheme to which it relates, *viz.* The beſtowing *a Premium to ſuch Maſters as would teach not leſs than four Scholars to*

ſpeak * *Latin in common converſation, correctly and fluently*, we formerly communicated to our Readers, when we reviewed the earlier volumes of theſe Tranſactions.

On the 19th of December 1786, the Society beſtowed a *gold medal* on the Maſter of a ſchool [Dr. James Egan, of Greenwich], and a *ſilver one* on each of five pupils who ſtood candidates for the proffered reward. On theſe *we* beſtow *our* mite of praiſe, from the ſuppoſition that the examination of theſe young ſtudents was performed by men of acknowledged learning, and particularly eminent as judges of correct Latinity. Such men we confeſs are not to be frequently found; but ſuch there are, and we are perſuaded that their liberality of mind, joined with a deſire of encouraging the purſuit of ancient literature, would induce them to accept with eagerneſs any invitation to ſuch a trial of youthful abilities. We are only told, however, that *the Pupils were examined by the* COMMITTEE.

It is true, that many people, after ſeveral years unremitting ſtudy, write Latin;—and that many more read Latin. This we do not deny, but we muſt affirm, that we have rarely, very rarely, met with any perſon who could *ſpeak Latin in common converſation, correctly and fluently:* in this we are convinced, from the Paper before us, that we have been unfortunate. Each of the candidates tranſlated, ſeparately, a Paper written for the purpoſe, and anſwered, *ſatisfactorily*, in Latin, ſuch queſtions as were aſked. We wiſh *theſe queſtions* had been printed, and with them *their anſwers*, as it would have convinced the Public, and the Members of the Society who were not preſent at the examination, that the *Committee* acted with propriety, in adjudging the rewards.

Three months after this deciſion, at the inſtigation of the pupils, a letter was written by the *Maſter* to the Secretary of the Society, to return their grateful thanks for the honours which they had received. This letter contains alſo the thanks of the Maſter, who declares his gratitude to the Committee, for affording the candidates an opportunity of diſplaying their abilities. Dr. Egan deſcribes the method, which he uſes in his ſchool, of teaching his pupils to *ſpeak and write Latin correctly and fluently*. The whole of his plan does not meet our approbation; but we ſhall ſuſpend our animadverſions on it. We muſt, however, remind the Society, that it ſeems to have interfered in matters foreign to its plan. As a Society of *Arts* it is reſpectable,—and has been of much real ſervice to the nation, by promoting and encouraging improvements in agriculture, manufactures, &c.; but *Omnia non poſſumus omnes*; the Society in-

* *Writing Latin* was alſo mentioned as a requiſite for obtaining the premium.

ſtituted

ſtituted for the encouragement of *Arts* is not, nor cannot be expected to be, a Society for the encouragement of *Literature*.

The next Paper gives us *The Deſcription of a Machine to teach Muſic to People deprived of Sight, and to enable them to preſerve their Compoſition, in the Act of compoſing, without the Aſſiſtance of a Copy-iſt.* By Mr. Griffith James Cheeſe.

This contrivance conſiſts in expreſſing the written muſic, by pins, of various forms, ſtuck in a cuſhion. The cuſhion is ſtuffed on a frame; and on the top of it, five ſtrings of packthread are ſewed, parallel to each other, the whole length of the cuſhion; theſe ſtrings repreſent the lines which compoſe the ſtave; they are made of coarſe packthread; and thoſe which repreſent the Ledger, or occaſional lines, drawn through the heads of the notes, where the muſic exceeds the compaſs of the eſtabliſhed ſtave, are made of ſmaller twine, and, like the other five, are extended the whole length of the cuſhion. To write harpſichord-muſic, the cuſhion may be of any length, and about five or ſix inches wide; the ſtrings are ſewed in the following order, beginning from the bottom: firſt, four ſmall threads, which correſpond with the notes in the baſe of the inſtrument *ff*, *rr*, *cc*, *ee*; next five large ones for the ſtave, which correſpond with the notes in the inſtrument *g*, *b*, *d*, *f*, *r*; one ſmall one, which repreſents the occaſional line between the baſe and treble, or middle *c*; five large ones for the treble ſtave, which make the notes *e*, *g*, *b*, *d*, *f*; three ſmall ones, which repreſent the ledger lines when the muſic goes in alt; theſe provide for the notes *a* in alt, *c* in alt, and *e* in alt, in the ſpace above which, next the edge of the cuſhion, the *f* in alt is wrote when it is wanting, which completes the compaſs of the inſtrument. Mr. Cheeſe then deſcribes the ſize and form of the cuſhion for ſinging or playing on ſingle inſtruments, ſuch as violins, &c. This cuſhion is only half the width of the former; it has on it only one ſtave, and that in the following order: two ſmall lines at the bottom, five large ones in the middle, and three ſmall ones at the top; it muſt be obſerved, that neither of the outſide lines ſhould be ſewed cloſe to the edge of the cuſhion, as notes may be ſuppoſed to be both above and below. At each end of each cuſhion are ſtaples, ſo that any number of cuſhions may be combined together by running a rod through the ſtaples.

The characters uſed to write on this machine are pins, ſome with one, two, three, or more heads; others without heads, others with the heads flatted and ſlit, others with the heads bent in various forms, ſo that each may repreſent a ſemibreve, minim, crotchet, quaver, &c. &c. with the reſpective reſts, and all the different characters that are requiſite.

We hope that the above deſcription, which is the beſt we could give without the plates, will convey to our Readers ſome

adequate

adequate idea of this ingenious contrivance, which will not only teach blind persons music, but, by calling the characters, letters, a blind man may be enabled to write, and convey his sentiments to his friend, without the assistance of a secretary, or to read letters sent to him. It is easy also to apply this machine to arithmetic and algebra; and, with some little alterations, to geometry.

MECHANICS.

Description of the Statical Hydraulic Engine, invented by the late Mr. William Westgarth of Colecleugh. By J. Smeaton, F. R. S.

This machine is constructed on the principle that a longer column of water will outweigh a shorter. We wish it were in our power to give our Readers a description of the curious invention here used by Mr. Westgarth, but the complications of valves, &c. necessary to produce the alternate librating motion of the pumps, cannot be explained without figures.

In our excursions in the north, about 15 years since, we remember to have seen one of these machines in the lead mines of the late Sir Walter Blackett, which worked well, and, at a very small expence, perfectly drained the mine.

MANUFACTURES.

In our Review, vol. lxxv. p. 422, *et seq.* we gave a circumstantial account of the labours of Miss Henrietta Rhodes, in her silk manufactory at *Cann Hall*, in Shropshire. By a Paper which is inserted in the volume before us, we are sorry to find that she has experienced some disappointments in the prosecution of her useful scheme; but she does not think herself *totally* unfortunate, since those very disappointments may supply the most useful hints to others, and, however paradoxical it may appear, they are so many new proofs of the practicability of her plan.

About the beginning of July 1786, Miss Rhodes had several thousand healthy worms, but, just at the period of their beginning to spin, a chilling north-east wind set in, and the baneful effects of the uncommon cold were severely felt by her little family. All those which were ready to spin became of an icy coldness; they made some feeble efforts to eject the thread, but in vain, for they shrunk into the chrysalis state without being able to form the web which incloses the cone. On examination, she found that the glutinous matter, which forms the silk, was become so congealed by the cold, that it resembled a strong tendon, both in appearance and tenacity. Thousands died daily. It was sufficiently obvious that fires would remedy the evil; but the worms being situated over a large range of warehouses, rendered that expedient impracticable; and to remove such numbers into the house was impossible. They were, however, soon sufficiently reduced, so that the removal of them was easily accomplished; and

and with the help of conſtant fires the worms recovered their uſual health, arrived at maturity, and purſued their induſtrious occupations with alacrity.

Hence it appears, that cold, though it impedes their growth, does not eſſentially hurt the worms until they arrive at the ſtate for ſpinning; and that then a certain degree of heat is requiſite, to render the ſilk ſufficiently fluid to be ejected with eaſe.

This diſappointment, however, has not diſcouraged the lady; 'for I have reſolved,' ſays ſhe, 'not to relinquiſh my deſign till I have obtained the quantity of ſilk neceſſary for a dreſs.' p. 146. We heartily wiſh her ſucceſs.

Though *that* was originally her ſole motive in cultivating ſilk worms, yet ſhe has ſufficiently eſtabliſhed the following facts:

'Firſt, That the management of the ſilk worm is by no means difficult; the principal objection having been obviated, by the diſcovery that they may be ſupported ſo long a time * on an indigenous plant, which may be procured in all ſituations.

'Secondly, That our climate ſupplies a ſufficient degree of warmth to bring the ſilk to the higheſt degree of perfection, unleſs in very extraordinary ſeaſons, which may be guarded againſt by the conſtruction of fire-places.

'Thirdly, That the profits, which ariſe from the manufacturing of ſilk, are immenſely advantageous; one fourth part of the price of the ſilk being adjudged enough to defray the whole expences.'

The next article, on the ſame ſubject, is a letter from the Rev. Mr. Swayne, of Puckle-church, near Briſtol. This gentleman objects to Miſs Rhodes's method of ſubſtituting lettuce for mulberry leaves, as food for the worms. He thinks the extent of land neceſſary for the growth of ſuch a quantity of lettuces as would be ſufficient for the conſumption of any conſiderable number of worms, muſt render every attempt to raiſe ſilk upon that plan ineffectual. He ſeems not rightly to comprehend Miſs Rhodes's intentions; ſhe ſubſtitutes lettuce leaves at a time when mulberry leaves cannot be procured; and by bringing forward the worms to ſpin at different times (or rather procuring a ſeries of ſpinning periods), the ſilk harveſt, if we may uſe the expreſſion, may be protracted for a great length of time, and conſequently the hurry and expence of reaping a large and ſudden crop of ſilk is avoided. See this fully explained in our former account of Miſs Rhodes's method, in Rev. vol. lxxv. p. 424, &c.

Mr. Swayne thinks any ſubſtitute for the mulberry unneceſſary, yet he ſays, 'As a farther direction to a reſearch of this kind [of finding a ſubſtitute for mulberry] the obſervation of botaniſts may be adduced, that plants of the ſame natural claſs and order have a near reſemblance in their virtues and qualities. This clue would lead us only to a few plants of the native growth of

* See Rev. above quoted.

this

this iſland, which ſtand in the ſame degree of affinity to the mulberry: and theſe are the nettle, the box-tree, the birch, and the alder.' This is a miſtake: the box, the birch, and the alder are *not* of the ſame natural order with mulberry.

Admitting it as a fact that no other vegetable can ever be ſubſtituted with advantage, as food for ſilk worms, Mr. Swayne ſays, 'that, before any attempt to breed them upon an extenſive plan can ſucceed, it is abſolutely neceſſary that the mulberry trees ſhould become much more numerous than they are at preſent.' He adds ſeveral uſeful directions for the ſpeedy propagation of theſe trees, and recommends to the Society to hold out proper encouragements for raiſing them, either from ſeed, layers, or cuttings.

The next article contains farther experiments confirming the great difficulty of preparing the Giant Hemp. See Rev. vol. lxxv. p. 419.

Under the title COLONIES and TRADE, are two letters from Mr. Mylne, relative to a red earth, lately received from Jamaica. We are informed that it is 'a kind of *Puzzolana*,' and that it has been (we ſuppoſe from actual experiments) 'found to anſwer extremely well as a ſubſtitute for Dutch Terras, or Puzzolana earth from Italy; they are all three,' ſays our Author, 'volcanic ſubſtances, and have the ſame peculiar qualities.' As Naturaliſts, we muſt differ with Mr. Mylne in attributing peculiar qualities to volcanic ſubſtances: the lava thrown out by different volcanos are extremely diſſimilar, and perhaps have no other peculiar quality than that of having once been in a fluid ſtate. With reſpect to the Dutch Terras, Mr. Mylne adds, that it 'is a *Tufa* ſtone;' he meant doubtleſs *Tophus*, which is by no means a volcanic ſubſtance, but a concretion, and is generally compounded of calcareous or argillaceous earth. Whatever this red earth *may be*, if it is experimentally found to be a good ſubſtitute for the Italian *Puzzolana*, now uſed by our architects, another queſtion remains to be ſolved, *viz.* Can it be afforded in England, at a cheaper rate than thoſe ſubſtances for which it may be ſubſtituted? Mr. Mylne ſays, 'On enquiry into the means of bringing it into this country, I find the expence of carriage to the water-ſide there, and freight to this country, will prevent the uſe of it here. I wiſh it however to be made as public as poſſible. It may be of uſe to the inhabitants of the Weſt-India Iſlands, and ſome other of our Colonies.'

Of the '*Papers in Agriculture*,' we ſhall give an account in a future Review.

The remainder of the volume contains an account of the rewards adjudged by the Society—Preſents received—Premiums offered—Liſts of the Officers, Members, &c. &c.

[*To be continued.*]

ART.

ART. XI. *Chemical Eſſays.* By R. Watſon, D. D. F. R. S. Regius Profeſſor of Divinity in the Univerſity of Cambridge *. Vol. V. 12mo. 4s. ſewed. Evans. 1787.

IN our review of the fourth volume of theſe Eſſays, we lamented the loſs which chemiſtry had ſuffered by the conflagration there recorded †; that loſs is, however, in ſome ſmall degree, recompenſed by the publication of this 5th volume, which contains ſeven Chemical Tracts, that have formerly appeared, in collections which are in few hands.

The *firſt* is *on the Sulphur Wells at Harrogate*, and was publiſhed in the Philoſophical Tranſactions of the Royal Society, vol. lxxvi.; for an account of which we refer our Readers to the Review for March laſt, p. 187.

II. *Experiments and Obſervations on various Phenomena attending the Solution of Salts*; publiſhed in vol. lx. of the ſame work, for an account of which, ſee Monthly Review, vol. xlvi. p. 432.

III. *An Eſſay on the Subjects of Chemiſtry, and their general Diviſion.*

This very curious Eſſay was written about twenty years ago; a few copies of it were printed in 1771, not for general publication, but for private diſtribution among friends. Though chemiſtry is the principal ſubject which the Author here treats, he takes an extenſive view of natural hiſtory, and examines with uncommon judgment, the diſcriminating characteriſtics of *minerals*, *vegetables*, and *animals*. His Lordſhip points out the difficulties which occur in moſt of the writings of Naturaliſts reſpecting the diſtinguiſhing marks between animals and vegetables. He rejects, as inſufficient, both *figure* and *ſpontaneous motion*; and if *perception* be ſubſtituted in their ſtead, it will be found to be a criterion that is in many reſpects liable to exceptions. He produces many chemical, phyſical, and metaphyſical reaſons, which ſeem to render the ſuppoſition not altogether indefenſible, that *vegetables are endowed with the faculty of perception.* We cannot lay before our Readers the whole of the Author's ingenious arguments to prove the perception of vegetables; and, being written with all the ſtrictneſs of a mathematical demonſtration, they admit not of abridgment: we can, therefore, only recommend, to inquiſitive Naturaliſts, to read the book,—from the peruſal of which they will gain much real knowledge; they will perceive the defects and advantages of ſeveral ſyſtems; and, at the ſame time, they will admire the great ingenuity of the writer.

That animals have perception, and are endowed with the powers of enjoyment, is not, we apprehend, difficult to prove;

* Now Biſhop of Landaff. † See Review for Jan. 1787, p. 32.

but

but whether vegetables have or have not theſe faculties, is one of the many queſtions frequently occurring to the Naturaliſt, which it is pleaſant to diſcuſs, but difficult to decide. The arguments in favour of the affirmative ſide, which the Biſhop here uſes, have, we muſt acknowledge, convinced us, that plants are not altogether deſtitute of perception.

The queſtion then recurs, What are the diſtinguiſhing marks between the *animal*, *vegetable*, and *mineral* kingdoms? We ſhall anſwer in his Lordſhip's own words:

'It appears probable, yet with reverence and conſcious ignorance be it ſpoken, that the *One Eternal Incomprehenſible God* hath eſtabliſhed an uninterrupted concatenation in all his works, which he hath ſubmitted to our view. Different individuals hath he mingled together into the ſame *ſpecies*; different ſpecies into the ſame genus; different genera into the ſame *kingdom*; and different kingdoms he hath diſtinguiſhed, perhaps, but by lines of diviſion too minute for our obſervation. This ſtrong analogy, by which men and minerals, and all intermediate exiſtences, are bound together in a common chain, and thence, it would ſeem, naturally ſubjected to a common fate, may appear humiliating to ſuch as have been wont to entertain high notions of the phyſical dignity of human nature; but it cannot offend nor diſquiet thoſe, who feel within themſelves faculties eſſential to the conſtitution of moral agency, and who from thence become capable at leaſt of retribution, of puniſhment, or reward in another ſtate.

'In the number of our ſenſes, and in the modifications of the intellectual faculties which ſpring therefrom, we have a great reſemblance to many animals which inhabit this planet as well as we. The *genus* to which man belongs includes a great many ſubordinate *ſpecies*; or, to ſpeak in a manner more conformable to nature, and more conſonant to the account we have of its origin, the human ſpecies, from the diverſities of climate and of food, from changes introduced by diſeaſe, and continued, perhaps, by propagation, and from other cauſes which are unknown to us, hath been branched out into a great many varieties: theſe, however, are as much diſtinguiſhed in ſhape and intellect from one another as they are from animals which have ſprung from a different ſtock. Anatomiſts, *whether they conſider the brain as an inſtrumental, or an efficient cauſe of intelligence*, are agreed in acknowledging a great reſemblance between the contents of the human *cranium* and thoſe of quadrupeds; and *Petit* hath proved, contrary to the opinion embraced by *Pliny*, and commonly received, that we have not the medullary ſubſtance in a greater proportion than other animals. Nor are we characterized by a circumſtance generally eſteemed eſſentially neceſſary to the ſupport of the human fœtus, and excluſively appertaining to our ſpecies: nations are mentioned to whom it doth not belong, and whatever degree of credit may be given to that narration, it is certain that a great many ſpecies of animals have been diſcovered to which it doth. Notwithſtanding this analogy, by which we are to be claſſed with the reſt of the animals around us, yet hath it pleaſed Him, who called forth from nothing both us and them, and thankful we ought to be for the preference

ference, to place us at the top of the ſcale, to make us, as it were, the firſt term of a ſeries, deſcending indefinitely by imperceptible gradations, to particularize that claſs of animals to which we belong, by rendering it capable of forming a moral character. This capability, it is true, is various according to the opportunities of, and capacities for receiving inſtruction in different ſpecies, and in different individuals of the ſame ſpecies: the Orang-outang of the woods of Java, the apron-bellied Caffre of the Cape, the woolly-headed Negro of Africa, the beardleſs ſavage of America, the dwarfiſh inhabitant of the Frigid Zone, the moon-eyed Albino, and the enlightened European, are as different from one another in this circumſtance as in outward form; yet wherever it exiſts, even in the ſmalleſt degree, there ariſeth a proportionable imputability of conduct, a kind of title to the natural or covenanted good, a reaſonable ſubjection to the natural or poſitive evil, which God hath annexed as ſanctions to the laws which he hath thought fit to preſcribe for the regulation of the moral conduct of mankind.'

IV. *Remarks on the Effects of the Cold in February* 1771. Publiſhed in the Philoſophical Tranſactions for that year; of which we have given a long account, in our Journal, vol. xlviii. p. 221.

V. *Account of an Experiment made with a Thermometer, whoſe Bulb was painted black, and expoſed to the direct Rays of the Sun.* Publiſhed in the Tranſactions for 1773. See Review, vol. i. p. 481.

VI. *Plan of a Courſe of Chemical Lectures.* Printed at Cambridge, 1771. This is a ſyllabus of the Chemical Lectures which the Profeſſor read at Cambridge: the re-publiſhing it may, by ſome people, be thought uſeleſs; but we are of a contrary opinion, becauſe it points out the beſt method of proſecuting chemical ſtudies. It muſt be read and conſidered with reference to the time when it was written.

VII. *Inſtitutiones Metallurgicæ.* Printed at Cambridge, in 1768. This tract, written in Latin, was intended as a text-book for that part of the Chemical Lectures which explained the properties of metallic ſubſtances. It conſiſts of propoſitions, or aphoriſms, the truth of which was to be demonſtrated in the lectures, by experiments.

This is the only tract in Latin, on the ſubject of chemiſtry, which the Author has publiſhed in theſe volumes. It is pure and elegant, due allowance being made for technical terms, and ſcientific language. The peruſal of it makes us the more regret the fate of ſeveral other Latin treatiſes, *viz. De Aere communi, fixo, inflammabile*, &c. *de Igne*; *de Aqua*; *de Terra calcaria, vitreſcibile*, &c. which his Lordſhip ſays 'formed a connected ſeries of all that was then ſcientifically known in chemiſtry.'

Art.

ART. XII. *Mary Queen of Scots vindicated.* By John Whitaker, B. D. Author of the History of Manchester; and Rector of Rose Lanyhorne, Cornwall. 8vo. 3 Vols. 18s. Boards. Murray.

NO portion of modern history has been involved in greater obscurity than that of Mary Queen of Scots; and to investigate the causes of this circumstance, might prove, perhaps, a curious speculation. That opinions should have differed concerning the characteristic peculiarities of this beautiful princess, *during her life*, is not indeed surprising. The minds of men were at that time so much inflamed by religious enthusiasm, that each party was disposed to view the individuals of an opposite sect as wretches, devoid of principle, and prone to every kind of depravity and wickedness; while all who professed to believe in the same tenets with themselves, were held up to the world, as possessing every virtue which can ennoble or dignify mankind. Mary, who possessed a natural firmness of mind, that was not inclined to waver long, undecided, on any occasion, was, in a particular manner, steady in regard to her religious principles. Impressed with the fullest conviction of the rectitude of the Roman Catholic faith, in which she had been educated, and unconscious of any principle in her own breast that should ever make her ashamed openly and candidly to avow her opinions, she, with a conscientious sincerity, disdained even to bend to the prevailing spirit of the times, in her own dominions; or to adopt, from political considerations, any of those deceitful arts which were so much in fashion with other princes, in that turbulent age. For these reasons, it was impossible but she must have been held in detestation by the great body of *the reformed*, by whom her conduct was misrepresented to the people; her lenity was attributed to insidious policy; and every virtue was distorted, till it appeared, at a distance, to be its opposite vice. She was then exhibited by the Calvinists as a monster of iniquity:—while, by the Catholics, she was held up as the model of all perfection. This was what might naturally be expected to take place at the time; but that men should have continued almost as much divided about the real character of this princess for near two centuries, and long after those enthusiastic fervours had subsided, seems to be wonderful indeed!—Such a striking peculiarity could only have been occasioned by some great and singular combination of circumstances, which every thinking mind will, now, naturally wish to see fully unveiled.

To oblige the world with a distinct view of some of the dark transactions of that period, is the aim of the interesting work before us;—and justice requires us to acknowledge, that if Mr. Whitaker has not been able to display *every particular* of these momentous transactions with the full clearness of *legal and judicial*

ridical proofs, yet he has thrown ſuch a clear light on thoſe incidents that have paſſed in review before him, as not to leave, as we think, the ſmalleſt room for doubt in the mind of any attentive reader, with regard to the general judgment he ought to form of the cauſes of that obſcurity which hath ſo long held the world in ſuſpenſe, and of the facts that tend to develope the true characters of the different perſons who acted a conſpicuous part in the occurrences of thoſe times.

It is a fact well known, that the only hiſtories of Mary's reign which were *ſuffered* to be publiſhed in the vulgar language of the country, and permitted to circulate freely among the people, were all written by the open and profeſſed enemies of that princeſs. Knox, frantic in the cauſe of reformation, unſuſpicious of guile among thoſe who profeſſed themſelves to be the friends of the *good cauſe*, became, unknown indeed to himſelf, the ready and powerful tool of an artful faction, who made uſe of his popular talents to ſpread wide among the people all the ſlanders they choſe to invent, and to repreſent facts, in his hiſtory, in whatever light they wiſhed them to appear. This hiſtory, which at that time was ſuppoſed to be written with a degree of knowledge and fidelity, little ſhort of inſpiration, was read with a reverential faith nearly equal to that with which the ſacred writings themſelves were honoured. To doubt of any thing there recorded, in ſuch circumſtances, would be accounted the blackeſt perverſion of the human mind; and to attempt a refutation of the facts there aſſerted, would be viewed with horror. The political creed, in thoſe fanatical times, was ſo cloſely connected with the religious, that an opinion ſo contrary to the general ſtandard, would have been accounted *the ſin againſt the Holy Ghoſt*, which never can be forgiven.

While thus the lower claſſes of the people in Scotland had their minds confirmed in error, care was, at the ſame time, taken to keep thoſe of higher rank in Scotland and in England from attaining the truth. The *Detection* of Mary by Buchanan, patronized alike by Elizabeth and the regency of Scotland, was ſpread through all the realm, and diſtributed even to foreign princes by ambaſſadors. His Latin Hiſtory was taught at ſchools, and ſtudied at univerſities. Thus favoured were the writings that were compoſed for the purpoſe of working the ruin of this unfortunate princeſs; while thoſe few that were calculated to unveil their errors, and to repreſent facts in a true light, beſide their general unpopularity on account of being written in favour of a *Papiſt* (that tremendous word, in thoſe times) were either ſuppreſſed by the arm of arbitrary power, remained unpubliſhed, or were written in languages not underſtood by the people. Biſhop Leſly's *Vindication* of Mary was not only ſuppreſſed the *moment it was known* to have been put to the preſs, but he himſelf,

himſelf, though at the time clothed with the ſacred character of an ambaſſador, was thrown into priſon by Elizabeth, detained there very long, and with great difficulty was at laſt ſet free. He fled to the Netherlands, where he publiſhed his book; but ſo ſtrictly were the avenues into this country guarded, ſo dangerous was it even to think of viewing Queen Mary with any degree of favour, that ſcarce a copy of it could be ever found in Britain, till it was, long after, reprinted by Anderſon. The continuator of Hollingſhed's Hiſtory was alſo conſtrained to ſuppreſs a leaf in which he only *inſinuated* a ſingle word that tended to lead toward the truth in a doubtful matter. Camden's Annals, beſide being written in Latin, were not printed for nearly half a century after they were written; and Crawford's Memoirs were not publiſhed till about a hundred and fifty years after the anonymous author was in the grave. Theſe were nearly all the *original* writings in Mary's favour; ſo that thoſe few ſpeculative men who might have been diſpoſed to inveſtigate the truth of facts, had it not in their power; and the public prejudice grew ſo confirmed by a long and general acquieſcence in the truth of *ſuppoſed* facts, that few were found to doubt them. One hiſtorian copied another; and it can no longer appear wonderful that in theſe circumſtances it ſhould become a difficult matter ever to detect error. But great is the force of truth; and, ſooner or later, it muſt finally prevail. A ſmall number had ever entertained doubts concerning the general accounts given of this period of hiſtory. Some, at length, began to examine into the nature of the evidence that was produced againſt Mary. It was ſoon diſcovered to be of a nature not only ſuſpicious, but in many particulars it was clearly proved to be falſe. Other particulars afterward, on a cloſer examination, appeared to be equally ill-founded: and the time ſeems to approach in which the impartial hiſtorian will be enabled to delineate the important events of that diſaſtrous period with unqueſtionable fidelity.

Mr. Goodall, late Keeper of the Advocate's Library in Edinburgh, has the honour to have been the firſt, in modern times, who dared publicly to ſtand up in the cauſe of Mary, and to begin the noble career in ſearch of truth. From the office Mr. Goodall held, he had acceſs to ſome original documents and records, which tended to expoſe the falſehood of many of thoſe tales that had been circulated to the prejudice of the Scottiſh Queen. But he even went farther: by analyſing the very pieces that had been publiſhed by her enemies, he, in many caſes, clearly demonſtrated the falſity of their aſſertions. His work juſtly merits the praiſe of ingenuity and acuteneſs in a high degree, and has laid the foundation of all that hath ſince been written on that ſubject. But in a field ſo wide, and ſo involved in intricate mazes, it was not to be expected that a *firſt attempt* ſhould

ſhould be ſufficient to remove every difficulty. *Hume* diſliked the drudgery of deep inveſtigations into the dark records of antiquity, no leſs than he delighted in placing thoſe facts he *eaſily* met with in a ſtrong point of view, if they accorded with the ideas he had formed on the ſubjects of which he treated: obſerving theſe difficulties, he found it better ſuited the native indolence of his mind, rather to take the facts as they were generally received by former hiſtorians, than to ſift the matter to the bottom; and thus he choſe to exhibit Mary nearly in the ſame black colours in which others had thought it proper to delineate her. *Robertſon* too, whoſe aim was to write a *popular* book, and whoſe mind ſeems to poſſeſs little of that intrepid firmneſs which dares, without heſitation, to break through the trammels of prepoſſeſſion, and boldly to overleap every fence in ſearch of truth, and, when once found, ſteadily to adhere to it, in ſpite of prejudice and clamour—this hiſtorian, who wiſhes not to ſtem the torrent, but rather with a graceful eaſe to glide along the ſtream, thought it moſt conformable to his views, to expreſs a wiſh that Mary ſhould be found innocent; and to be forced at laſt to abandon her cauſe, and to join with her calumniators in abuſing her.—This queſtionable procedure called forth the nervous and elegant pen of a Tytler, who, in a work that forms an epoch in the annals of controverſy, followed the path that Goodall trod, but took a wider range, and laid open many of thoſe iniquitous tranſactions that had till then been wrapt in impenetrable darkneſs:—ſtill, however, the buſineſs was imperfectly performed. Stuart next undertook the taſk; but *his* Hiſtory of Mary, though bold in its outline, and nervous in the execution of parts, is greatly defective as a whole. Though quick of perception, and ardent in reſearch, he wanted the perſeverance to go over the *whole* with care; and imagination was ſometimes called in to finiſh the picture, that had been begun with ſtrict attention to the features of real life. Neither was his mind ſo ſteadily imbued with the love of truth, as to diſregard all other conſiderations when *that* ſtood in the way: he even in ſome reſpects imitated the man he moſt deteſted, though by that very imitation he eſſentially maimed his work. Stuart intended to write the life of Murray, the baſe brother of Mary, as Robertſon had projected to write the hiſtory of America; and not to anticipate this work, he was forced to leave the hiſtory of Mary, as Dr. Robertſon did that of Charles the Fifth, in its moſt eſſential parts, maimed and imperfect. For what is the hiſtory of Mary, without a full developement of the artful character and deep machinations of Murray? This ſingular character has never yet been fully delineated, though ſome of its ſtriking features have been ſlightly ſketched: *nor need we much regret that the taſk was not attempted before the appearance of the valuable work that now*

claims our attention. Thoſe who ſhall again venture on it will derive much aſſiſtance from the materials here prepared to their hands; ſo that we may hope, that when it ſhall be attempted, it will be more completely done than it otherwiſe would have been; but to do it juſtice, the hand of a *maſter* is required.

Mr. Whitaker follows nearly the ſame path that Goodall had marked out, and Tytler had ſmoothed before him; but with an acuteneſs of penetration, and a happy facility of recollection peculiar to *the hiſtorian of Mary*, he brings together thoſe incidents that have any c[illegible] each other, however widely they may have been [illegible]oined; and by collating different accounts that [illegible]ven of the ſame tranſaction, and contraſting the[illegible]eſs and hitherto unobſerved notices that tend to [illegible]nts, he throws ſuch a ſtrong light on the moſt ob[illegible]s leaves the ingenuous mind with ſcarce a ſhadow [illegible]n in thoſe caſes where the moſt artful men that ever, perhaps, aſſociated together, were the moſt ſucceſsful in deſtroying the true, and in fabricating falſe records of facts. We only regret that he has not choſen to take a wider ſweep. It is but a ſhort period of Mary's life that he inveſtigates: the letters, and ſonnets, ſaid to have been written by the Queen to Bothwell, and a few of the incidents relating to the death of Darnly, and Bothwell's marriage, being the whole of what he has profeſſedly examined. Other leading events are only incidentally mentioned: even the trial of Bothwell is ſcarcely noticed. What he has here done is, indeed, ſufficient to *vindicate* Mary from the *foulеſt* aſperſions with which ſhe has been loaded, and to criminate, in the moſt unequivocal manner, both her accuſers and her judges. But, ſtill, much is wanting to diſplay the characters of the different actors in all their *leſſer traits*, and to account in a true and ſatisfactory manner for many events that happened prior to, and that ſucceeded, the ſhort period here inveſtigated.

Our reſpectable Author begins with an hiſtorical account of the commiſſion inſtituted, firſt at York, and afterwards at Weſtminſter, for enquiring into the grounds of the differences that ſubſiſted between Mary and her ſubjects. In the courſe of this inveſtigation, Mr. Whitaker, the firſt Engliſhman, as he himſelf obſerves, who has engaged in the cauſe of the Scottiſh Queen, finds reaſon to bring a very heavy charge of duplicity, and ſhameleſs partiality, againſt Elizabeth and her miniſters, in the whole of their conduct in this buſineſs, which muſt load their memory with eternal infamy. This double-dealing has been, indeed, ſuſpected and alleged by others; but never, till now, were the proofs of the fact adduced with ſuch clear and uncontrovertible evidence. In this part of the work, Mr. Whitaker clearly proves, by the conduct of Queen Elizabeth, during the

whole

whole of this mock inveſtigation, that ſhe was herſelf perfectly ſenſible of the futility of the charges brought againſt the captive Queen; and that Elizabeth was no leſs ſolicitous than Murray himſelf, to prevent a detection of the baſe arts that had been employed to give ſome *apparent* grounds for the charge. Never, perhaps, was the appearance of juſtice ſo baſely proſtituted, to give ſome colour of reality to the moſt deteſtable falſehoods.

Our intelligent Readers will recollect, that after Mary (allured by the warm invitations and preſſing intreaties of Elizabeth, and confirmed by the ſtrongeſt aſſurances of protection and friendly ſupport) had taken the ill-adviſed ſtep of retiring into England from the perſecutions of her rebellious ſubjects, implored the promiſed aid to reinſtate her on her throne, proffering at the ſame time, if it was agreeable to Elizabeth, to lay before her ſuch proofs of the criminality of theſe rebels, as ſhould entirely convince her of the juſtneſs of the cauſe in which ſhe had engaged, and the equity of that protection which was requeſted. This procedure was natural on the part of Mary; nor did ſhe foreſee how that could be productive of any harm to herſelf. But the crafty Elizabeth, who had taken her reſolution the moment ſhe beheld Mary in her power, and who was caſting about at this time for *pretexts* to accompliſh her aim, perceived at once the uſe that might be made of this offer, for the purpoſe of *procraſtination*, and therefore readily approved the meaſure. To give it an air of ſolemnity, commiſſioners were appointed to receive the complaints of the captive Queen, and the rebels were at the ſame time cited to appear at York, to hear and to anſwer the charges that ſhould be produced againſt them. But as the rebels in their turn alleged, that they had in their hands inconteſtible proofs of the deepeſt criminality of their Queen, which would be ſufficient to authoriſe the violent meaſures againſt her, into which they had been driven, Elizabeth immediately changed her ground; and, under the *pretext* of vindicating the character of *her dearly beloved ſiſter* from the foul imputations that were caſt upon her, ordered her commiſſioners to urge the rebels to exhibit their charge againſt their ſovereign, that by thus having an opportunity *firſt* to purge Mary from the imputation of guilt, ſhe might, in due conſiſtency with the character of *the innocent maiden Princeſs*, cordially join with her ſiſter Queen in inveſtigating her grievances, and in fully reſtoring her to that throne from which ſhe had been ſo cruelly driven. Nor did Mary *then* ſee any cauſe to object to this propoſal. With that candid unſuſpiciouſneſs of temper, which ſo ſtrongly marks her character through all the viciſſitudes of fortune, ſhe not only did not ſhun the propoſal, but even accepted it with joy. Conſcious of her innocence, and impatient for an opportunity to have the truth diſplayed to the world, ſhe *objected* to no forms that had the appearance of

quickly bringing about a clear diſcuſſion of the point in queſtion. She urged the rebels to bring forward the charges they pretended to advance againſt her, that ſhe might have an opportunity of fully refuting them. Elizabeth urged the ſame, from very different motives. But ſtill, under various pretexts, the rebels long kept them back. At length, however, being ſtrongly preſſed, Murray did produce a parcel of letters which he averred to be written and ſubſcribed by the Queen, and ſent by her to James Earl of Bothwell; with certain other papers tending to prove that ſhe was privy to the murder of her huſband, Darnly; and that ſhe had, ever ath, been living in a ſtate of ſhameleſs adultery wi l of Bothwell. Theſe letters were then produc iblicly to the Commiſſioners of Elizabeth *as ſuch* ice of the Commiſſioners of Mary, who were there production of theſe charges, and avowedly ready t : they were only ſhown to the Engliſh Commiſſi te, not in their capacity of Commiſſioners, but merely as *private individuals*, for their own ſatisfaction; and by them extracts from the letters were ſent to Elizabeth. But Elizabeth had, *in the ſame private manner*, long before ſeen the letters themſelves. So guarded were the parties on this occaſion as to privacy, that no intimation was given to Mary's Commiſſioners of this tranſaction. The papers were again returned to Murray: and as Elizabeth had by this time diſcovered, that theſe her Commiſſioners were not ready to go all the lengths ſhe wiſhed, ſhe abruptly recalled their commiſſion; allowing Murray to return to Scotland, there to exerciſe the rights of ſovereignty, while his Queen was ſtill detained priſoner in England.

As Elizabeth did not find it altogether ſafe, in this ſtage of the buſineſs, to appear openly flagitious, ſome meaſures were neceſſary to be adopted as a temporary blind. Another ſet of Commiſſioners were ſoon after appointed for the ſame buſineſs, and ordered to ſit at Weſtminſter. Before theſe Commiſſioners, the pretended letters and papers were at laſt produced, and by their order tranſcribed and collated in their preſence; and the originals returned immediately to Murray. No ſooner was this known by the Commiſſioners of Mary, than they demanded, in her name, that the *originals* might be ſubmitted to their examination, pledging themſelves to prove that they were falſe and forged. Elizabeth, though ſhe was forced to own that the demand was reaſonable, ſtill refuſed to comply with their requeſt. So much, however, was even Elizabeth at a loſs for pretexts at one time, that ſhe was forced to order Murray haſtily to withdraw, and to carry the originals along with him. Now, at laſt, Mary's eyes began to be opened with reſpect to the intent of this procedure. She ſaw, that, inſtead of bringing truth to light, as ſhe

ſhe had fondly expected, theſe ſham Commiſſioners only ſat for the purpoſe of concealing it, and of ſpreading wider and wider thoſe falſe calumnies under which ſhe had already ſo much ſuffered; ſhe ſaw it was in vain to expect to obtain a ſight of the *original* papers; ſhe even repeatedly urged, with all the earneſtneſs poſſible, that *the copies* only of theſe pretended papers ſhould be ſhewn to her Commiſſioners; and that even from *theſe copies only* ſhe would prove they were forged and ſpurious. But ſhe urged this requeſt in vain; nor did either ſhe, or any of her friends, *ever* obtain a ſight of one of them. Though the creatures of Elizabeth, while they thus precluded the poſſibility of refuting theſe calumnies, gave out that by declining to anſwer to the charges, thus publicly, as they had the impudence to allege, exhibited againſt her, Mary virtually acknowledged herſelf guilty of the crimes imputed to her, having been unable to anſwer them: and hiſtorians of name, even in our times, have not bluſhed to repeat the ſame diſgraceful imputation.

Mr. Whitaker, after elucidating the whole of this ſcandalous tranſaction with great perſpicuity, proceeds to conſider the famous letters themſelves, of which the world has heard ſo much, but whoſe hiſtory never before has been given in a clear and perſpicuous manner. In treating this ſubject, he proves, by indiſputable authorities, that no idea of theſe letters was entertained by Murray and his party for ſeveral months after the time that they were ſaid to be found by Morton—That the idea of them firſt began to be entertained in the minds of the junto ſome time about the month of October or November (inſtead of the 20th of June when they afterwards ſaid they were found)—That the plans of the rebels concerning theſe letters frequently varied from that period to the month of December, when they were firſt produced before the Privy Council of Scotland—That from the time when they were laid before the Privy Council, till they were exhibited before the Parliament of Scotland (only a few weeks), they had undergone a very material change—That other changes in them had taken place before they were privately ſhewn at York; and that they underwent a yet more extraordinary metamorphoſis before they were produced to the Commiſſioners at Weſtminſter. It *now* appears, with a clearneſs of evidence which cannot be refuted—That when the firſt idea of them was hatched, the murder of Darnly was intended to be brought home againſt Mary in the fulleſt glare of evidence—That they afterwards found it neceſſary to ſoften *that* circumſtance, and to enlarge more on the adultery—That this adultery was to be proved againſt Mary, not only with reſpect to Bothwell, but others alſo; and that by witneſſes, as well as by the evidence of the letters themſelves. Theſe two laſt circumſtances, however, were *afterwards rejected*; and finally, her criminal correſpond-

ence with Bothwell was to be largely inſiſted on, and the murder of Darnly only obſcurely hinted at. The letters too, when firſt produced, were both *written* and *ſubſcribed* with the Queen's own hand; they were alſo *dated*, and *addreſſed* to Bothwell. They were ſoon after ſhown without any ſubſcription at all, and were only *wholly written* with the *Queen's own hand*. It was afterward found expedient to curtail the *addreſs* to Bothwell, and the *dates*. And as theſe letters never were at all ſaid to have been ſealed (the rebels never having been in poſſeſſion of the Queen's ſignet was the cauſe of this extraordinary and perplexing circumſtance), ſo that th[illegible]ere exhibited to Elizabeth's Commiſſioners, were [illegible]f paper, ſubſcribed by nobody,—addreſſed to no [illegible]d, and without date. With all theſe precautions t[illegible]r diſcovery by well-known circumſtances, the reb[illegible]l think themſelves perfectly ſecure; and, after the[illegible]t York, they even ventured on another alteration [illegible]er, if poſſible, than any of thoſe hitherto noticed. [illegible], before this time, whatever other changes they had undergone, appeared invariably to be written in the *Scotch* language. The glaring impropriety, however, of ſending *unſealed* letters, containing matter of ſuch deep criminality, by caſual bearers, and written in the language of the country, ſeems at laſt to have ſtruck Murray and his party; they were therefore obliged again to remould them, and to exhibit them before the Commiſſioners at Weſtminſter, written in the *French* language; yet the *Scotch* letters ſhown at York were by them averred to be the originals, written wholly with the Queen's own hand;—and the *French* letters, produced by them at Weſtminſter, were alſo in the ſame manner averred to be the originals written with the Queen's own hand. Elizabeth ſaw them both. Should our Readers believe it impoſſible that effrontery could be carried to ſuch a height, we cannot ſay that their conjecture is unreaſonable; but ſtill theſe facts are proved, on the cleareſt evidence. Elizabeth, like Murray, therefore, was determined *by any means* to accompliſh her purpoſe.

After having fully proved the forgery of the letters, and exhibited them under all their changes and tranſmigrations (ſeveral of which, for the ſake of brevity, we have been forced to omit), our Author naturally wiſhes to diſcover who was the grand operator in this kind of literary legerdemain. Buchanan has been generally ſuſpected to have been the tool of the party; but Mr. Whitaker, for very cogent reaſons, is convinced, that Lethington had the merit of being the operator, on this occaſion. He does not however exclude Buchanan from his ſhare in the plot. The *ſonnets* that were produced along with the letters, and which were evidently written originally in French, appear to have been the production of Buchanan. Theſe

ſonnets, manifeſtly compoſed with an intention of corroborating the letter, like moſt things of the ſame nature, directly contradict them in many reſpects; and thus diſcover the unſkilfulneſs of the fabricators of this double forgery.

Beſide the letters and ſonnets, Murray produced with them, two papers, ſaid to be *contracts* between Mary and Bothwell; one of them, an obligation from Mary only, by which ſhe engages herſelf to accept of Bothwell for her huſband; and the other, a mutual obligation between Mary and Bothwell, ſigned by them both. Theſe were, no doubt, fabricated with the ſame view as the other papers, to afford ſtill ſtronger proofs of the guilt of the Queen. But, like theſe alſo, they overſtep the modeſty of nature, and by contradicting well-known facts, and mentioning circumſtances that could not have exiſted at the time, clearly evince the forgery, and afford our ingenious Author an opportunity of vindicating Mary from the guilt of the moſt imprudent action in her whole life. Mr. Whitaker cloſes this part of his work with the following laconic ſummary of the whole: 'We have ſeen the letters contradicting each other. We have ſeen the ſonnets contradicting the letters. And we now ſee the letters contradicted by the contracts. The three grand elements of the forgery are thus in a perpetual ſtate of hoſtility between themſelves; each laying open the falſehood of the other, and all uniting to prove the forgery of all.'

[*To be concluded in our next.*]

ART. XIII. *Hydraulic and Nautical Obſervations* on the Currents in the Atlantic Ocean, forming an hypothetical Theorem for Inveſtigation: addreſſed to Navigators. By Governor Pownall, F. R. S. and F. S. A. To which are annexed ſome Notes by Dr. Franklin. 4to. 3s. 6d. Sayer. 1787.

THIS pamphlet, which contains a number of judicious obſervations, muſt, if properly attended to, be uſeful to thoſe who are employed in navigating the Atlantic Ocean. Governor Pownall, in the early part of his life, had occaſion to make frequent voyages to and from America; and being of an obſerving and philoſophic turn of mind, the phenomena of winds and currents could not fail of attracting his notice. Many of the remarks which he made on theſe occaſions, appear to have been the reſult of his own experience; and others were ſuggeſted by the reports of ſome intelligent American maſters of trading and fiſhing veſſels, who, underſtanding the navigation of this ocean much better than the European maſters, made ſhorter and better paſſages over it.

The principal obſervations relate to the *Gulph-ſtream*, as it is called, which runs between the Canary Iſlands and the Gulf of Florida.

Florida. The weſterly winds between the Tropics protrude the waters of the Atlantic Ocean in the ſame direction, and cauſe a current which runs conſtantly from Eaſt to Weſt. Where this general current meets with lands, iſlands, rocky ground, or ſands, that divert its courſe; or where it runs through channels, which draw it into other directions, the general effect muſt partake of the operation of theſe ſeveral cauſes.

Thus the intratropical trade-winds cauſe a conſtant current to ſet from the coaſt of Africa to the Carribbee and Bahama Iſlands, where the obſtructions it meets with divert it from its regular courſe. It runs, however, down to the bottom of the Gulph of Mexico, and being [illegible] by the main land, the waters are piled up, as [illegible] preſſes it, *to a very elevated level.* Theſe aggrega[illegible]ff laterally along the coaſts of Mexico, Louiſiana [illegible]d rounding the Sable point of Florida they ruſh [illegible]f that name. They cannot run out of the Gulph [illegible] the South, becauſe the general current ſettin[illegible]ola obſtructs them. The general current ſetting N. [illegible]ough the old Bahama channel meets that which comes N. E. round the point from the Gulph of Mexico; and theſe two (the lateral diverging partial currents and ſomewhat of a lee-current excepted) ſet, in one combined current, through the Gulph of Florida, and run along the coaſt of North America, in a north-eaſterly direction, to the Lat. 41° 30′. Paſſing the meridian of George's Bank, its courſe is E. N. E. In the meridian of the Iſle of Sable its courſe is E. S. E. and S. E. by E. in which direction it croſſes the Atlantic, paſſes between the Canary and Cape Verd Iſlands, and reaches the African coaſt between 20° and 27° North latitude. The breadth of the ſtream varies in its courſe; when it comes out of the Gulph of Florida it is about eight leagues broad, and at its other extremity, on the coaſt of Africa, its breadth is about 140 or 150 leagues.

It is from their acquaintance with this ſtream, ſays Dr. Franklin, that the Nantucket Captains of ſhips generally make their voyages from England to Boſton, in as ſhort a time as others employ in going from Boſton to England, *viz.* from 20 to 30 days; although it is well known that the paſſage from America to Europe is at leaſt one third ſhorter than the paſſage from Europe to America.

Dr. Franklin, in the Notes annexed to this performance (which contain the ſubſtance of his Paper on this ſubject in the American Philoſophical Tranſactions: ſee Rev. for June laſt, p. 465.), obſerves that a ſtranger may eaſily know when he is in this Gulph-ſtream, by the warmth of the water; the warmth of the water which the ſtream forms being much greater than the warmth of the water on each ſide of it. And if the navigator is bound to the weſtward, he adviſes him to croſs the ſtream, and

get

get out of it as ſoon as poſſible; becauſe if he gets into it, he may be retarded at the rate of 60 or 70 miles a-day. The Nantucket whalers, ſays he, are ſo well acquainted with the courſe of this ſtream, on the edges of which they fiſh, that if they do not find their game on one edge, they croſs the ſtream and try the oppoſite ſide.

Skilful navigators, who have acquired a knowledge of the extent to which this Gulph-ſtream reaches on the New England coaſt, have learnt, in their voyages to New York or Pennſylvania, to paſs the Banks of Newfoundland, in about 44 degrees N. latitude, and to ſail thence in a courſe between the northern edge of the ſtream, as above deſcribed, and the ſhoals and banks of Sable Iſland, George's Bank, and Nantucket; by which they make better and quicker voyages from England to America. And there is great cauſe to believe, from the reaſoning laid down in this pamphlet, that if the currents in the higher latitudes of the northern parts of the Atlantic, and their courſe along the coaſts of Greenland and the Eſkimaux ſhores, were properly obſerved, a much quicker paſſage might be found, than is known at preſent. In a word, the whole performance is replete with uſeful hints, and merits the ſerious attention of navigators in general.

The work is accompanied by a neat map, which ſhews the whole courſe of the ſtream, with its various deflections, through the Atlantic Ocean.

ART. XIV. *A Collection of Statutes concerning the Incorporation, Trade, and Commerce of the Eaſt India Company*, and the Government of the Britiſh Poſſeſſions in India, &c. &c. Folio. 1l. 11s. 6d. The King's Printers. 1786.

MR. Ruſſell, Solicitor to the Board of Commiſſioners for the affairs of India, is the Editor of this very uſeful collection. The nature of his employment naturally ſuggeſted to him the thought that it was his indiſpenſable duty to acquire the moſt perfect knowledge of every branch of the laws by which the concerns of the Eaſt India Company are conducted. With this laudable view, he directed his particular attention to the Statutes at Large; in which vaſt repoſitory, he found a multitude of laws, concerning India, ſcattered through that voluminous and increaſing collection. Some of theſe laws are placed at a great diſtance from others with which they are moſt intimately connected, both in ſenſe and matter. Many of them, eſpecially thoſe of a later date, are either partial or total repeals, or explanations, qualifications, or enforcements of preceding laws.

In this ſtate of ſeparation and diſorder, it was doubtleſs both tedious and difficult to comprehend the whole of the ſtatute law whereby

whereby the Company, their ſervants, their territories, and their commerce, were governed.

In order to leſſen theſe inconveniencies, Mr. Ruſſell made an *Index of Reference* to all the laws concerning India; and, while he was engaged in that work, he ſaw the great advantage that would accrue to practiſers, to the Company, and to its ſervants, from the collecting theſe laws together, and publiſhing them, with ſuch other papers as relate to the management and buſineſs of the Eaſt India trade.

The firſt article in the volume is, A Liſt of the Duties payable to the King, on all Goods imported from the Eaſt Indies, China, and other parts within the limits of the excluſive trade, the Drawbacks allowed on exportation of prohibited goods to Africa, and a Liſt of the Company's Duties and other Charges on private trade.

II. A Collection of Statutes relating to the Eaſt India Company. Theſe commence with 27 Hen. VIII. c. 4. and end with 26 Geo. III. c. 26.

III. A Table of the Dates and Titles of divers Acts of Parliament for impoſing, rating, and ſecuring the Payment of Duties on Merchandiſe imported from India, China, and Perſia, and for other purpoſes collaterally affecting the trade and commerce of the Eaſt India Company.

IV. A Copious INDEX to the foregoing Articles; wherein the matter is arranged alphabetically. It is needleſs to expatiate on the utility of this part of the publication.

V. The By-laws, Conſtitutions, Rules, and Orders, for the good government of the Company.

VI. An Abridgment of the Charters of Incorporation, and other important Grants.

From the foregoing account of the contents of this valuable compilement, there can be no doubt of its obtaining from the Public a welcome reception. The two laſt articles are of great importance, as they contain ſeveral papers which were heretofore known only to the ſervants of the Company. They are now, however, rendered acceſſible to every one who wiſhes to conſult them.

In a word, we think that Mr. Ruſſell hath, by this publication, rendered very material ſervice to the Eaſt India Company, and to all others, Domeſtic or Oriental, who are, or may be, concerned in any affairs relative to the buſineſs, office, trade, or other connections reſpecting that great commercial body. To members of the legiſlature, and to gentlemen of the long-robe, the book will be eſpecially uſeful; but, *to them*, any recommendation from *us* muſt be deemed ſuperfluous.

ART.

ART. XV. *Poems, on various Subjects,* by Ann Yearſley, a Milk-woman of Cliſton, near Briſtol; *being her ſecond Work.* 4to. 5s. ſewed. Robinſons. 1787.

"SUCCESS makes people vain." This, by many, is conſidered as a perfect axiom; and were we to judge from the conduct of mankind in general, it muſt be admitted as a principle ſufficiently evident and clear. In the perſon of Mrs. Yearſley, the Milkwoman of Briſtol, however, we cannot agree to receive it as ſuch. The encouragement ſhe met with in the publication of her former volume, might well have awakened ſome ſparks of vanity in her breaſt: nay, her ſituation in life conſidered, it might even have blown them into a flame. But we ſtill obſerve in *Lactilla* that modeſty and decent humility which ſo particularly marked her character on her firſt emerging from obſcurity; and which, when combined with real genius, never fail to charm.

An ancient philoſopher has ſaid, "A man ſhould, above all things, have a proper reſpect for himſelf." This he pointed out as a maxim ſtrongly to be imprinted on the mind: to be remembered in every ſituation, in every condition of life. It was intended to hinder us from falling into that ſervility, that baſe and abject behaviour, which is too frequently ſeen in the unfortunate and diſtreſſed;—to arouſe us to a ſenſe of injury;—and ſtill further to enable us to bear up, with becoming reſolution, under the ſeveral misfortunes which are incident and common to humanity.

We will venture to ſay that Mrs. Yearſley has never met with the ſentiment in queſtion. But there was no occaſion for precept—ſhe felt the force of the maxim in her boſom—ſhe poſſeſſed it intuitively. In a word, ſhe is ſenſible of her own importance as a reaſonable being: of which, the following circumſtance is a ſufficient proof.—A charge has been brought againſt Mrs. Yearſley of ingratitude. She ſays it is wholly *unfounded*; and this ſhe endeavours to prove in a narrative prefixed to the preſent volume. We mean not to enter into the merits of the caſe; but will only obſerve, that ſhe defends herſelf with courage, but at the ſame time with moderation; with a temper, in ſhort, which would do honour to any cauſe. There is no retort, no recrimination whatever. It is ſimply a juſtification of, or apology for, her conduct.

We have ſpoken particularly of the merits of Mrs. Yearſley's poetry, in our Review for September 1785. In the collection now before us, we diſcover the ſame originality of thought and expreſſion, the ſame boldneſs and grandeur in the imagery, *which ſo eminently diſtinguiſh* her former productions. Milton *and Young are evidently* her models: but ſhe is not unfrequently

quently obſcure. Her mind appears to be bewildered, loſt in the immenſity of its own conceptions;—and thus, perhaps, will it ever be with thoſe whoſe adventurous ſong "ſoars with no middle flight," and which greatly daring would wing the ſoul to

—'Deity,—where worlds of glory ſhine *.'

Our Readers, we believe, will thank us for tranſcribing the following beautiful poems—addreſſed to *Senſibility*,—and to *Indifference*. They form an admirable contraſt; and mark the temper and diſpoſition of the ſoul at different ſeaſons, or as it may be affected by caſual and adventitious circumſtances:

To SENSIBILITY.

'Oh! SENSIBILITY! thou buſy curſe
Of *Inj'ries* once receiv'd, why wilt thou feed
Thoſe ſerpents in the ſoul? their ſtings more fell
Than thoſe which writh'd round Priam's prieſtly ſon;
I feel them here! They rend my panting breaſt,
But I will tear them thence: ah! effort vain!
Diſturb'd they grow rapacious, while their fangs
Strike at poor Memory; wounded ſhe deplores
Her raviſh'd joys, and murmurs o'er the paſt.
'Why ſhrinks my ſoul within theſe priſon † walls,

'Officious Senſibility! 'tis thine
To give the fineſt anguiſh, to diſſolve
The droſs of ſpirit, till, all eſſence, ſhe
Refines on real woe; from thence extracts
Sad unexiſting phantoms, never ſeen.
'Yet, dear ideal mourner, be thou near
When on Lyſander's tears I ſilent gaze;
Then, with thy viewleſs pencil form his ſigh,
His deepeſt groan, his ſorrow-tinged thought,
Wiſh immature, impatience, cold deſpair,
With all the tort'ring images that play,
In ſable hue, within his waſted mind.
'And when this dreary group ſhall meet my thought,
Oh! throw my pow'rs upon a fertile ſpace,
Where mingles ev'ry varied ſoft relief.
Without thee, I could offer but the dregs
Of vulgar conſolation; from her cup
He turns the eye, nor dare it ſoil his lip!
Raiſe thou my friendly hand; mix thou the draught,
More pure than ether, as ambroſia clear,
Fit only for the ſoul; thy chalice fill
With drops of ſympathy, which ſwifty fall
From my afflicted heart: yet—yet beware,
Nor ſtoop to ſeize from Paſſion's warmer clime
A pois'nous ſweet.—Bright cherub, ſafely rove
Thro' all the deep receſſes of the ſoul!
Float on her raptures, deeper tinge her woes,
Strengthen emotion, higher waft her ſigh,
Sit in the tearful orb, and ardent gaze
On joy or ſorrow. But thy empire ends
Within the line of SPIRIT. My rough ſoul,
O Senſibility! defenceleſs hails
Thy feelings moſt acute. Yet, ye who boaſt
Of bliſs *I* ne'er muſt reach, ye, who can fix
A rule for ſentiment, if rules there are,
(For much I doubt, my friends, if rule e'er held
Capacious ſentiment) ye ſure can point
My mind to joys that never touch'd the heart.
What is this joy? Where does its eſſence reſt?
Ah! ſelf-confounding ſophiſts, will ye dare
Pronounce *that* joy which never touch'd the heart?
Does Education give the tranſport keen,
Or ſwell your vaunted grief? No, Nature feels
Moſt poignant, undefended; hails with me
The Pow'rs of Senſibility untaught.'

To INDIFFERENCE.

'INDIFF'RENCE, come! thy torpid juices ſhed
On my keen ſenſe: plunge deep my wounded heart,
In thickeſt apathy, till it congeal,
Or mix with thee incorp'rate. Come, thou foe
To ſharp ſenſation, in thy cold embrace

A death-

A death-like ſlumber ſhall a reſpite give
To my long reſtleſs ſoul, toſt up extreme,
From bliſs to pointed woe. Oh, gentle Pow'r,
Dear ſubſtitute of Patience! thou canſt eaſe
The Soldier's toil, the gloomy Captive's chain,
The Lover's anguiſh, and the Miſer's fear.
'Proud Beauty will not own thee! *her* loud boaſt
Is VIRTUE—while thy chilling breath alone
Blows o'er her ſoul, bidding her paſſions ſleep.
'Miſtaken *Cauſe*, the frozen Fair denies
Thy ſaving influence. VIRTUE never lives,
But in the boſom, ſtruggling with its wound:
There ſhe ſupports the conflict, *there* augments
The pang of *hopeleſs Love*, the ſenſeleſs ſtab
Of gaudy Ign'rance, and more deeply drives
The poiſon'd dart, hurl'd by the long-lov'd friend;
Then pants with painful Victory. Bear me hence,
Thou antidote to pain! thy real worth
Mortals can never know. What's the vain boaſt
Of Senſibility but to be wretched?
In her beſt tranſports lives a latent ſting,
Which wounds as they expire. On her high heights
Our ſouls can never ſit; the point ſo nice,
We quick fly off—ſecure, but in deſcent.

At page 83 we meet with 'Verſes occaſioned by the Author's being preſented with a ſilver Pen.' The gift may be conſidered as a *compliment* to her genius, though it cannot be admitted as *expreſſive* of it. The agate mentioned by Pliny, on which, as he informs us, Apollo and the Muſes, with every ſymbol of their characters, were repreſented—rudely indeed, but entirely by the hand of Nature, is the juſt and proper emblem of Mrs. Yearſley.

There are undoubtedly faults in Mrs. Yearſley's Poems; but they are "faults which true Critics dare not mend." We ſhall therefore conclude our account of this extraordinary woman, and her literary compoſitions, with ſaying—that the juſtneſs of the obſervation, *Poeta naſcitur, non fit*, was never more powerfully exemplified than by herſelf.

MONTHLY CATALOGUE,
For DECEMBER, 1787.

AMERICAN.

Art. 16. *Plan of the new Conſtitution for the United States of America*, agreed upon in a Convention of the States. 8vo. 1s. Debrett. 1787.

'AS the ſudden riſe of a new empire in the world, conſtituted on principles of government eſſentially different from the old, cannot fail to draw the notice of European politicians; every circumſtance relating thereto, muſt neceſſarily become intereſting and important.'

So ſays the Writer of the Preface to this republication; and the obſervation is juſt: we do not know a ſubject that is more likely to attract the notice of an attentive ſpectator of what paſſes on the grand theatre of the world, than the progreſſive ſteps of the new American republic, toward the completion of a well-regulated government.

As to the articles contained in this plan for a new conſtitution, &c. we refer thoſe readers to the pamphlet, who have not already peruſed them in the news-papers. The Preface-writer alſo gives us the following refutation of a groundleſs report, which, indeed, we never credited, as it appeared totally repugnant to all our ideas of the unbounded influence which the great character of Dr. Franklin has obtained throughout the American ſtates:

'Some of the London News-papers mentioned a ſtrong oppoſition between General Waſhington and Dr. Franklin for the Preſidency; and that General Waſhington was elected by a majority of one vote. We have authority to contradict this account. The fact is, that General Waſhington was elected with *one voice*, and not by a majority of one. Dr. Franklin, as the ſenior perſon of the Convention, and who is already Preſident of the State of Pennſylvania, was the member who put General Waſhington in nomination, and he was conducted to the Chair *with* a unanimous voice.'

TRADE, &c.

Art 1^. *Observations on the Corn-Bill*; wherein the propoſed Alteration in the Laws for regulating the Exportation and Importation of Corn, is fairly examined. 8vo 1s. Debrett. 1787.

In this pamphlet, the alterations propoſed to be made by the new corn bill, are ſtated in a plain, diſpaſſionate manner, by one who ſeems to be well acquainted with the ſubject of the corn laws. According to his account, the propoſed bill is intended to produce alterations in reſpect of the following particulars:

1ſt, 'It alters the mode of *verifying* the returns of the London cornfactors.' Every cornfactor is ordered to deliver, *upon oath*, a weekly account of his ſales, and the prices.

2d, 'It alters the term of forming the average prices for the purpoſe of importation, from *three months*, to *ſix weeks*. And it rectifies a ſmall error reſpecting the entries for exportation.' The alteration reſpecting the entries here noted is, that the export and bounty ſhall be governed by the returns of the *preceding* week, inſtead of the *preſent* week.

3d, 'It divides coaſt counties into diſtricts, and directs how the prices ſhall be collected and aſcertained, to prevent abuſes in the importations and exportations, at the out-ports.' Directs that the average prices of grain ſhall be collected every week, from a number of market towns, not leſs than four, nor more than eight in each county, for the purpoſe of governing the exportation and importation as all

POETRY.

Art. 18. *Poems*, chiefly in the Scottiſh Dialect. By Robert Burns. Second Edition. 8vo. 6s. Creech, Edinburgh; Cadell, London. 1787.

We are glad to find, by the numerous and reſpectable liſt of ſubſcribers prefixed to the volume before us, that this Bard of Nature has no reaſon to complain that "a poet is not honoured in his own country." It appears that he has been very liberally patronized by an indulgent Public; and we rejoice to ſee that he may now have it in his power to tune his oaten reed at his eaſe. Whether this change in his circumſtances will prove beneficial to the cauſe of literature, or productive of greater happineſs to the individual, time alone can diſcover; but we ſincerely wiſh it may prove favourable to both.

Having given a pretty full account of the firſt edition of theſe poems, in our Review for December laſt, we only announce the preſent republication as an article of ſome curioſity, and mention that in this edition, ſeveral new poems are added, which bear evident marks of coming from the ſame hand with the former collection. The moſt entertaining of theſe additions appeared, to us, to be, "*John Barleycorn*, a Ballad," which gives a very entertaining allegorical account of the whole progreſs and management of barley, from its being ſown in the ground, to its affording a warm, exhilarating liquor. The thought is not altogether new; but it is delivered in a ſtyle of great pleaſantry, and native humour. As this piece is written *in Engliſh*, it will be reliſhed alike by the ſouthern and the northern reader.

Art. 19. *A Poem written during a Shooting Excurſion on the Moors.* By the Rev. William Greenwood, Fellow of St. John's College, Cambridge; and Rector of Bignor, Suſſex. 4to. 2s. Baldwin.

We ſhall, with pleaſure, extract from this pleaſing performance, the following deſcription of the field diverſions of our anceſtors:

'In elder days ere yet deſpotic ſway
Claim'd what the ALMIGHTY's liberal hand beſtow'd
For general uſes, as a private boon,
Uſurping what the foreſt's boundleſs wilds
Of animals free-wand'ring unconfin'd
Inharboured; or of ſuch whoſe varied plumes
Bore them uplifted through the liquid ſky,
Now tow'ring *loft* as ſtronger pinion ſerv'd
In airy ſpirals, now with lighter wing
Dimpling the glaſſy wave; our anceſtors,
A free-born race, train'd up their hardy ſons,
With bounding footſtep over hill and dale,
Through thorny brakes or down the dizzy ſteep,
Headlong to urge their prey; and he, whoſe arm,
With manlieſt ſinew ſped the javelin's point,
Was crown'd the banquet's Lord—Such once was fam'd
ARVIRAGUS, and ſuch the CANTIAN Chiefs, who fir'd
With freedom's *native* ardour, undiſmay'd,
Ruſh'd on th' invading foe, till ROME's proud hoſt
Grew pale with envy, and ev'n CÆSAR frown'd!
Unconquer'd

Unconquer'd long, from *Cambria's* rugged brow,
Or deep recesses of *Avonian* glades,
In desultory war they still maintain'd
Stern Independence; till the NORMAN LORD,
Victorious, join'd in social intercourse,
And from assimilating manners form'd
One common people: then grew feudal rights,
Each haughty Baron claim'd some wide demesne,
To range whose ample bound'ry uncontroul'd,
And rule the petty tyrant of the chace.
Was Valour's meed; and hence no vassal arm
Dar'd 'gainst the branching honours of the stag
Bend the tough bow; to other flights confin'd
The shaft light-timber'd, from some poplar's height
Down brought the cooing Dove, or, as he stood
On the green margin of the sedgy pool,
Transfix'd the Crane; but still securely sprang
The whirring Covey, and with rapid flight
Baffled the archer's aim. To other arts
Then turn'd th' attention, and as oft it mark'd
The strong-wing'd Falcon, from his towering height
Down dart upon his prey, th' ungenerous thought
Suggested, 'gainst the feather'd kind to league
With their fell tyrant: and with docile hand

Though ſever'd by the ſurly main,
Sweet Poeſy here rais'd her ſtrain.
Our home-inſpired Bards of old
Amus'd our Knights and Barons bold;
So could pathetic ballads move
To arms, to pity, or to love.
No fabled ſtreams, nor Grecian glades
They knew, nor Heliconian maids;
Yet Nature taught them glorious themes,
They ſung of woods and azure ſtreams,
In war what dangers Heroes prove,
And what the woes of faithful Love.
Alfred by ſong his Saxons train'd,
And ſavage manners were reſtrain'd;
By ſong did Chaucer, ancient Sage,
Inſtruct his rough, heroic age.
' But when at length bright Learning's day
Had chac'd the morning clouds away,
True Taſte illumin'd all the iſle,
And claſſic Genius deign'd to ſmile.'

The Author, however, cannot uniformly ſupport this ſtrain of verſification. He frequently ſinks into a dull and inelegant proſaic diction, which wants even the charm of melody.

But even creeping on the ground with Mr. Macgilvray, is better than taking an airing with him in a balloon, in ſearch of Beauty:

' O tell me, Charmer, tell,
Where in ſome green Elyſian iſle
Each day thou deign'ſt to dwell,
That there we may our cares beguile?
Now with the riſing moon
Come let us trace the deſart ſky,
And in a gay balloon
Far o'er the earth and mountains fly.
The obſequious ſummer gales
Now waft us to the loveliest Queen;
How ſweet and wild the vales,
How fanciful the groves between!
A viſionary Choir
Of blooming Youths and Virgins fair,
With ſong and ſoft deſire
We pierce the fragrant folds of air.'

What is it, *to pierce the fragrant folds of air with ſoft deſire?* Plain ſenſe in rhiming proſe may be endured, but ſheer *no meaning*, in the dreſs of poetry, is intolerable:—eſpecially in a writer who has ſhewn that, in general, he well knows how to expreſs his ideas.

Art. 21. *Poems on various Subjects.* By Miſs Eliza Thompſon. 4to. 2s. 6d. Richardſon. 1787.

ADDRESS *to the* REVIEWERS.

' To wait her doom as fix'd by your decree,
Lo! at your bar, a trembling maiden ſee,
Who, *ſelf-convinc'd* enough you'll find to blame,
Implores your mercy only, ſeeks not fame.

In generous pity then for once excuſe
The feeble efforts of an untledg'd Muſe.
She aſks no praiſes where no merit's due,
But O, for once, forbear your cenſure too.'

" O 'tis ſo moving we can read no more*!' That is, no more of the 'Addreſs to the Reviewers.' The poems, indeed, we are under the neceſſity of peruſing. But as Miſs Eliza Thompſon will not allow us to criticize them, our Readers muſt be content with an extract from one of the beſt in the collection:

' A young Divine, a Lady's gueſt,
Laſt Chriſtmas chanc'd to prove,
Who boaſtingly his heart profeſt
A ſtranger was to love.

" Cupid, he ſaid, might ſhoot in vain,
He ne'er could wound his breaſt;
No Maid on earth could give him pain,
Or break his nightly reſt."

Two Ladies, much enrag'd to find
Affairs in ſuch a poſture,
Each had reſolv'd within her mind
To puniſh this vain boaſter.

From a hair broom they found at hand,
Some briſtles they cut ſmall,
Mix'd with ſome *pepper*, *ſalt*, and ſand,

' Elfrida hears, her boſom heaves
With mingled joy and woe;
She claſps her child, her huſband grieves,
And tears deſcending flow.

" And *bleſt and happy* may you be,
And full of years," ſhe cried;
" May ne'er misfortunes *ſorrow ye*,
Nor angry fate divide!

And may my Roldan's virtues ſhine
In all your offspring fair;
His ſweet endowments bleſs your line,
Without his weight of care."

Mr. Thelwall's Legendary Tale, *Orlando and Almeyda*, was mentioned in our Catalogue for Auguſt. We are really ſorry that we cannot, without violation of conſcience, praiſe the poetry of a writer who manifeſts ſo many laudable and amiable ſentiments:

" To virtue and her friends a friend."

But goodneſs of heart, and elegance of taſte, and poetic genius (for which a mere *fondneſs for poetry* is often miſtaken), are diſtinct endowments, and more often ſeparately than unitedly beſtowed.

Art. 23. *Elegy.* By the Rev. A. Freſton, A. M. Curate of Farley, Hants. 4to. 6d. Wilkie. 1787.

A *bagatelle*, conſiſting of ten not ill-written ſtanzas, intended as a ſpecimen of a larger poetical work, ſpeedily to be publiſhed. A volume of poems, by this writer, hath appeared, ſince the publication of the preſent Elegy; but we have not yet peruſed it.

NOVELS.

Art. 24. *The Adventures of Jonathan Corncob*, Loyal American Refugee. Written by Himſelf. 12mo. 2s. 6d. ſewed. Robinſons, &c. 1787.

Jonathan (Corncob we ſuppoſe to be a fictitious name) appears to have related ſomewhat of his own private hiſtory; embelliſhed with extraneous circumſtances, and adventures, the offspring, no doubt, of a fruitful invention.

Jonathan, according to this narrative, was born a Maſſachuſets' American; has ſpent ſome years at ſea, in the capacity of a purſer; has undergone a variety of miſhaps; experienced many viciſſitudes of fortune; and has been a great ſufferer, from the uncommon diſaſters that have fallen to his lot; but, to counterbalance theſe evils, Jonathan is, very happily for him, a lively, ſenſible, and pleaſant fellow, bleſſed by nature with a flow of ſpirits, ſufficient to buoy him up, and enable him to ſurmount the ſtorms and billows which often ſeemed ready to overwhelm him. His drollery of diſpoſition prevails, in all circumſtances; he recites every calamity in ſuch a vein of humour, and deſcribes ſuch comical diſtreſſes, that we feel ourſelves diverted at thoſe ſufferings which, if ſeriouſly related, would have excited our commiſeration; but when do we pity thoſe who make us laugh?

Jonathan's burleſque repreſentations of the manners of his country-folk, the *fanatical* New Englanders, form, we believe, on the whole,

whole, a tolerably good caricature reſemblance of the lower ranks in that country; but is he not an ungracious bird who thus bewrays his own neſt?—As a *fuffering Loyaliſt*, however, he thought, perhaps, that his ridicule of '*the Jonathans*" would render his work the more acceptable in *this country*.

Jonathan appears, to us, to have formed his ſtyle partly on that of Sterne, and partly on Voltaire. His ſatirical account of Barbadoes (which we think the beſt part of his performance) reminded us of the celebrated *Candide*.

On the whole, we have been alternately pleaſed and diſguſted with this ſtory, whether real or feigned, of an adventurer, whoſe motley production contains much to divert one kind of readers, and many things which will meet the diſapprobation of thoſe who are not fond of low humour, and who cannot tolerate licentious details, and ſcenes of impurity; too many of which, we are ſorry to add, occur in this work, diſgracing the leſs exceptionable parts of it; and of which, as caterers for the Public, we cannot avoid taking notice.—If the ingenious writer (for ingenious he is, whatever are his defects) ſhould give us *the ſequel* of his tale,—at which he hints, in the concluſion of the preſent volume, we hope he will be more attentive to that *chaſtity*, both in idea, and in language, which a decent writer will ſtudiouſly obſerve, eſpecially when he appears before the Public, as a candidate for its approbation. In a word, though we cannot recommend this work to Mrs. Primly's boarding ſchool, nor to the good people at the vicarage, yet we doubt not that it will be well

If *dulneſs* will recommend a man to a benefice; and a wicked wit has inſinuated that it ſeldom fails,—the Kentiſh curate may reckon on ſomething *great*.

MEDICAL.

Art. 27. *A maritime State conſidered as to the Health of Seamen*, with effectual Means for rendering the Situation of that valuable Claſs of People more comfortable. By Charles Fletcher, M. D. late Surgeon in his Majeſty's Navy. 8vo. 5s. Boards. Dublin printed, and ſold by Richardſon, London. 1786.

Dr. Fletcher, who was near three years Surgeon of the Roebuck, enumerates the different cauſes to which the diſeaſes, or ill health, of ſeamen have been aſcribed; and propoſes ſuch means as he thinks are beſt adapted for remedying the inconveniences which the navy labours under; and alſo for removing the defects in the preſent eſtabliſhed ſcale of diet. His obſervations are in general juſt, and the ſchemes he ſuggeſts are well calculated to remove the evils againſt which they are intended.

There is, however, little that can be deemed original in the work; for, excepting the deſcription of ſome particulars relative to the Roebuck man of war, and other ſhips, moſt of the ſubjects here diſcuſſed have been more largely and minutely treated by former writers. The Author's new ſcheme of diet would, we think, have been a good one, if tea and ſugar, corroding and relaxing ſubſtances, had been omitted.

Art. 28. *A Conciſe Account of a new Chemical Medicine*, entitled *Spiritus Æthereus Anodynus*, or Anodyne Æthereal Spirit. Containing a Relation of its very extraordinary Efficacy in a Variety of Complaints, &c. &c. By William Tickell. 8vo. 2s. ſewed. Wallis. 1787.

The immediate relief which æther gives, eſpecially in ſpaſmodic caſes, has brought it into great repute, and it has been deſervedly eſteemed a uſeful remedy, by many of the greateſt phyſicians of the preſent century, particularly on the continent; of late it has been introduced more univerſally into practice in England than formerly: and now, in all probability, it is made a very profitable noſtrum. It is a medicine well known, and, when rightly prepared, its qualities will be conſtant.

Mr. Tickell has added ſeveral caſes, in which we doubt not but that the æther muſt have been ſerviceable.

Art. 29. *Obſervations on the Cure of the Dry Belly-ache.* To which are added the remarkable Effects of Fixed Air in Mortifications of the Extremities, and the Hiſtory of ſome Worm Caſes. By John Harriſon, Member of the Corporation of Surgeons in London. 8vo. 1s. Galabin. 1786.

That ſpecies of colic in warm climates commonly known by the name of the dry belly-ache in the Weſt Indies, is here ſaid to be preciſely the ſame with the *Colica Pictonum* of European phyſicians. The cauſes of theſe two diſeaſes are ſo totally different from each other, and their diagnoſtic ſymptoms are ſo very obvious, that there ſeems *no ground whatever for ſuppoſing them ſimilar*: beſide, the method

method of cure in each is so diametrically oppoſite, as fully to evince their different nature and origin.

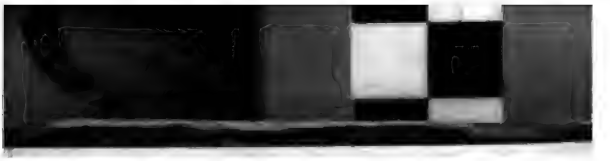
As to Mr. Harriſon's method of cure, we can only obſerve, as we have done on a former occaſion, that relieving a colic by means of a large dose of diſſolved verdigreaſe, is *driving out one devil by means of another* *.

The remarkable effects of fixed air, and the worm caſes, have been ſufficiently noticed in our Review for September laſt, p. 225.

LAW.

Art. 30. *The Marriage Law of Scotland ſtated.* Wherein the Doctrines of Conſent *de præſenti* Cohabitation, Acknowledgment, and Reputation, and that Marriage may be entered into by Minors, without Conſent of Parents or Guardians, are refuted: And it is proved, that Solemnization, by a Miniſter of the Church, in conſequence of Proclamation of Banns, and Conſent of Parents or Guardians obtained, is in Law neceſſary, without which Marriage cannot be conſtituted. With Reports of Caſes, &c. By John Martin, of Lincoln's Inn, London, One of the Solicitors of the Court of Seſſion, &c. in Scotland. 8vo. 1s. Jameſon. 1787.

Mr. Martin endeavours, with great ingenuity, to prove that no marriage is legal in Scotland, but ſuch as is ſolemnized according to the rites of the church; but unfortunately for his argument, the deciſions of the courts in Scotland have, for a long period paſt, ſupported the oppoſite doctrine, and theſe deciſions of the Scotch Judges [illegible] uniformly confirmed by the Houſe of [illegible]



ſuits, he is ſubject to a thouſand calamitous incidents, which the more prudent of our ſpecies will avoid. He appears, however, to be perfectly ſenſible of the errors and follies of his youth.

'*Sweet are the uſes of adverſity;*
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head.'

If this obſervation of the poet—which intimates that we may profit by the leſſons that adverſity furniſhes to us—be juſt (and few, we believe, will diſpute it), the Dr. will have little occaſion to repine or murmur at his fate.

The introductory part of the Work contains ſome good and uſeful obſervations. It is addreſſed to the young and thoughtleſs; they who, with our Author, are toſſed on a "ſea of troubles," unable to gain the haven which they may have in view. He admoniſhes them, in a kind and philanthropic manner, to guard againſt the rocks by which they are ſurrounded,—aſſuring them, that by induſtry and perſeverance they will ſeldom fail of gaining a port at laſt, in which they may be ſheltered from every ſtorm.

EDUCATION.

Art. 33. *The Polite Reaſoner:* In Letters addreſſed to a young Lady at a Boarding-ſchool in Hoddeſdon, Hertfordſhire. 12mo. 2s. Bent. 1787.

Theſe Letters are written with the laudable View of exciting the attention of youth to natural objects; and, by contemplating them, to admire the wiſdom and power of the Creator. The deſign is not new, but we do not remember to have ſeen any book on the ſubject ſo well adapted to the capacities of boarding-ſchool learners: we are, nevertheleſs, ſorry to obſerve in ſome parts of it, that ſeveral moſt excellent ſentiments and juſt obſervations are clothed in a language which is not entirely free from faults. In the firſt page of the Introduction, *wrote* is uſed for *written*. Page 7, *The real difficulties which have been ſurmounted by attention* is *abſolutely*, &c. not to mention others:—but none of them are of great magnitude. Books intended for the inſtruction of youth ought to be perfectly grammatical; and the Author, or the Authoreſs, we hope will, in a ſecond edition, correct what is faulty in this.

The Volume concludes with a Catalogue of books proper for the inſtruction and amuſement of youth: the choice ſhewn in ſelecting theſe books is a ſufficient proof of the Author's taſte and judgment.

Art. 34. *The Neceſſity and Advantages of Education:* In three Sermons preached before the Truſtees of the Charity-ſchools of Shinfield and Swallowfield, in Berks. By W. Jones, Clerk, Curate of the ſaid Pariſhes. 8vo. 2s. Robinſons. 1786.

Mr. Jones diſplays, with great propriety, the neceſſity of education, by exemplifying the barbarous and unhappy ſtate of uncultivated nature, and by pointing out the many advantages ariſing from due inſtruction. He urges, as the neceſſary duty of all parents, an early and vigilant attention to the minds and diſpoſitions of their children. All parents are not qualified for the diſcharge of this duty, eſpecially the laborious poor. True benevolence, and a real concern for the good of the riſing generation, have eſtabliſhed cha-

rity-

rity-schools for the inſtruction of ſuch children. Theſe inſtitutions are recommended, and the ſupport of them by the affluent and generous Chriſtian is inculcated as a neceſſary duty.

Mr. Jones then proceeds to ſhew in what manner charity-ſchools ought to be conducted, in order to '*train up a child in the way he ſhould go*,' and how ſuch an education will ſo affect the child's future conduct in life, that '*when he is old he will not depart from it.*' The Diſcourſes are well written; and the zeal of the worthy Author, in ſo good a cauſe, merits the commendation of every friend to religion and virtue.

Art. 25. *Elements of Punctuation:* Containing Remarks on an 'Eſſay on Punctuation;' and critical Obſervations on ſome Paſſages in Milton. By David Steel, Junior. 8vo. 3s. 6d. Robinſons. 1780.

This performance contains ſome remarks on an Eſſay, of which we gave an account in our 73d volume, page 123. We have likewiſe a few quotations from our beſt writers, both in proſe and verſe, punctuated, according to our Author's opinions. Some 'uncommon and difficult paſſages are culled from Dr. Newton's edition of Milton;' to the opinion of various commentators on which, Mr. Steel has 'appended' his own;—and the book is concluded with 'Twenty general Rules.'

The remarks on the Eſſay are ſuch as ſeem to merit the conſideration of the ingenious author of that work. As to the Notes on Mil-

with great expence; and teachers properly qualified (ſuch, for inſtance, as would write, *Courſe of inſtruction in the Engliſh language*, and not, as in the preceding extract, *Engliſh courſe of inſtruction* *), might obtain more lucrative employments in other departments, and perhaps be of more ſervice to ſociety.

Art. 37. *The Juvenile Speaker*; or, Dialogues, and Miſcellaneous Pieces in Proſe and Verſe: For the Inſtruction of Youth in the Art of Reading. By the Author of 'The Polite Reaſoner.' 12mo. 1s. 6d. Bent. 1787.

The Compiler of this little book has given it to the Public as an Introduction to the Art of Reading. The Pieces ſelected, however, are ſo very incorrectly printed, that he who ſhould ſtudy by them would be likely, inſtead of deriving advantage from it, to remain a *juvenile ſpeaker* all his life.

Art. 38. *Rudiments and Practical Exerciſes*, for learning the French Language, by an eaſy Method. By A. Scot, A. M. Fellow of the Univerſity of Paris. The ſecond Edition, greatly enlarged and improved. 8vo. 3s. 6d. bound. Edinburgh, Creech; London, Longman, &c. 1786.

We gave our opinion of the firſt edition of this Work in our Review, vol. lxvii. p. 74. The preſent impreſſion has, as the title-page truly ſays, many improvements.

POLITICAL.

Art. 39. *An Eſſay*, containing a few Strictures on the Union of Scotland with England; and on the preſent Situation of Ireland. Being an Introduction to De Foe's Hiſtory of the Union. By J. L. De Lolme, Adv. 4to. 3s. 6d. ſewed. Stockdale. 1787.

This work conſiſts of two parts, though not ſo divided. The firſt part gives a plain, conciſe, perſpicuous view of the relative ſtate of England and Scotland, from the time of Edward the Firſt to the Union under Anne, in 1707. This part is written entirely by Mr. De Lolme, and is a moſt excellent introduction to the hiſtory of that Union by De Foe †. But the reader who expects to find *Strictures* on that Union will be diſappointed. —The ſecond part relates to Ireland, and is written partly by Mr. de L. and partly by another hand.—The introductory 'Hiſtorical Sketch of the State of Ireland, from the firſt invaſion of that country by the Engliſh under Henry the Second, till the beginning of the late Rockingham adminiſtration,' is likewiſe written by Mr. De Lolme. It deſerves the ſame character for brevity and perſpicuity with the former; and it will be read with pleaſure by every impartial inquirer, who wiſhes to gain a diſtinct notion of the political ſituation of Ireland during the period above mentioned; as ſuch a diſtinct view of that ſubject is no where elſe, that we know of, to be found. What follows (near one fourth part

* Or, as our Author elſewhere repeatedly expreſſes it, 'Courſe of Engliſh inſtruction.'

† For an account of the late edition of this hiſtory, ſee p. 459 of this Number.

of

of the book) by another hand, gives us a view of the procedure reſpecting *the Iriſh propoſitions*, and ſubſequent events; with many obſervations tending to recommend an incorporating union between Great Britain and Ireland. We have here, alſo, quotations from ſeveral authors who have pointed out the expediency of the ſame meaſure.

Art. 40. *Proſpects on the Rubicon*; or, an Inveſtigation into the Cauſes and Conſequences of the Politics to be agitated at the Meeting of Parliament. 8vo. 1s. 6d. Debrett. 1787.

Whatever may have been the opinions of diſſatisfied individuals, the preſent miniſter hath fully juſtified his conduct reſpecting the late armament, for which, however, he is railed at by the Writer of this Pamphlet,

The Author deſcribes England as a ruined country, ſunk in debt which can never be paid, and whoſe harmony with France has been deſtroyed by 'the *pettiſh vanity* of a young and unexperienced miniſter.' The wealth of the nation is a topic on which he enlarges; and he labours to prove, that it ought only to be eſtimated by the quantity of gold and ſilver in circulation. In treating this ſubject, he reflects on the credit of the Bank, and, among other ſtrange whims, he hints, that the neceſſity of weighing guineas was adopted and perſiſted in for the ſake of forcing paper currency into circulation*: That the Bank is only a diſguiſe in which government iſſue paper:—That ——

We ſhould have proceeded to have given more of this heated

Tables are added, ſhewing the value of the parts of an hundred weight, beginning at 1 *lb.* at different prices, from 2*s.* to 2*l* 4*s.* *per* hundred weight:—The value of one hundred weight and one ton, at different prices *per lb.*—The decimal parts of a foot, with its uſe in computing the tonnage of ſhips, &c.

Art. 42. *A Diſſertation on the Growth of Wine in England*; to ſerve as an Introduction to a Treatiſe on the Method of cultivating Vineyards, in a Country from which they ſeem at preſent entirely eradicated; and making from them good ſubſtantial Wine. By F. X. Viſpré. 8vo. 1s. 6d. Dilly. 1786.

This Author is a great advocate for Engliſh vineyards, and endeavours to prove the poſſibility of their being made to flouriſh with us. Little anecdotes from ancient writers are called to give a zeſt to the ſubject; neither is Sir E. Barry's treatiſe forgotten.

At the concluſion, Mr. Viſpré contends with Mr. Le Brocq (for an account of whoſe treatiſe ſee our Review, vol. lxxiv. p. 390.) for the palm of invention of the method of training vines on the ground. Mr. Le Brocq aſſerts that he has a patent for it. Mr. Viſpré boaſts of having preceded him in this mode of culture, and hopes (p. 68.) *to make good wine with well ripened grapes, without making uſe of beds, lattice work, low walls, frames covered with glaſſes or oiled paper, flues, nor any part of the patentee's coſtly and cumberſome apparatus.* And thus we leave them, F. X. VISPRE *verſus* P. LE BROCQ.

It is to be obſerved, that this is only an *Introduction* to a treatiſe.—When the treatiſe itſelf appears, and teaches us to fill our bowls with *ſubſtantial* nectar of Engliſh growth, we ſhall be jolly rogues!

Carmina tum melius cum venerit ipſe canemus.

Art. 43. *An Anſwer* to Captain Inglefield's Vindication of his Conduct, &c. 8vo. 6d. Sewell.

Captain Inglefield's *Vindication* was the ſubject of a ſhort article in our Catalogue for October. If the *ground* of all this conteſt appeared then, to us, to be a matter of total uncertainty, and enveloped in utter darkneſs, that darkneſs is not yet, in the ſmalleſt degree, cleared up. The diſpute is now become a mere *ſcribbling diſpute*, a *war* of *words*, and *perſonal altercation*, in which facts are leſs attended to than cavilling, ſneers, and ſarcaſm: with all of which the Public, we imagine, are as much tired, on *this occaſion* at leaſt, as are the Monthly Reviewers: who, to this moment, are as ignorant of the real merits of the caſe, as they were at the commencement of the litigation, and of the conſequent publications.

Art. 44. *The ſingular and intereſting Caſe of Patrick Dillon, Eſquire*, late Surgeon of the 64th Regiment of foot, lately diſmiſſed from his Majeſty's Service in conſequence of having ſent a Challenge to Robert Hedges, Eſq. late Captain in the 67th Regiment, for Defamation, &c. 8vo. 1s. Strahan. 1787.

According to Mr. Dillon's ſtatement of this affair, his lot has been very unfortunate; and the favourable teſtimony of Lord Rawdon, here given, muſt be of great weight with the Public. His Lordſhip has expreſſed his ideas of Mr. Dillon's conduct, in language which, *while it muſt be very* grateful to the feelings of Mr. D. reflects the

highest

higheſt honour on himſelf, as a man of nice diſcrimination, ſenſe, and ſpirit.

Among other obſervations, Lord R. has the following,—which, no doubt, will be univerſally approved by our military Readers.—"No man can hold in greater abhorrence than I do, the character of a captious perſon: there are offences, however, which, according to the way of thinking eſtabliſhed among gentlemen, leave it not in the option of a man of honour to be patient; and ſuch, by all I have heard, was the affront that you received. Till ſome ſufficient puniſhment ſhall be awarded againſt thoſe who wantonly offer inſults of that nature, it will be incumbent on every officer to take it upon himſelf, whatever ordina[illegible] in the way."

Art. 45. *Eaſt-Bourne*; [illegible]riptive Account of that Village, in the County [illegible] its Environs. 12mo. 2s. 6d. Hooper, &c.

Gives ſuch a deſcriptio[illegible]urne, and places adjacent, as will tempt the curious [illegible]iſit the romantic and beautiful ſcenery, excluſive of the [illegible]ges, in reſpect of health, to be derived from the ſea-a[illegible]. The Author has decorated his account with a little map of the county, and views of Beachy-head and Newhaven bridge.

Art. 46. *Remarks on the new Edition of Bellendenus, with ſome Obſervations on the extraordinary Preface.* 8vo. 1s. Stalker. 1787.

The new edition of Bellenden, which we noticed in our number for June laſt, p. 489. has engaged the attention of the *Literati*, in general, throughout the kingdom, and has given riſe to the preſent performance, which is a review of the work, and eſpecially of the *Preface*.

In addition to what we have ſaid of Bellenden, we ſhall tranſcribe what the Author of this pamphlet has obſerved, concerning him and his writings.

'William Bellenden, a Scotch writer, flouriſhed at the beginning of the 17th century, and is ſaid to have been a Profeſſor in the Univerſity of Paris; he enjoyed, indeed, at the ſame time, a poſt of a very different nature, being *Magiſter Supplicum Libellorum*, or Reader of private petitions to his own ſovereign, James I. of England. The duty of his place muſt have conſiſted in the name only, for this Reader of the petitions to one Prince appears to have reſided conſtantly at the capital of another. At Paris he certainly ſojourned long, for it was there he publiſhed, in 1608, his *Cicero princeps*, a ſingular work; in which he extracted, from Cicero's writings, detached paſſages, and comprized them into one regular body, containing the rules of monarchical government, with the line of conduct to be purſued, and the virtues proper to be encouraged, by the Prince himſelf. And the treatiſe, when finiſhed, he dedicated, from a principle of patriotiſm and gratitude, to the ſon of his maſter, Henry, then Prince of Wales.

'Four years afterwards, namely, in 1612, he proceeded to publiſh another work of a ſimilar nature, which he called *Cicero Conſul, Senator Senatuſque Romanus*, in which he treated, with much perſpicuity, and a fund of ſolid information, on the nature of the Conſular office, and the conſtitution of the Roman Senate.

'Finding theſe works received, as they deſerved, with the unanimous approbation of the learned, he conceived the plan of a third work, *De Statu priſci Orbis*, which was to contain a hiſtory of the progreſs of government and philoſophy, from the times before the Flood, to their various degrees of improvement under the Hebrews, Greeks, and Romans.

'He proceeded ſo far as to print a few copies of this work, in the year 1615, when it ſeems to have been ſuggeſted that his treatiſes, *De Statu Principis*, *De Statu Reipublicæ*, and *De Statu Orbis*, being on ſubjects ſo nearly reſembling each other, there might be a propriety in uniting them into one work, by republiſhing the two former, and entitling the whole *Bellendenus de Statu*.

'With this view, he recalled the few copies of his laſt work that were abroad, and, after a delay of ſome months, publiſhed the three treatiſes together, under their new title, in 1616.'

Such is the account given of Bellenden. The remainder of the work conſiſts of miſcellaneous obſervations on what the Author calls the Extraordinary Preface.—The circumſtance of the *Tria Lumina*, he ſays, appears to have ſuggeſted, to the mind of the *Editor*, the idea of republiſhing the three treatiſes, *De Statu*, and dedicating them to the *Tria Lumina Anglorum*, Lord North, Mr. Fox, and Mr. Burke.—For the reſt, we refer to this *Critique* at length—the work of ſome brother Reviewer, to us unknown.

Art. 47. *Hiſtorical Memoir of the laſt Year of the Reign of Frederic* II. *King of Pruſſia:* read in the public Aſſembly of the Academy of Berlin, Jan. 25, 1787. By Count de Hertzberg. Tranſlated from the French. 8vo. 1 s. Bell. 1787.

The Academy at Berlin had been accuſtomed to celebrate the 24th of January, as the birth day of the King, its reſtorer; and we have, as our Readers muſt remember, frequently had the pleaſure of laying before them an abſtract of Count de Hertzberg's Orations on this annual commemoration. Notwithſtanding the King's death, the cuſtom is to be continued, in remembrance of the revival of the Academy, on the anniverſary of that day; and this great Academician imagined he could not diſcharge his duty better than by reading, before the aſſembly, a Memoir, giving an abridged account of the public tranſactions of the laſt year of the reign of his late ſovereign. The Count, however, has done more than he promiſed, for he gives an ample and circumſtantial detail of the public life of the late King.

The Count informs us, that the King has written his own hiſtory, after the example, and in the ſpirit of Thucydides, Polybius, and Cæſar. It is to be publiſhed, without any eſſential abridgment, or alteration The *Preface* to it is here given, as it was read to the Academy by the Count; and as it is to be found at the head of the King's manuſcript, corrected by his own hand, in 1775.

Art. 48. *Conſiderations on the Oaths* required by the Univerſity of Cambridge, at the Time of taking Degrees; and on other Subjects which relate to the Diſcipline of that Seminary. By a Member of the Senate. 8vo. 1 s. 6 d Deighton. 1787.

That the diſcipline of our univerſities ſtands in ſome need of reformation, will hardly be diſputed. The great queſtion is, How can

reformation be effected? Not by abuſing thoſe in power, nor by blaming the preſent mode of inſtruction, without pointing out a better. With reſpect to the arguments againſt ſubſcription, the Author has gone over the ſame ground which Dr. Jebb had trod before him, adding ſome judicious remarks to what had been ſaid on the ſubject, on former occaſions.

The cenſure on the miſapplication of the money annually allowed for the publication of uſeful books, is a juſt one; that fund was undoubtedly intended to defray the expences of printing original works, or reprinting old and valuable books, ſo as to afford them at a moderate price to the ſtudent, and not to be ſquandered away in giving a *fac ſimile* copy of Beza's man[illegible] a ſuperb edition of Taſſo. In oppoſition to this, however [illegible]lace the ſums that have been paid toward Profeſſor War[illegible]ition of his *Meditationes Analyticæ*, Mr. Rehlan's *Flora* [illegible]ſis, Mr. Ludlam's *Introduction to Algebra and Geometry*, [illegible]ke's edition of *Ariſtotle's Poetics*, &c.

Art. 49. *Additions and Co*[illegible] e former Editions of Dr. Robertſon's Hiſtory of Scotland. 4to. 1s. Cadell. 1787.

A new edition of Dr. Robertſon's Hiſtory of Scotland was lately publiſhed with ſome conſiderable additions and corrections. For the ſake of thoſe perſons who are poſſeſſed of the quarto edition of 1771, theſe additions and corrections are ſeparately printed, by which means they may make the edition of 1771 equal to the 11th of 1787.

Among the additions, we have the following deſcription of that ſpecies of eloquence for which Knox the reformer was diſtinguiſhed. It is given by Mr James Melville one of his contemporaries.

'But of all the benefites I had that year [1571] was the coming of that moſt noble prophet and apoſtle of our nation, Mr. John Knox, to St. Andrews, who by the faction of the Queen occupying the caſtle and town of Edinburgh, was compelled to remove therefra with a number of the beſt, and chuſed to come to St. Andrews. I heard him teach there the prophecies of Daniel that ſummer and the winter following. I had my pen and little buik, and took away ſic things as I could comprehend. In the opening of his text he was moderat the ſpace of half an hour; but when he entered to application, he made me ſo to *grue* [thrill] and tremble, that I could not hald my pen to write. He was very weak. I ſaw him every day of his doctrine go *halie* [ſlowly] and fair, with a ſtaring of nerticks about his neck, a ſtaff in one hand, and good godlie Richart Ballanden holding him up by the oxter [under the arm] from the abbay to the pariſh kirk; and he the ſaid Richart and another ſervant lifted him up to the pulpit, where he behoved to lean at his firſt entrie: but ay he was done with his ſermon, he was ſo active and vigorous, that he was like to *ding the pulpit in blads* [beat the pulpit to pieces], and ding out of it.'

THEOLOGY.

[illegible] of Theology in the Church of England, chiefly intended for the Uſe of the Candidates in the Country and Sunday Schools [illegible] Frederick Trebeck, M. A. Rector [illegible]

Queenſcliffe

Queenhithe and Holy Trinity, Vicar of Chiſwick, and Chaplain in Ordinary to his Majeſty. 12mo. 1s. Rivingtons. 1787.

As we turned over the pages of this little volume, we began to think that the good Vicar of Chiſwick had prepared "meat for ſtrong men," inſtead of "milk for babes;" but when we reperuſed the title-page, and obſerved that his work is chiefly calculated for '*the elder children*,' the objection we were forming was in a great meaſure removed; yet ſtill we think, that in reſpect both of matter and language, greater powers of digeſtion will be required, than his 'young pariſhioners' in general will be found to poſſeſs.—The performance, however, is, on the whole, as reſpectably executed as it is well intended.

Art. 51. *Apoſtolical Conceptions of God*, propounded in a Courſe of Letters to a Friend. 8vo. 2s. Dodſley, &c. 1786.

This anonymous Writer ſets out with the following remark: 'It ſeems to be now generally acknowledged, that natural religion, the topic of diſpute among the learned of the laſt century, is a mere chimera, without foundation either in experience, hiſtory, or reaſon.' Whence he draws ſo extraordinary a concluſion we are not told; but we muſt own ourſelves rather ſurpriſed at the aſſertion. Had he, indeed, inſiſted, that the diſcoveries of mankind on the ſubject of natural religion were very imperfect and defective, we ſhould have agreed with him. Or, had he farther ſaid, that 'ſome writers have aſcribed more, in this reſpect, to the ability of man, than fact and experience would entirely juſtify,' we ſhould not have objected; ſince it is certain, that the human mind may heartily approve of truths and obligations, properly preſented to it, the knowledge of which it could not with any clearneſs and certainty have itſelf attained. We therefore wonder that this Author, who, with all his myſticiſm, muſt be allowed to exhibit ſome marks of ſenſe and learning, ſhould have laid down ſuch a propoſition.

One principal deſign of theſe Letters is to prove, that the name *Jehovah*, or, as it is here uniformly written, *Jeve*, belongs ſolely to Chriſt and his Spirit; or, in the Writer's own words, 'That the holy Father of our Lord Chriſt cannot be comprehended, or at all purported or concluded, in the name *Jeve*; and that conſequently, by the name *Jeve* is deſigned, ſingly and alone, the divine *Logos*, or Angel-God, together with his Holy Spirit, or the Spirit of God; and that *Jeve* is the name, by no means of the Holy Trinity, but of the Holy Duality, *Jeve* and his Spirit.'

This, to ſome of our Readers, will, no doubt, ſeem unintelligible jargon; yet they will much miſtake, if they hence infer that the Letter-writer is deſtitute of capacity or erudition. Whether he is a Behmeniſt, or Hutchinſonian, or Swedenborgian, or unites with them all, we will not enquire; nor ſhall we pretend to accompany him in his argument, illuſtrations, and obſervations. He conſiders his doctrine as of high importance to the intereſts of mankind, to which he appears to be a real friend. His ſtyle has a remarkable ſingularity: let the Reader judge by ſome extracts.

'He who would aſſize the realities of the celeſtial life to the partial ideas he gleans by impreſſions on him from the things of this, to them *ſo incommenſurate*, muſt ſurely default in the attempt, and complicate

complicate abſurdities not leſs than thoſe of the blind man, who compared the intelligence given by light and colours to the different modulations of a ſounding trumpet.'

The following ſentence, though not very clear to all readers, may receive ſome allowance from the ſimile which is introduced. 'The goſpel has the properties of an anamorphotic ſpeculum, repreſenting, in one point of view, its objects as confuſed, obſcure, and mingled; in another as deformed and enormous; yet, in its proper obvertion, as moſt beautiful and juſt in its right ſymmetry and regularity. Thus is the goſpel to be beheld in its due ſymmetry only when obverted to our eyes in its own theorems and poſtulates.'

In another place: '[illegible] the ſame glorious preſence, which perſcinds and co[illegible]ked with terrors, ſolaces and exhilarates the abſolved [illegible]ce and confidence, fiducially, filially, fruitively.'

In the laſt Letter it i[illegible]elieve the Scriptures to be the word from heaven; co[illegible] all ſentiments contrapoſed to this ſacred word muſt c[illegible]ty, and be naturally tradactive into error and ol[illegible]ht ſay into idolatry, for it is a ſure truth, however [illegible]t all darkened miſprincipled underſtandings being prone to ſuperſtition and enthuſiaſm, are indeed in the direct road to idolatry; for the ſame magnetic efficacy which, latent in them, alſuades to the one, conducts to the other. The great, the gay, the happy, the delicate, the polite, the jovial, the libertine, the elegant, and the voluptuous, whoſe minds are ſtagnant in the phlegma and the indifference of infidelity and ſcepticiſm, are already idolaters in fact; and they need only the exhibition of a few alarming terrors, diſtreſſes, calamities, and exigencies, to lead them into the groſſeſt practices of idolatrous reverences, allegiance, and fealty to illuſive ſpirits. Natural is the tranſition from prejudice to bigotry.'

Thus have we given our Readers a ſpecimen of the peculiarity and quaintneſs of this Writer's manner; as to his opinions, we leave them to the inveſtigation of more diſcerning readers.

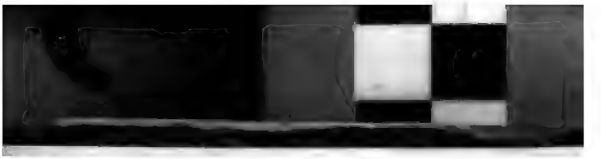
Art. 52. *A Demonſtration, that true Philoſophy has no Tendency to undermine Divine Revelation*, and that a well-grounded Philoſopher may be a true Chriſtian. By Cæſar Morgan, A. M. *. To whom the honorary Prize was adjudged by Teyler's Theological Society at Haarlem, April 1785. 8vo. 2 s. Cadell. 1788.

The notion that has prevailed, that divine revelation and true philoſophy are inconſiſtent with each other, has been injurious to the intereſts of both. Among thoſe who have been ambitious of the honour of ranking with philoſophers, it has created a contempt for revelation; among certain zealous, but injudicious friends of religion, it has encouraged myſticiſm and abſurdity. The Author of this piece has, therefore, rendered an important ſervice both to religion and philoſophy, by ſhewing that the purſuits of the latter are favourable to the intereſts of the former.

In order to eſtabliſh his point, Mr. Morgan, with great clearneſs of reaſoning, and with much ſtrength and preciſion of language,

* Chaplain to the Biſhop of Ely.

maintains,



maintains, that the fundamental principles of revelation and of philoſophy are conſiſtent with one another: that the act of inveſtigation, judiciouſly conducted, far from producing doubt and uncertainty, leads to rational conviction; and that knowledge itſelf has, in its own nature, a tendency, not to introduce unbelief, but to prepare the mind for the reception of revelation. He then concludes with examining the cauſes which have given riſe to that prejudice againſt philoſophy, which has ſubſiſted among ſome deſcriptions of men in almoſt every age of the Chriſtian church.

In this piece we have a connected train of reaſoning, which does not eaſily admit of detached extracts, but which will very well reward the reader for the trouble of an attentive peruſal of the whole. As far as was poſſible in the form of a general eſſay, the Author has done juſtice to his ſubject, and has therefore merited, not only the Haarlem honorary prize, but the thanks of the friends of religion and philoſophy.

*** Our Readers may expect a farther account of this Diſſertation, as a foreign article, in our next Appendix, which will be publiſhed, as uſual, with the Review for January 1788.

Art. 53. *Intereſting Views of Chriſtianity:* Being a Tranſlation of a Part of a celebrated Work of M. Bonnet, intituled, *Recherches Philoſophiques ſur les Preuves du Chriſtianiſme.* 12mo. 2s. 6d. Boards. Dilly. 1787.

M. Bonnet is well known as an ingenious and able advocate for Chriſtianity. The leading proofs of the divine miſſion of Chriſt are here repreſented in a manner peculiarly adapted to engage attention and produce conviction. Though, for want of the ſupport of hiſtorical authorities, this piece will not ſuperſede the uſe of thoſe writings which give the evidences of revelation more at large, it may very properly be put into the hands of young perſons, as an accompaniment to ſuch works, with the view of intereſting the imagination, and the heart, in the important ſubject of which it treats.

Art. 54. *An Abſtract of the Goſpel Hiſtory*, in Scripture Language. 12mo. 6d. Johnſon. 1787.

Deſigned, and very well adapted, for improving thoſe who attend Sunday ſchools, in reading, and for inſtructing them at the ſame time in the Chriſtian religion.

Art. 55. *A Diſſertation on Singing in the Worſhip of God*; interſperſed with occaſional Strictures on Mr. Boyce's late Tract, intituled, "Serious Thoughts on the preſent Mode and Practice of Singing in the Public Worſhip of God." By Dan. Taylor. 12mo. 6d. Buckland.

This Writer is of the Baptiſt denomination, and is known on account of ſeveral ſmall publications. He appears here as an advocate for the practice above mentioned. Although he is by no means averſe to what is called *Singing in Parts*, he ſenſibly obſerves, that when the ſubject is carefully conſidered, 'it will perhaps appear, that the ſimpleſt and plaineſt manner of ſinging will anſwer the beſt end in moſt churches.' He reaſons well in ſupport of the practice, and anſwers objections that have been offered on the ſubject. He principally confines himſelf to thoſe arguments in its vindication which

may

may be collected from the Scriptures. The ſtyle of our Author is not very elegant; but he is not deſtitute of either ſenſe or learning.

Art. 56. *A View of the Prophecies of Jeſus Chriſt*, in the Old Teſtament, arranged and fulfilled in the New Teſtament: By way of Queſtion and Anſwer. By the Rev. John Duncan, of Winbourn-Minſter, Dorſet. 12mo. 3 d. Matthews, &c. 1787.

This little performance has had a quick ſale: the preſent is the third edition. It is intended for youth in general, but particularly for the uſe of Sunday ſchools, an inſtitution which the Author recommends with great fervency. It is deſirable that the poor as well as others ſhould know ſomething of the arguments in ſupport of their faith: that which ar[illegible] hecy is ſo important and obvious, that it ſeems cor[illegible] endeavour to acquaint them with it. This *View* mig[illegible] be improved without much enlargement. When we [illegible] the deſign is good, we need add nothing farther conc[illegible]

Art. 57. *An Eſſay on th*[illegible], proving that it was not the Gift of Languages. [illegible] a Friend. 8vo. 2 s. 6 d. Johnſon. 1786.

The intention of this publication is to prove, that 'the ſpeaking in tongues was not ſpeaking in languages, but that it was ſpeaking in tones.' This aſſertion, ſtrange as it appears, our Author has been at no ſmall pains and trouble to defend, by ſeveral ſpecious and plauſible arguments; which can, however, have no weight, unleſs they can be ſupported by proofs that the Greek word γλῶσσα ſignifies *tones*, or *muſic*. He endeavours to prove, that the gift of tongues, or, as he would have it, the gift of *tones*, was the immediate effect of the Holy Ghoſt. This we can readily allow; but what ſhall we ſay of the following? 'Account for it how you will, it is an uncontrovertible fact, that though many gifts are aſcribed to the Spirit, yet ſpeaking in *tongues* is the only one which is aſcribed to the Spirit's *falling* upon men; and that the *gift of the Holy Ghoſt* means not the gift of miracles in general, but determinately the gift of *tongues*.'

We think it unneceſſary to lay any of the Author's arguments before our Readers: moſt of them are hypothetical, and none of them ſatisfactory, while the original word militates ſo ſtrongly againſt them.

SERMONS.

I. *A Future State diſcovered by Reaſon*: Preached in the Cathedral Church, Peterborough. By the Rev. John Weddred, Vicar of St. John Baptiſt, Peterborough, and Member of Trinity College, Cambridge. 4to. 1s. Rivington.

So much injudicious pains are now taken to bring the Unitarian controverſy into notice among the laity, very few of whom are, of themſelves, inclined to be troubled with theological diſputes, that we have here a ſermon againſt Dr. Prieſtley, directly and by name. Dr P. having repeatedly advanced, that the light of nature gives us no information concerning a future ſtate, Mr. Weddred endeavours to refute this opinion; but we do not perceive that he has advanced any thing new upon the ſubject, or indeed ſupported the important point,

point, on which he treats, with the evidence it admits, and which has already been adduced with great ſtrength and clearneſs, by ſeveral able writers, particularly by the preſent Biſhop of London, in his excellent ſermon on the *moral* arguments for a future ſtate of retribution.

II. Preached at the Viſitation of the Rev. Thomas Knowles, D. D. Official of the Archdeaconry of Sudbury, holden at Lavenham, September 28th, 1786. By Samuel Darby, M. A. Rector of Whatfield, Suffolk. 4to. 1s. Payne, &c. 1786.

A ſenſible ingenious diſcourſe, from a difficult text, Mark, ix. 49, 50 *For every one ſhall be ſalted with fire*, &c. On this paſſage the Preacher has ſome critical remarks; and at the ſame time he addreſſes both clergy and laity in a ſerious and uſeful manner. He conjectures concerning the word πυρὶ in the above paſſage, that it may be a variation from the original reading, and obſerves, that πυρινος, or, contractedly, πιρνος, is uſed by Homer to ſignify the *wheaten cake* preſented to the gueſts at an entertainment; and farther, that the *meat offering* ordained by Moſes was a wheaten cake; on which conſiderations he modeſtly aſks, whether we might not read the text, *For every wheaten cake* (or meat offering) *ſhall be ſalted; and every ſacrifice ſhall be ſalted with ſalt.* As an illuſtration and ſupport of this account, he refers to *Levit.* ii. 13. from whence the paſſage might be a quotation. We allow every merit to the Author's ingenuity, and eſteem his diffidence. How far he may be right we preſume not to determine; at preſent we ſeem rather inclined to the explication he aſcribes to Dr. Hurd (though of much older date), which ſuppoſes the expreſſion of being *ſalted with fire* alludes to perſecutions, ſelf-denial, and other afflictions. The Sermon breathes a ſpirit of liberality and charity; and we are willing to perſuade ourſelves, that nothing inconſiſtent with it is intended, when he ſpeaks of the diſpute concerning *Eaſter*, which ſo needleſsly divided the Chriſtian church. 'It was (ſays he) ſettled at laſt by a general council, and the ſmaller party denominated heretics; a cenſure which they may ſeem to have deſerved—for their *obſtinate oppoſition in an indifferent matter.*' The matter was indeed very indifferent; and therefore we ſhould ſuppoſe Chriſtian charity would not inſiſt eagerly on either ſide, but leave each quietly to enjoy their opinion.

III. At Orange-ſtreet Chapel, Leiceſter Fields, on the Death of Dr. Peckwell *. By John Townſend. 8vo. 6d. Matthews.

Contains ſome ſerious remarks on mortality, with a ſhort encomium on Dr. Peckwell, as a *man*, a *Chriſtian*, and a *miniſter*. To this Mr. T. deſigned to have ſubjoined an account of the ſingular circumſtances of the Doctor's death; but the *recollection* (as he tells us) *of his having been awakened and brought to an experimental acquaintance with the things of God under his preaching*, ſo deeply affected him, that he found himſelf utterly incapable of executing this part of his intention.

* Late Rector of Bloxham, &c.

For

For such an omission, in a discourse delivered extempore, this might be allowed as an excuse. When, however, the Sermon went to the press, this defect might easily have been supplied, and his readers put in possession of what affection kept from his hearers. We wonder that this was not done, as he must have known the various reports circulated in the public papers, concerning the cause of Dr. Peckwell's death.

IV. Before the Mayor and Corporation of Rochester, for the Benefit of the Humane Society. By the Rev. John Ward Allen, A. M. Minor Canon of the Cathedral of Rochester. 8vo. 1s. Rivingtons. 1787.

From the words *Go* [illegible] *likewise*, Mr. Allen exhorts his audience to acts of ch[illegible]; and, describing the benefits which individuals and [illegible] received from the Society, he more immediately reco[illegible]pport of so laudable an institution.

As an Appendix, M[illegible]led some reflections on premature death, with direct[illegible]atment of persons apparently deprived of life.

V. Preached in the Parish-church of Wanstead, July 15, 1787, in consequence of his Majesty's Royal Proclamation. By Samuel Glasse, D. D. F. R. S. &c. 8vo. 1s. Robinsons. 1787.

A judicious commentary on the late Proclamation, shewing that it it consistent with the principles of Christianity, and recommending to the audience a due observance of it. The text is, 1 Peter, ii. 17.

*** Answers to Correspondents will be given in our next Appendix, now in the press, and intended for publication as usual, at the same time with our Number for January 1788.

†† The tract entitled *A Draught of a Bill for the Relief and Employment of the Poor* was reviewed in our Number for April, 1787.

‡§‡ *Langham's Sentences*, and the *Life of a blind Philosopher*, concerning which T. W. enquires, cannot be found.

ERRATA *in the Review for October last.*

P. 263, l. 20, for 36726, read 36720.

Ib. after the last line add,

	£.	s.	d.
Fines for leases, on an average of ten years, from 1772 to 1782, exclusive of 27,100*l.* paid for two grants in fee, - - - - - -	7,700	0	0
Clear average produce in rents and fines *per annum*,	23,383	18	8

☞ We are obliged to the illiberal author of a paper in the *Public Advertiser*, for his information of the above *omission* (in the Article of the Land Revenue of the Crown) which must have happened through the inadvertence of our compositor, or transcriber, we know not which; nor would that knowledge be material: it is enough that we have profited by the unfriendly attack of an ill-mannered writer,—who, himself, was unable to correct the misprinted passage.

Erratum in Review for Nov. p. 422, line last, for *ever*, read *every*.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-SEVENTH.

FOREIGN LITERATURE.

ART. I.

Verhandelingen raakende den Natuurlyk en Openbaaren Godsdienst, &c. i. e. Prize Diſſertations, relating to Natural and Revealed Religion. Publiſhed by Teyler's Theological Society at Haarlem. Vol. VI. 4to. 1786.

THE ſubject propoſed to the competitors for this literary prize was, to prove, that *true philoſophy has no tendency to undermine divine revelation; and that a well-grounded, a real philoſopher, may be a true Chriſtian.* Of four Diſſertations on this ſubject, publiſhed in the volume before us, that of the Rev. Mr. CÆSAR MORGAN, Chaplain to the Biſhop of Ely, obtained the gold medal, which is the firſt prize; and it will, no doubt, give the attentive and candid reader an advantageous opinion of the Author's capacity and penetration. We need not be very ample in our account of this Diſſertation, as Mr. MORGAN has, by publiſhing it ſeparately, at home, rendered it acceſſible to every Engliſh reader *. This is not the caſe of the other Diſcourſes contained in this volume, which are publiſhed in the Dutch language alone.

Mr. MORGAN is of opinion, that revelation and philoſophy are not only eaſily reconcileable with each other, but that true philoſophy is the *beſt friend* to divine revelation.—We are perſuaded of the truth of this aſſertion; and we will be bold to add, that as friendſhip is naturally reciprocal, divine revelation has been the potent friend and foſterer of true philoſophy. The Chriſtian religion gave occaſion to the improvement of ſome important branches of ſcience; for when ſuch grand truths as the unity and eternity of God, and the reſurrection and immortality of rational beings, were revealed as *facts*, they naturally excited,

* See Review for December laſt, p. 508.

in thinking minds, a curiosity to know the foundations which such facts might have in the nature of God, the nature of man, and the nature of things; and hence, among others, metaphysical science undoubtedly derived new degrees of improvement and precision.

Mr. MORGAN sets out, in the discussion before us, as every accurate reasoner ought to do, by defining his terms. He calls philosophy, the discovery of truth by a careful attention to, and investigation of, the appearances and operations of nature. If the principles of philosophy, thus defined, be not inconsistent with the principles of revelation; if the very act of investigation be not adapted to produce doubt and uncertainty in the mind; and if knowledge itself has not, in its own nature, a tendency to introduce unbelief, it will follow, according to our Author, that philosophy cannot have any tendency to undermine revelation. He thinks no reason can be assigned that could possibly set *revelation* and *philosophy* at variance, much less at enmity, but one or more of the three now mentioned; and he therefore sets himself to examine whether any of these reasons exist.

The plan is good; and we think it is executed with a masterly hand. The Dissertation contains many judicious, and some uncommon views. As it obtained, so, in our judgment, it really deserved, the prize.

In treating the first of the three points above mentioned, Mr. MORGAN evinces the conformity of philosophical with religious principles; first, with respect to natural religion, where he has enlarged more than was necessary; and secondly, with respect to the grand scheme of redemption, of whose outlines he gives a noble and indeed a truly philosophical sketch, than which, however, something more circumstantial, and less general, might be required to establish, in a solid and luminous manner, his negative on this first point, and to shew that *the principles of revelation and philosophy are* not *inconsistent with each other*. Five pages and a half are employed in establishing a friendly concert between natural religion and philosophy, which some may consider as a reconciliation of philosophy with philosophy; and the scheme of redemption is brought into the desired coalition in a page and a half: nor have we much more than what may be called the preliminary articles of the treaty.—We can well conceive that Mr. Morgan has had wise and liberal reasons for placing the coalition here on such a broad bottom.

His elucidations of the second point, in which an argument against the concord of philosophy with Christianity is drawn from the supposed *tendency* of the very *act of investigation to produce doubt and uncertainty in the mind*, are more particular, and more ample, and they are also solid and ingenious. He presumes "that the zealous advocates of revelation would not proscribe

all use of reasoning, but such a degree of it only as constitutes a philosopher;' for to exclude all use of *reason* from religious *faith*, would be to confound theology with superstition and barbarism. But when a right of appealing to reason is once admitted, the innocence of philosophy is acknowledged. And as true philosophy, when applied to religion, has for its object an enquiry into the nature and ground of our opinions and principles, the Author shews with great evidence, that it is not only innocent, but highly useful. For as true philosophy improves the faculties, and increases the activity of our minds, it must be of signal consequence in ascertaining and illustrating the nature, doctrines, and origin of revelation, and in preparing men for the reception of divine truth. Mr. MORGAN shews the excellence of philosophy in this particular, by calling our attention to the circumstances of savage nations. 'The savage (says he) receives divine truths carelessly, hears them with indifference, apprehends them confusedly, and suffers them to be soon obliterated from his mind. A *Newton* and a *Haller* listen to them attentively, weigh them deliberately, comprehend them accurately, and keep them in careful remembrance.' He takes here the *extremes* of philosophy and uncultivated nature, that the effects of each state may appear the more conspicuous and striking; but he is persuaded that, in every intermediate state, the effect will be similar, in proportion to its distance from each of the extremes. He confirms this judicious observation by examples. Greece, and the Lesser Asia, were the principal scenes of the ministry of *St. Paul*, in whose time philosophy was in high repute, and generally cultivated in those countries: and it is well known that his reception and success among those nations were remarkable. No sooner did he open his extraordinary commission, than he was surrounded by crowds of hearers, who, both by sound reasoning, and an impartial examination of the Scripture (which this great Apostle perpetually recommended), endeavoured to discover the truth of what he affirmed. The result was, what it ever will be, when Christianity is examined with candour and sound judgment, that multitudes flocked daily into the church. 'Let now any one (says our Author) take a view of those once enlightened countries, and say whether he thinks, that in their present state of ignorance and barbarism, they are equally fitted for the reception and preservation of our holy religion.'

The details into which Mr. MORGAN enters, in order to shew that the study of true philosophy is beneficial to the cause of divine revelation, by improving the sagacity of the mind, and strengthening the judgment, are both instructive and interesting. Indeed there is nothing that can secure the mind from error and imposture, but the precision that arises from a truly

philosophical spirit, which admits no *terms* that are not *clear*, no *premises* that are not *evident*, and no *conclusions* that do not intuitively follow premises well ascertained. Accordingly, as our Author justly observes, it is the glory of Christianity, that while it was propagated by the unskilful, it was embraced by the *wise*. It gradually diffused itself over those parts of the world that had been previously enlightened by philosophy. Those men, whose minds had been trained to the investigation of truth, the detection of error, and the confutation of sophistry, clearly perceived the divinity of its origin, received it with sincerity, were sensible of its importance, ed it, even at the hazard of their lives. The conve arbarous nations of Europe (continues our Author) y different aspect of things. They were equally inc rning the intrinsical excellence of our religion, rehending the evidence on which its truth and o ounded. Their conversion was produced by moti ral interest, and not by rational conviction; and ... rations passed before they could be brought to fully comprehend the nature of the religion they professed, to relish its excellence, and to embrace it in its genuine purity. This could never be effected, until their minds were tinctured by philosophy, and their faculties strengthened and enlarged by a habit of investigation.

What Mr. MORGAN says of another advantage resulting to divine revelation from the study of philosophy, namely, its purifying and refining the affections and sentiments, is more liable to objections, and cannot be adopted without some restrictions. We agree with him entirely, when he affirms, that nothing has tended more to retard the progress of Christianity than the corruptions of the human heart; and that when the affections are properly inclined, little light, comparatively speaking, is sufficient to direct the understanding to the knowledge of divine truth: but we are apprehensive that he attributes rather too much *purifying* influence to *speculative* philosophy in this respect. If we are not much mistaken, it is the previous character of the person that employs it, that renders *speculative* philosophy a useful or a dangerous instrument with regard to the propagation and advancement of religious truth. Our Author justly observes, that *dissipation* and *sensuality* (which, no doubt, are most unfavourable to the reception of divine truth) are scarcely compatible with a habit of speculation; but pride, caprice, and the love of singularity, are equally inimical to religious truth, and they are so little incompatible with habits of speculation, that they are very frequently found among that class of men who most indulge these habits.

We have read with peculiar pleasure Mr. MORGAN's discussion of the third question, *viz.* Whether the actual possession of knowledge

knowledge has any tendency to undermine divine revelation? In this maſterly diſcuſſion he unfolds, with great preciſion and perſpicuity, the ſpirit and character, not of a ſubtile and ſelf-ſufficient ſpeculatiſt, but of a *true philoſopher*; and ſhews, with a full diſplay of evidence, how favourable ſuch a character and ſpirit are to the reception of a divine revelation. The matter of fact would, indeed, be ſufficient to decide this queſtion, ſince Chriſtianity has been moſt generally embraced, and beſt underſtood, in thoſe places and periods of the world that were moſt enlightened by knowledge and philoſophy: but he treats the queſtion theoretically; and we ſhould regret the not having it in our power to give a more ample view of his details, if his work were not publiſhed ſeparately among us. According to him, the true philoſopher, who has ſearched into the nature of things with the greateſt attention, muſt be the moſt *deeply ſenſible of his own ignorance*,—and therefore the moſt effectually guarded againſt that *preſumption* which ſo frequently characterizes ſhallow inquirers. In his endeavours to diſtinguiſh between what is certain, and what is probable, and what is doubtful, he will be careful to aſcertain the compaſs of his faculties, and the extent of his knowledge, in order to preſerve him from wrong applications, and raſh concluſions; perceiving inſuperable difficulties in the moſt common objects, and finding himſelf reduced to the neceſſity of ultimately reſolving almoſt every thing in the creation into the appointment of the Creator, he becomes leſs diſpoſed to meaſure infinite wiſdom by ſo defective a ſtandard as his limited underſtanding; and judging that in revelation, as in nature, nothing is ſingle and unconnected; and that relations, connections, and mutual dependences may ſubſiſt among its parts, which do not come at preſent within his comprehenſion, he will not raſhly cenſure even thoſe things that he finds contrary to his expectations in a ſyſtem of religion, which otherwiſe bears the plain marks of a divine original.

From all theſe conſiderations Mr. MORGAN ſhews, with perſpicuity and acuteneſs, that true philoſophy is friendly to divine revelation, and prepares the mind both for the reception and the right underſtanding of the doctrines of Chriſtianity. This tendency of philoſophy, though generally confirmed, may ſometimes be counteracted by particular and accidental circumſtances; and though philoſophy be the natural ally of revelation, it may, poſſibly, ſays he, on ſome occaſions be preſſed into the ſervice of infidelity. For it is manifeſt that philoſophy has been corrupted as well as revelation; and the pride of ſubtilizing, among other cauſes of this corruption, has involved in confuſion and obſcurity the inveſtigations of the former, and diſfigured the beautiful ſimplicity of the doctrines of the

the latter. Some men, says our Author, of the present age, have shewn an excessive fondness for abstract speculations, and have made use of them to purposes, that, in the judgment of the wise and the candid, must prove highly detrimental to the credit of philosophy. They have ingeniously spun thin cobwebs of sophistry, which are designed to involve every thing in doubt, and, by this captious and perplexed kind of philosophy, they have meant to assume an imposing air of depth and acuteness, which has deluded many superficial minds. The late Mr. HUME is exhibited by our author as an eminent proficient in this art. 'He was deeply skilled in all the mysteries of it, and is clear from any suspicion of *desiring* to depreciate it:' yet he, himself, has destroyed its credit in effect; 'for he confessed and proved, that the principles which led him to deny the *divine origin* of Christianity, would equally lead him to unhinge the *whole fabric of Nature*, and to controvert the plainest *conclusions of reason and common sense*.' This is, indeed, a rare kind of philosophy! It puts us in mind of those lines of mad *Tom Lee* *,

Let there be no light,—no—not one spark,
But Gods meet Gods, and joustle in the dark.

The second Dissertation in this volume is written by Mr. J. F. LENTZ. This Gentleman considers the question proposed as confined to the New Testament, and he enters on the discussion of it by observing, that two distinct ideas are implied in that of a revelation; one of doctrines revealed, which constitute its contents; and another of the divine origin of these doctrines; or, in the present case, that they were revealed from God by Christ. One he calls the *truth*, the other, the *divinity* of revelation; and observes that, if we deny the latter, we destroy the idea of a revelation, and leave only a system of philosophical truths.

These two ideas ought to be separately considered, as they refer to different objects, which depend on different kinds of evidence. The former relates to metaphysical and moral truths, the latter, to historical facts. The grounds of certainty, with respect to the former, are the same with those of all other philosophical propositions, and must depend on their internal truth, and their not involving contradictory ideas. This evidence, our Author observes, must be sought in the propositions themselves, and in their relation to each other, as it is totally independent on all external circumstances. With regard to the other part of revelation, the evidence is of a different nature: a person who asserts a divine commission, cannot give a more satisfactory proof

* On recollection, we believe poor *Nat.* Lee's name was not *Tom*. We are sorry for it. For once, however, let it stand, '*Mad Tom*.'

of

of its reality, than by performing miracles, which are such extraordinary facts as bear the clearest evidence of an immediate interposition of the Deity. These must afford immediate conviction to his contemporaries, who are witnesses of them; and their faithful and authentic history of these facts, is the only proof that posterity can require.

M. Lentz lays great stress on the internal evidence of Christianity, and thinks that on this the authority of the Gospel, with respect to us, entirely depends; as no miracles can render that true which is in itself false. He says, if the philosopher should be able to prove that the doctrines of Christianity are not internally true, that they are contradictory in themselves, and inconsistent with the dictates of sound reason, and with our natural ideas of God and religion, he might safely conclude that the miracles, urged in support of them, are mere fictions; it being certain that the Deity will never give the sanction of his authority to establish falsehood.

In order to shew that true philosophy does not tend to undermine the internal evidence of Christianity, our Author takes a particular view of what he conceives to be the essential and fundamental doctrines of the Gospel. This survey is preceded by some preparatory observations that deserve attention, the substance of which we shall lay before our readers.

The final cause of a revelation can be no other than the general end proposed by the Deity in all his dealings with mankind. It must be considered as forming a part of his original plan with respect to his rational creatures, and as concurring with all his other dispensations towards this ultimate end, which is their real and final happiness. The proper and only means by which rational and moral beings can attain real felicity, are the knowledge and practice of true religion: the restoration of this is, therefore, the immediate object of revelation: but, with respect to the manner of effecting this, it cannot be expected that revelation should, *at once*, remove all the prejudices and errors of mankind. It is much more rational to suppose, that it would be suited to the weakness of man, in whom every intellectual improvement is slow and gradual. Its instruction must therefore consist in giving a proper direction to the efforts of reason, in removing its uncertainty with respect to the most important points of investigation, and gently conducting it into the path that terminates in truth. In short, it is to man what an intelligent preceptor is to an unexperienced youth. Such, our Author thinks, was the mode of instruction adopted by Christ. His grand object was to promote the virtue and happiness of mankind: this he kept ever in view, and estimated the comparative importance of their errors and prejudices by their influence on it. *Hence he left some* erroneous opinions of less moment to be removed

removed by time and the further reflection of his hearers; others he opposed obliquely and remotely. His doctrines are either clothed in parables, or expressed in simple propositions, without any demonstration, and sometimes in hints intelligible only to the serious and attentive enquirer. In other things he left his audience to their own improvement of his instructions, after having furnished them with matter, on which to exercise their reflections, and given them, as it were, a clue to direct reason in its further researches.

We must carefully distinguish between the revelation itself, and the history of the revelation, both which are transmitted to us in the New Testam[illegible] historical part, a distinction must likewise be made [illegible] facts which are inseparably connected with the re[illegible]thers which do not immediately and necessarily h[illegible]he reason of this is obvious; because cavils [illegible] the latter class are no valid objections to the [illegible]el; whereas a denial of any fact of the former kind [illegible]tion of the divine authority of that revelation which is supported by them.

We must also remember, that the New Testament was written not immediately for our use, but for that of a people whose manners and morals, whose ideas and habits, as well as language, were entirely different from ours. The prejudices and errors which Christ and his apostles had to encounter, were very dissimilar to those which prevail in our times. In order, therefore, to edify their hearers and readers, they addressed them in a manner agreeable to the popular notions of the age and nation, condescended to argue with them upon their own principles, and made use of those expressions and allusions which were most familiar to them. It must likewise be observed, that the writers of the New Testament were Jews, from whom, in addressing their countrymen, it was natural to expect continual references to their ancient religion. Hence there are, in the sacred books, many peculiarities in the manner of expressing and enforcing doctrines, which were especially suitable to the circumstances of that age and nation, but which, not being essential to the doctrines themselves, ought not to be confounded with them. Among these local and temporary circumstances, our Author reckons those expressions and illustrations which are either borrowed from the books of the Old Testament, or founded on the systems of the Jewish doctors. Of this kind, he thinks, are all those passages in which the several parts of the Mosaic ritual are applied to elucidate the advantages derived to mankind by the death of Christ, and those in which the theological terms and language of the Jewish schools are adopted. The history of the demoniacs he considers as a striking instance of the condescension of Christ, in reasoning with this nation upon their own popular notions, and

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ſpeaking to them in their own ſtyle. All theſe peculiarities are merely local, relative, and accidental, and muſt be diſtinguiſhed from the truths revealed, which are permanent and unchangeable. An objection made againſt the manner in which a doctrine is propoſed, or the arguments by which it is enforced, affects not the truth of the doctrine itſelf. The efficacy of an argument, in producing conviction, is relative to the capacity of him to whom it is addreſſed; and a Jew would be more powerfully ſtruck with the application of a paſſage from the Old Teſtament, which he had always been taught to conſider as referring to the Meſſiah, than by the moſt accurate philoſophical reaſoning. Thoſe who are acquainted with the gradual progreſs of the human mind, will not maintain that Chriſt and his Apoſtles could deſign to eſtabliſh their doctrines by arguments ſuited alike to every age and deſcription of men. They acted like able and judicious teachers. Their immediate object was to convince thoſe among whom they lived and taught, in the manner beſt ſuited to their capacities; and thus, by the moſt natural means, to attain the great end of their miſſion, which was the propagation of truth, virtue, and happineſs, among mankind. The laſt previous requiſition made by our Author is, what we cordially approve, that we diſtinguiſh between the doctrines of Chriſtianity and the various theological ſyſtems which have been founded on, or deduced from them.

M. Lentz now proceeds to enquire what are the general and fundamental doctrines revealed in the New Teſtament. Theſe he reduces to a very few heads; and is of opinion, that they conſiſt in declarations concerning the nature and attributes of God, as he is related to his rational creatures, in oppoſition to the national prejudices of the Jews, and to the polytheiſm and idolatrous notions of the Heathens; in poſitive aſſurances of the deſtination of man to final happineſs in a future and eternal ſtate, a happineſs worthy of his rational and moral nature, independent on every external circumſtance and accident; in directions concerning the means of attaining this felicity, by obedience to the divine will, and the practice of religion and virtue; in topics of conſolation under the evils and diſtreſſes of life, derived from the expreſs aſſertion that every event which can befal us, is under the immediate ſuperintendence of the wiſeſt and beſt of Beings, who will make every thing co-operate towards the final happineſs of his ſervants; and, laſtly, in ſuch truths as may conſtitute the moſt affecting and powerful motives to the practice of virtue.

Theſe, he ſays, are the doctrines of which we may with certainty affirm, that they are revealed in the New Teſtament, and conſtitute the foundation of the Goſpel, and indeed of every rational religion: they are, therefore, of univerſal importance, and deſigned

designed for all mankind in every age: they are such as a philosophical enquirer would naturally expect in a divine revelation, with the design of which they perfectly correspond: they are so expressly and repeatedly revealed, as to leave no room for doubt, and so plainly, as to obviate all difficulties; and in these all denominations of Christians, however they may differ in other respects, are perfectly agreed. This last circumstance our Author considers as a decisive argument in their favour, and justly observes, that when a number of learned, wise, and good men, have differed widely from each other concerning the meaning of a proposition, it is a certain proof that it is obscurely and ambiguously, or, at least, indefinitely expressed, and therefore ought not to be numbered among the fundamental doctrines of revelation, or deemed essential to it.

Though we approve of many of the foregoing observations as liberal and judicious (for we will not be answerable for them all), we cannot help thinking, that the view here given of the fundamental doctrines of the Gospel is very defective. We are perfectly convinced that, in a general vindication of Christianity, every doctrine, of which the divine authority is doubted, or the sense disputed among its professors, ought to be left out of the question: but is it therefore necessary to represent it as a mere republication of the religion of nature? In our opinion, the pardon offered to sinners through Christ, his exaltation to universal power, and his appointment as our Mediator, by whom we have access to the Father, are fundamental doctrines of the Gospel; and, as such, deserve to be particularly mentioned; because they are the grand truths which distinguish Christianity from deism. They are doctrines which all denominations of Christians profess to believe, however they may differ concerning some circumstances relative to them; and, though they may be called mysteries in the proper and scriptural sense of this word, yet if we divest them of those absurdities in which they have been involved by human systems, and content ourselves with the plain declarations of the New Testament, they will appear to be consistent with the dictates of sound philosophy, though they were not discoverable by its investigations.

That philosophy has no tendency to undermine the doctrines of revelation, as our Author has here stated them, he argues from their coincidence with the dictates of reason; from their having been, in all ages, the objects of its enquiries; and from their never being disputed by the best and most rational even of the writers against revealed religion. His vindication of the probability of the facts by which the Gospel is authenticated, and of the external evidence attending them, is sensible and judicious, but contains nothing which has not been often said by other writers on this subject.

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The third Diſſertation, which is the performance of M. PETER VERSTAP of Rotterdam, has great merit. The Author introduces his ſubject with a view of the general plan of Providence reſpecting the improvement of mankind in knowledge and morals, and ſhews that, with this, ſuch an interpoſition of the Deity, as the Goſpel aſſerts, is by no means inconſiſtent. Revelation, he obſerves, is to the moral, what experiments are to the natural, philoſopher: it unfolds truths, which mere ſpeculative inveſtigation could not have diſcovered; and confirms thoſe of which he had already entertained a preſumption. By comparing the ſlow progreſs of unaſſiſted reaſon, in the acquiſition of knowledge, with that ſudden improvement in religion and morals which immediately attended the promulgation of Chriſtianity, and this with the ſtate of literature and philoſophy among the Jews, together with the diſadvantageous circumſtances of Chriſt's birth and education, he evinces the abſurdity of aſcribing this aſtoniſhing effect to any other cauſe than a divine revelation.

In his next chapter, M. VERSTAP conſiders the perſpicuity of the Goſpel. After a judicious explanation of the word myſtery, as uſed in Scripture, we meet with the following excellent and uſeful obſervation. It is of importance to diſtinguiſh between thoſe truths which have an immediate tendency to promote the happineſs of mankind, and thoſe ſpeculative points which are the objects of our inſatiable thirſt of knowledge. This diſtinction will enable us to form a juſt idea of the perſpicuity of the New Teſtament, and will convince us that it is as great as could reaſonably be expected in a revelation from God. The moral precepts of the Goſpel are founded in the law of nature, and its poſitive duties are ſimple and eaſy: its doctrines are few, but of the higheſt importance; they are ſo plainly and repeatedly revealed, that their meaning is obvious to the moſt common underſtanding, and their probability apparent on the leaſt reflection, while their certainty muſt depend on the acknowledged divine authority of the revelation in which they are found. Whatever obſcurity there may be, is confined to leſs important points, or rather to ſuch as are merely ſpeculative. The reaſons of particular diſpenſations of Providence are ſometimes ſuppreſſed: the manner in which the Deity acts is generally concealed; and, with reſpect to many things, our curioſity is ſuffered to remain ungratified. This obſcurity, however, is a neceſſary conſequence of our finite nature and imperfect ſtate, and ariſes not from any deficiency in revelation, which, in this, as in every other reſpect, is well ſuited to our capacities, and therefore conſiſtent with divine wiſdom.

It is juſtly obſerved, that, as revelation is entirely dependent on the will of the Supreme Being, and the reſult of his infinite wiſdom,

wisdom, it is impossible that we, who know so little of his nature, should be able to determine, *a priori*, what particular dispensation is most suitable to his attributes and object. The true philosopher, therefore, instead of presuming to prescribe laws to Providence, will humbly acquiesce in the divine arrangements: the grand object of his enquiry will be, whether God has, in fact, granted a revelation; and, in this enquiry, he will be convinced, that all the external evidence of such a fact, which reason can possibly require, can amount to no more than *moral* certainty. Those to whom it was immediately granted, acknowledged its divine autho[illegible]vidence of miracles, which, being an appeal to the [illegible]uded every other demonstration; and their reason[illegible]office than to assign a criterion by which to di[illegible]les from those phenomena which occur in the c[illegible]of nature. But, as an immediate revelation to [illegible]l cannot reasonably be expected, and as miracl[illegible]y repeated, would lose their power to convince, i[illegible]the authority of revelation must, in general, be founded on the credible testimony of others, and that our conviction of its truth must depend on the preponderance of arguments in its favour.

In his chapter *upon Miracles*, M. VERSTAP blames the injudicious zeal of those who ascribe every extraordinary event related in Scripture, to an immediate interposition of the Deity; and observes, that the liberal spirit of Biblical criticism which now prevails, has removed many objections that were inseparable from a more contracted view of the subject. Ignorance and superstition will discover miracles in those passages in which sound criticism can discern only natural events. The peculiar style of the Jewish historians, and the nature of their language, led them to clothe plain facts in metaphorical and allegorical expressions; their national prejudices and contracted knowledge often made them ascribe, to the immediate interposition of Deity, those effects in which a more improved philosophy discerns the intervention of a second cause. For a confirmation of these observations, he refers us to the criticisms of *Niemeyer* and the Abbé *Jerusalem*, who, so far from undermining the authority of revelation, have contributed greatly to establish it on a firmer foundation, by removing the loose ground which did not belong to it. It is not so much the number, as the evident reality of miracles, that deserves our attention; and a true philosopher will not acknowledge an extraordinary interposition of the Deity, except in cases where the effect cannot be produced by the ordinary course of nature.

In the remaining part of this chapter our Author shews, that the miracles recorded in the New Testament, are such as effectually obviate all objections founded in our ignorance of the extent

tent of natural cauſes; and obſerves that a philoſopher who attends to the progreſs of his own mind, and the dictates of experience, will thence be induced to require ſuch miracles as the moſt evident character of the divine origin of a revelation. The bulk of mankind are not to be influenced by the abſtract idea of moral beauty: inattentive to connected argument, and rational demonſtration, they neglected the inſtructions even of a Socrates; yet no ſooner are they convinced that their teacher is honoured with an immediate commiſſion from God, than an implicit belief takes place of their former indifference. But how can their attention be excited, and this conviction produced, except by affecting their ſenſes with extraordinary and palpable proofs? Even to a philoſopher, miracles, though not ſo indiſpenſably requiſite as to others, are yet highly uſeful: though he purſues his reſearches beyond the external appearance of things; though he eſteems truth, wherever he may find it, as ultimately derived from God, and would therefore embrace all thoſe doctrines of the Goſpel, which reaſon teaches, without requiring external evidence to ſupport them; yet, when he is aſſured that his rational part will be raiſed again to life with a new and incorruptible body, and that ſinners, upon ſincere repentance, ſhall be fully juſtified, upon what ground ſhall he build his aſſent to theſe truths? Here reaſon is ſilent; they are founded ſolely in the will of the Supreme Being. But how can he be aſſured that a teacher truly declares this divine will, except the Lord of Nature atteſt the declaration by miracles, when appealed to by the meſſenger whom he has appointed? Or even granting that he could convince himſelf of the certainty of this, and thus needed no external evidence, yet, as a true philoſopher, who ſeeks the happineſs of his fellow-creatures rather than the gratification of ſelfiſh vanity, he will look with holy reverence on thoſe foundations which the hand of Providence has laid, and on which the faith of mankind is built.

The concluding part of this Diſſertation is intended to ſhew, that revelation was not deſigned to rectify the philoſophical errors of mankind, and to vindicate the propriety of its being limited to moral and religious truth. The latter branch of the propoſition, on which this Eſſay is written, is illuſtrated by adducing the examples of ſome of the moſt eminent characters that have adorned the preſent age, who are not leſs diſtinguiſhed by their piety as Chriſtians than by their knowledge as philoſophers.

M. Verstap concludes his piece with a very judicious and impartial view of the cauſes which have given riſe to the prejudice, that philoſophers are the friends of infidelity; and we are ſorry that our limits will not permit us to give a particular account of them.

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The fourth and laſt Diſſertation in this volume, was written by the Rev. M. LAURENTIUS MEYER. It certainly appears to great diſadvantage after the preceding Eſſays, and has the merit of being rather well intended than judiciouſly executed.

ART. II.

Verhandelingen uitgegeeven door de Hollandſche Maatſchappye der Weetenſchappen te Haarlem. Memoirs publiſhed by the Philoſophical Society at Haarlem, Vols. XXIII. and XXIV *. Haarlem. 8vo. 1786 and 1787.

THE chief part of the firſt of theſe two volumes is taken up with a Prize Diſſertation by JACOB OTTEN HUSLEY, Architect, of Amſterdam, concerning the beſt Method of preventing the Encroachment of the Sea on the Dykes of the *Texel* and *Marſdiep*. This is a ſubject which, though of great importance to the Dutch, will not be very intereſting to the generality of our philoſophical Readers; and, to judge of it, a knowledge of local circumſtances is required, which few except the natives of the country have an opportunity of obtaining.

The remaining articles in this volume are the following: *Obſervations on the Phoſphorical Light of Sea-water in the Baltic*, by *Count* GREGORIUS RAZOUMOWSKY. The Count aſcribes this phenomenon to a phoſphorical gas, which is diſengaged by the friction of the waves againſt the ſides of the ſhip.

Account of an inveterate Entero-Epiplo-Hydrocele, by G. TEN HAAFF. The patient was ſixty years of age, and was completely cured in conſequence of an operation. From the circumſtances of the caſe, our ingenious Author has deduced ſome obſervations, which he conceives may be uſeful to young practitioners. The moſt important of theſe is, that when, by reaſon of a preternatural union or adheſion of parts, eſpecially in the bowels, the reduction cannot be effected, it is better to leave ſomething to the efforts of nature, than to ſeparate all ſuch adheſions with the knife, as many patients have fallen victims to officiouſneſs in this reſpect. In the hydrocele, M. TEN HAAFF adviſes the operator to open the *tunica vaginalis* entirely, as a more ſafe and certain method than thoſe recommended by Pott and Sharp.

Account of ſeveral Caſes in which the Polypus Narium was completely cured: by JOH. DE URIES, *Lecturer in Anatomy and Surgery at Leeuwaarden.*

Remarks on an encyſted Tumour on the Patella: by W. VAN LILL, M. D. *at Rotterdam.* This ſwelling, which was of a

* For our Account of preceding Volumes of theſe *Memoirs*, ſee Appendix to our 74th Vol. Art. I.

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prodigious ſize, was the conſequence of a fall, and was cured by an application of *colophonia* and *alcohol vini*, and the internal uſe of mercury.

Account of ſome Elephants Bones diſcovered in the Neighbourhood of Bois-le Duc; *by* F. VERSTER, M. D. with Drawings of them by Profeſſor CAMPER.

Deſcription of the Mermaid of Haarlem: by A. VOSMAER, *Director of the Collection of Natural Hiſtory belonging to* his Serene Highneſs the Prince of Orange.

M. VOSMAER here examines a ſtory, which is related as fact by ſeveral of the oldeſt hiſtorians of Holland. They aſſert, that in the year 1403, after a violent ſtorm, in which the *Zuider Zee* had inundated the adjacent country, ſome milk-women from Edam, while croſſing a lake near that town, called *Purmeer*, diſcovered a woman ſwimming, entirely naked, but diſcoloured with mud and ſlime. After recovering from their ſurpriſe, they rowed up to her, and drew her by force into their boat. She was carried firſt to Edam, and afterward to Haarlem, where ſhe was taught to ſpin; but ſhe always ſhewed an inclination to return to the ſea. In Haarlem ſhe lived ſeveral years, and, when ſhe died, was buried in conſecrated ground, becauſe ſhe had of her own accord ſhewn marks of reverence to a crucifix. She is ſaid to have had a language of her own, which was however unintelligible; nor was ſhe capable of learning the Dutch.

This account is confirmed by two very old paintings, one at Haarlem, and the other in the Admiralty Court at Edam; and by a ſtone ſtatue in the front of one of the gates of the latter city, with an inſcription commemorating the event. By theſe, and ſeveral other evidences here produced, M. VOSMAER conſiders the fact as ſufficiently eſtabliſhed, and imagines that this ſuppoſed mermaid was an idiot, who probably was deaf and dumb, and had fallen into the ſea from ſome ſhip that had been wrecked upon the coaſt. He conjectures alſo that ſhe might have the ſingular property of floating long on the water, which practice might render pleaſing to her. In ſupport of this opinion, he quotes inſtances from ſeveral writers, of perſons endued with this natural levity; and, from one Leegwater, a Dutch writer, gives an account of a man who could remain three quarters of an hour under water, and while there, not only peeled pears and eat them, but alſo played on the hautboy. This ſtory paſſes the utmoſt limits of our faith; but we will not preſume to ſet bounds to that of our neighbours: if it be true, he was certainly entitled to the appellation of an *odd fiſh*.

The firſt Memoir in the twenty-fourth volume is by M. C. BRUNINGS, *Inſpector-general of the Rivers in Holland*, on the following Queſtion propoſed by the Society: *Whether the general principle of hydrometry, that the greateſt depth of* water is always found

found in the narroweſt parts of rivers, be applicable to inlets of the ſea, where the ſtream is occaſioned by tides? This queſtion is anſwered by M. BRUNINGS in the affirmative; and, as it was propoſed with an expreſs reference to that part of the *Ye* which is to the weſtward of Amſterdam, he adviſes that the channel ſhould be confined by a bank, in order to increaſe its depth.

The moſt intereſting philoſophical Memoir in this volume is one written by Dr. DEIMAN, and M. PAETS VAN TROOSTWYK, of Amſterdam. It was rewarded with a gold medal, as an anſwer to the following queſtion: *What is the nature of thoſe different kinds of aeriform fluids, which a* [illegible] *ominated fixable, dephlogiſti-cated, inflammable, nitr* [illegible] *alkaline air? By what properties is each kind diſti* [illegible] *be reſt, and from atmoſpheric air? Have theſe ſev* [illegible] *s ſo much of the ſame nature with atmoſpheric air, t* [illegible] *pperly be conſidered as ſo many kinds of air? How j* [illegible] *re of the atmoſphere be aſcertained from experim.* [illegible] *tions on theſe ſeveral elaſtic fluids?*

The Authors apologize, in their Preface, for their maintaining, in this Memoir, an hypotheſis different from that ſupported in their former Diſſertation, publiſhed in the fifth volume of the Memoirs of the Batavian Society; for an account of which ſee Monthly Review, Vol. lxvii. p. 512. This circumſtance, however, does them honour, as it evinces that truly candid and philoſophical ſpirit which is eſſentially neceſſary to the improvement of ſcience.

They divide their Memoir into three parts, correſponding with the three branches of the queſtion. In the firſt Part, they give a brief account of the production, both natural and artificial, and of the properties of the ſeveral kinds of air; together with a ſummary view of the qualities by which they are diſtinguiſhed from each other, and from atmoſpheric air.

In the ſecond Part they endeavour to prove, that all theſe ſeveral elaſtic fluids are of the ſame nature with atmoſpheric air, and may thus be conſidered as different kinds of air.

In ſupport of this opinion, it is here argued, that theſe elaſtic fluids reſemble air in every external character; and that the particulars in which they differ, ſuch as their degree of acidity, their unfitneſs for reſpiration, and their extinguiſhing fire, are circumſtances merely accidental. But, if theſe permanently elaſtic fluids be eſſentially air, it is natural to enquire whether they are reſident in the bodies from which they are produced; or whether they owe their exiſtence to common air lodged in theſe bodies? Theſe queſtions are both anſwered in the negative; and it is maintained, that theſe ſeveral kinds of factitious air owe their exiſtence entirely to the proceſs by which they are generated. To prove theſe propoſitions, our authors enter upon

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an inveſtigation, both ſynthetical and analytical, of the different elaſtic fluids, in which they find reaſon to adhere to the Stahlian hypotheſis, and to reject that of Lavoiſier.

In their examination of inflammable air, which appears to be conducted with great accuracy and ingenuity, they combat the opinion of Mr. Kirwan, that it is merely phlogiſton; and maintain, that with this a ſalt is combined, which may be either acid or alkaline; and that the difference between the ſeveral kinds of inflammable air may be aſcribed to the different qualities of the ſalt employed in their production.

We are ſorry that the limits of this article will not allow us to enter into the arguments by which our ingenious Authors ſupport their opinion. In anſwer to the objections that are deduced from the experiments of M. la Metherie (who, merely by immerging metals in water, produced inflammable air), they obſerve, that this was the caſe only when river water was uſed, which, if not boiled or diſtilled, always contains a conſiderable quantity of fixed air. That Dr. Prieſtley produced inflammable air from iron and zinc, only by heating them, they ſay, is no objection to their hypotheſis, and they adduce the opinion of Bergman and Scheele, that an acid is a conſtituent part of every metal. They deny that inflammable air is a conſtituent part of water, and maintain that the moiſture obſerved in the receiver (in which a mixture of inflammable and dephlogiſticated air is ignited), is yielded, not only by the decompoſition of inflammable air, but in every proceſs by which dephloſticated air is phlogiſticated. Beſide, from the experiments of Mr. Cavendiſh, it appears that this moiſture is not water, as upon M. Lavoiſier's hypotheſis might be expected; but an acid, which is dulcified in proportion as it is phlogiſticated. To the concluſion drawn by M. Lavoiſier, from the production of inflammable air by tranſmitting water through red-hot iron tubes, they object, that this experiment will not ſucceed when boiled or diſtilled, but only when common water is uſed: to the fixable air contained in this, they aſcribe the calcination of the iron, and the production of the inflammable air, which can in this manner be generated only from zinc and iron; and theſe will yield it without any decompoſition of water, only by being expoſed to heat.

From their examination of the different kinds of air, our ingenious Authors conclude, that of all theſe, as well as of atmoſpheric air, acid is an eſſential part; and that the various characters by which they are ſeverally diſtinguiſhed, are owing to the different combinations and modifications of this principle.

Acids, in order to their exiſtence as ſuch, ſeem to require a certain quantity of phlogiſton; for in proportion as this is either *increaſed or diminiſhed*, they loſe their acidity; nor can they be made

made to aſſume the form of air, except by altering their natural proportion of phlogiſton. To this the production of the marine acid air may appear to ſuggeſt an objection: but the proceſs of generating this air is always accompanied with heat, by which the phlogiſton contained in an acid is concentrated, one part of it being highly phlogiſticated, and the remainder deprived of phlogiſton. This effect of heat in phlogiſticating one part of an acid at the expence of the other, is apparent in the diſtillation of nitre, when a part of the ſpirit riſes with ſmoke, and thus ſeems to be phlogiſticated, while the remainder riſes without any colours.

The addition of a ſmall quantity of phlogiſton will convert an acid into air, which will have all the characters of the acid that conſtituted its baſis.

If, beſide this additional quantity of phlogiſton, an earthy ſubſtance be combined with an acid, it will become fixable air, in which the characters of acidity will be much weaker, and the original acid not diſtinguiſhable.

The characters of acidity may alſo be diminiſhed by phlogiſton alone; for if a larger proportion of this principle be added, the air, thus formed, will ſhew leſs ſigns of acidity; and theſe will become almoſt imperceptible when the acid is ſaturated with phlogiſton; in which caſe inflammable air will be generated.

However, in inflammable air there is ſtill a character of acidity, which will entirely diſappear, if more phlogiſton be added, and the acid be ſuperſaturated with it; hence phlogiſticated air will be produced, in which no ſigns of acidity can be perceived.

Acids alſo loſe their acidity by being deprived of their phlogiſton, and, in this caſe, are converted into dephlogiſticated air, in which no character of acidity can be diſcerned, unleſs it be again combined with phlogiſton, when it quits the form of air, and returns to a fixed ſtate.

What has been obſerved of acids in general, may be applied to the nitrous acid in particular. This, however, unites leſs perfectly with phlogiſton, and hence, when ſaturated with it, becomes not inflammable, but nitrous air, which ſeems to be a medium between acid and inflammable air.

As the nitrous acid is ſaturated with leſs phlogiſton than any other, ſo it is more eaſily ſuperſaturated, and is therefore the moſt fit for the production of dephlogiſticated air.

That the union of phlogiſton with the nitrous, is never ſo perfect as with other acids, our authors think evident, from the ſmall degree of heat required to make it part with its phlogiſton, and from the facility with which nitrous air may be decompoſed.

Theſe

Theſe obſervations on the converſion of acids into air, the Authors think, may be extended in ſome degree to ſalts, whether acid or alkaline. From no alkaline ſalts, except ſuch as contain a large proportion of phlogiſton, can air be produced; and in this the original ſalt may eaſily be diſtinguiſhed; but if a greater proportion of phlogiſton be added to an alkaline ſalt, inflammable air is generated, in which the original ſalt cannot be diſcriminated.

In the third Part of their Memoir, the ingenious philoſophers examine atmoſpheric air, which they maintain to be of a nature ſimilar to the other kinds of air, like them capable of being united with other ſubſtances, and of thus undergoing various modifications. They ſuppoſe it to be compounded of phlogiſticated and dephlogiſticated air, as its conſtituent parts, and are of opinion, that fixable air is only an accidental ingredient, and not eſſential to it. With regard to its dephlogiſticated part, it is difficult to aſcertain the acid of which it is compoſed; becauſe in every proceſs by which common air can be decompoſed, ſome acid muſt be united with it; but from experiments on atmoſpheric air dephlogiſticated by the calcination of metals, and on the dephlogiſticated air produced from vegetables by the heat of the ſun, they conjecture it to be the nitrous acid.

Atmoſpheric, as well as every other kind of air, is found to contain water; but whether this be eſſential to its exiſtence as air, is not eaſy to determine. Yet as we cannot find any acid in a fixed ſtate, which is not united with either earthy or aqueous particles, it is probable that water may be inſeparable from acids; and this may be the reaſon that every kind of air produced from them contains a certain quantity of this fluid.

Thus have we endeavoured to give our Readers a general view of the theory maintained in this Diſſertation, which is ſupported by a ſeries of judicious arguments, and well-contrived experiments.

The remaining papers in this volume are, an Account of the Cure of a Gangrene of the Scrotum, by Dr. ANDREÆ of Harlingen.—A Relation of the Caſe of a Woman who was completely cured of an Entero Epiplomphalus, in which a conſiderable part of the inteſtines protruded through a rupture of the abdomen, by B. FRANKEN, Surgeon in Haarlem.—And an Account of a Diſorder obſerved in the Iſland of Ceylon, reſembling the Plica Polonica, by the Rev. JOHN CASPER METZELAAR.

ART. III.

Relation Abrégée d'un Voyage à la Cime du Mont-Blanc, &c. A ſhort Narrative of a Journey to the Summit of Mont Blanc. By M. de Sauſſure. 8vo. pp. 31. Geneva. 1787.

AMONG the ſtupendous mountains in Savoy, the top of Mont-Blanc was deemed inacceſſible, before Dr. Paccard, a phyſician at Chamouni, made the daring attempt to reach its ſummit, which, attended only by a ſingle guide, he happily accompliſhed in Auguſt 1786.

M. de Sauſſure no ſooner became acquainted with the practicability of the journey, than he reſolved to undertake it. He arrived at Chamouni, ſituated at the foot of the mountain, in the beginning of July 1787, but bad weather prevented him from aſcending until the 1ſt of Auguſt, when he began his expedition, accompanied by a ſervant and eighteen guides, who carried his philoſophical and other apparatus. His ſon was left at the Priory in Chamouni, and was employed in making meteorological obſervations, with which thoſe made on the top of the mountain might be compared.

Although it is ſcarcely ſix miles and three quarters, in a ſtraight line, from the Priory of Chamouni to the top of Mont-Blanc, it requires nevertheleſs eighteen hours to gain the ſummit, owing to the bad roads, the windings, and the great perpendicular height of the mountain. That he might be perfectly at liberty to paſs the night on what part of the mountain he pleaſed, he carried a tent with him, and he and his company ſlept in it, the firſt night, on that eminence which is firſt met with, and which is on the ſouth of the Priory, and about a mile * perpendicularly above the village.

Hitherto the journey was free from danger, or even difficulty, the road being either rocky, or covered with graſs; but thence, upwards, it was either wholly covered with ſnow, or conſiſted of the moſt ſlippery ice.

The ſecond day's journey was attended with many difficulties. The ice valley on the ſide of the hill muſt be paſſed, in order to gain the foot of that chain of rocks bordering on the perpetual ſnows which cover Mont-Blanc. The paſſage through this valley is extremely dangerous, ſince it is interſected with numerous wide, deep, and irregular chaſms, which can only be croſſed by means of bridges naturally formed of ſnow, and theſe often very ſlender, extended as it were over an abyſs. One of the guides had almoſt periſhed here the evening before, as he, with two others, went to reconnoitre the road. They had the pre-

* We have reduced all the French meaſures to the Engliſh ſtandard.

caution

caution to tye themſelves together with a long rope, and he in the middle had the misfortune to have the ſnow-bridge, over a wide and deep chaſm, break under him, ſo that he remained ſuſpended between his two comrades. M. de Sauſſure and his retinue paſſed very near the opening through which this man had fallen, and ſhuddered at the danger in which the poor fellow had been involved. The difficulties they had to encounter in this valley, and the winding road they were obliged to take through it, occaſioned their being three hours in croſſing it, although, in a ſtraight line, its breadth is not above three quarters of a mile.

After having reached the rocks, they mounted, in a ſerpentine direction, to a valley, filled with ſnow, which runs from north to ſouth, to the foot of the higheſt pinnacle. The ſurface of the ſnow in this valley has numerous fiſſures, which penetrate ſo deep, that their bottom is nowhere to be ſeen, although they are of conſiderable breadth. The ſides of theſe fiſſures, where the ſnow is broken perpendicularly, afford an opportunity of obſerving the ſucceſſive horizontal layers of ſnow which are annually formed.

The guides were deſirous of paſſing the night near one of the rocks on the ſide of this valley; but as the loftieſt of them is at leaſt 1400 yards perpendicularly lower than the ſummit of the mountain, M. de Sauſſure was deſirous of aſcending higher; in conſequence of which it would be neceſſary to encamp on the ſnow: but he found it difficult to convince his companions of the practicability of the plan. They imagined that, during the night, an inſupportable cold prevailed in thoſe heights which were eternally covered with ſnow, and they were ſeriouſly afraid of periſhing. By proper encouragements, however, he induced them to proceed; and, at four in the afternoon, they arrived at the ſecond of the three plains of ſnow which they had to paſs. Here they encamped at the height of 3100 yards above the Priory of Chamouni, and 4250 yards above the level of the ſea, which is about 200 yards higher than the Peak of Teneriffe. They did not proceed to the laſt plain, on account of the day having been far advanced; and they were alſo apprehenſive of expoſing themſelves to the *Avalanches* *, which are frequently tumbling from the ſummit of the mountain. They dug a deep hole in the ſnow, ſufficiently wide to contain the whole company, and covered its top with the tent cloth.

In making this encampment, they began to experience the effects of the rarity of the atmoſphere. Robuſt men, to whom ſeven or eight hours walking, or rather climbing, were an ab-

* Snow-balls, that roll down the hills: ſome of them are about 200 feet diameter; being fragments of the ice rocks which break by *their own weight from* the tops of the precipices.

ſolute

ſolute nothing, had ſcarcely raiſed five or ſix ſhovels full of ſnow before they were under the neceſſity of reſting and relieving each other, almoſt inceſſantly. One of them, who had gone back a ſmall diſtance, to fill a caſk with ſome water which he had ſeen in one of the crevices of the ſnow, found himſelf ſo much diſordered in his way, that he returned without the water, and paſſed the night in great pain. M. de Sauſſure, who is ſo much accuſtomed to the air of mountains as to ſay, 'that, in general, I feel myſelf better in ſuch air than in that of the plains,' was exhauſted with the fatigue of making his meteorological obſervations. The principal inconvenience which the thinneſs of the air produces, is an exceſſive thirſt. They had no means of procuring water but by melting the ſnow; and the little ſtove which they had carried with them, afforded but a feeble ſupply for twenty men.

This region of the mountain preſents to the view nothing but ſnow of the pureſt and moſt dazzling whiteneſs, forming a very ſingular contraſt with the ſky, which appears remarkably black. We ſhall let M. de Sauſſure ſpeak for himſelf.

'No living creature is to be ſeen in theſe deſolate regions, nor is the leaſt trace of vegetation to be diſcovered. It is the habitation of cold and ſilence! When I reflected that Dr. Paccard and his guide, Jacques Balmat, who firſt viſited theſe deſarts, arrived here at the decline of the day, without ſhelter, without aſſiſtance, and wholly ignorant where or how they were to paſs the night, without even the certainty that it was poſſible for men to exiſt in the places they had undertaken to viſit, and yet that they were able to purſue their journey with unremitted intrepidity, I could not but admire their ſtrength and courage.

'My guides were ſo firmly prepoſſeſſed with the fear of cold, that they ſhut up every aperture of the tent with the utmoſt exactneſs, ſo that I ſuffered very conſiderably from the heat, and the vitiated air, which had become highly noxious, from the breaths of ſo many people in a ſmall room. I was frequently obliged, in the courſe of the night, to go out of the tent, in order to relieve my breathing. The moon ſhone with the brighteſt ſplendor, in the midſt of a ſky as black as ebony. Jupiter, rayed like the ſun, aroſe from behind the mountain in the eaſt. The light of theſe luminaries was reflected from the white plain, or rather baſon, in which we were ſituated, and, dazzling, eclipſed every ſtar, except thoſe of the firſt and ſecond magnitude.

'At length we compoſed ourſelves to ſleep. We were, however, ſoon awakened by the noiſe of an immenſe maſs of ſnow (*avalanche*), which had fallen down from the top of the mountain, and covered part of the ſlope over which we were to climb the next day.'

As they were obliged to melt a great quantity of ſnow, and prepare many neceſſaries for their farther progreſs in their journey, it was late the next morning before they took their departure. M. de Sauſſure continues his narrative to this effect:

'We

'We began our aſcent to the third and laſt plain, and then turned to the left, in our way to the higheſt rock, which is on the eaſt part of the ſummit. The aſcent is here very ſteep, being about 39 degrees inclined to the horizon, and bounded on each ſide by precipices. The ſurface of the ſnow was ſo hard and ſlippery, that our pioneers were obliged to hew out their footſteps with hatchets. Thus we were two hours in climbing a hill of about 530 yards high. Having arrived at this laſt rock, we turned to the weſtward, and climbed the laſt aſcent, whoſe height is about 300 yards, and its inclination about 28 or 29 degrees. On this peak the atmoſphere is ſo rare, that a man's ſtrength is exhauſted with the leaſt fatigue. When we came near the top, I could not walk fifteen or ſixteen ſteps without ſtopping to take breath; and I frequently perceived myſelf ſo faint, that I was under the neceſſity of ſitting down, from time to time; and in proportion as I recovered my breath, I felt my ſtrength renewed. All my guides experienced ſimilar ſenſations, in proportion to their reſpective conſtitutions. We arrived at the ſummit of Mont-Blanc at 11 o'clock in the forenoon.

'My attention was firſt directed toward Chamouni, where I knew my wife and her two ſiſters were anxiouſly obſerving, with a teleſcope, my motions through theſe airy regions; and it was with the utmoſt delight that I diſcovered a flag, which they had agreed to hoiſt at the moment they ſhould perceive that I had gained the top of the mountain. It convinced me that their apprehenſions for my ſafety were removed.

'I now enjoyed the grand ſpectacle which was under my eyes. A thin vapour, ſuſpended in the inferior regions of the air, deprived me of the diſtinct view of the loweſt and moſt remote objects, ſuch as the plains of France and Lombardy; but I did not ſo much regret this loſs, ſince I ſaw, with remarkable clearneſs, what I principally wiſhed to ſee, viz. the aſſemblage of thoſe high ridges, with the true form and ſituations of which I had long been deſirous of becoming thoroughly acquainted. I could ſcarce believe my eyes. I thought myſelf in a dream when I ſaw, below my feet, ſo many majeſtic peaks, eſpecially the Needles, the Midi, Argentière, and Géant, whoſe baſes had proved ſo difficult and dangerous of acceſs. I obtained a perfect knowledge of their proportion to, and connection with, each other; of their form and ſtructure; and a ſingle view removed more doubts, and afforded more information, than whole years of ſtudy.

'While I was thus employed, my guides pitched my tent, and were fixing the apparatus for the experiments I had propoſed to make on boiling water; but when I came to diſpoſe my inſtruments for that purpoſe, I was obliged, almoſt at every inſtant, to deſiſt from my labours, and turn all my thoughts to the means of reſpiration. When it is conſidered, that the mercury in the barometer was no higher than 16 inches and a line (17.145 inches Engliſh), and that this air had conſequently little more than half the denſity of that on the plains, the breathing muſt neceſſarily be increaſed, in order to cauſe, in a given time, the paſſage of a ſufficient quantity of air through the lungs. The frequency of reſpiration increaſed the circulation of *the blood, more eſpecially* as the arteries on the ſurface of the body had

had not the preſſure they were uſually accuſtomed to. We were all in a feveriſh ſtate, as will be ſeen in the ſequel.

'While I remained perfectly ſtill, I experienced but little uneaſineſs more than a ſlight oppreſſion about my heart; but, on the ſmalleſt bodily exertion, or when I fixed my attention on any object for ſome moments together, and particularly when I preſſed my cheſt in the act of ſtooping, I was obliged to reſt and pant for two or three minutes. My guides were in a ſimilar condition. We had no appetite; and our proviſions, which were all frozen, were not well calculated to excite it: nor had we any inclination for wine or brandy, which increaſed our indiſpoſition, moſt probably by accelerating the circulation of the blood.

'Nothing but freſh w ; and much time and trouble were neceſſary to procu s we could have no other than melted ſnow.

'I remained on the paſt three; and though I did not loſe a ſingle mon ible to make all thoſe experiments, in four hours a h I have frequently done in leſs than three on the l er I made, with great exactneſs, thoſe which were moſt eſſential.

'We returned much eaſier than I could have expected, ſince, in deſcending, we did not experience any bad effects from the compreſſion of the thorax; our reſpiration was not impeded, and we were not under the neceſſity of reſting, in order to recover our breath and ſtrength. The road down to the firſt plain was, nevertheleſs, by no means agreeable, on account of the great declivity; and the ſun, ſhining ſo bright on the tops of the precipices below us, made ſo dazzling an appearance, that it required a good head to avoid growing giddy from the proſpect. We pitched our tent again on the ſnow, though we were more than four hundred yards below our laſt night's encampment. I was here convinced that it was the rarity of the air, and not the fatigue of the journey, that had incommoded us on the ſummit of the mountain, otherwiſe we ſhould not have found ourſelves ſo well, and ſo able to attack our ſupper with a good appetite. I could now alſo make my meteorological obſervations without any inconvenience. I am perſuaded that the indiſpoſition, in conſequence of the rarity of the atmoſphere, is different in different people. For my own part, I felt no inconvenience at the height of 4000 yards, or nearly two miles and a quarter; but I began to be much affected when I was higher in the atmoſphere.

'The next day we found that the ice-valley which we had paſſed on our firſt day's journey, had undergone a conſiderable change, from the heat of the two preceding days, and that it was much more difficult to paſs than it had been in our aſcent. We were obliged to go down a declivity of ſnow, of no leſs than 50 degrees of inclination, in order to avoid a chaſm which had happened during our expedition. We at length got down as low as the firſt eminence on the ice, about half after nine, and were perfectly happy to find ourſelves on a foundation which we were ſure would not give way under our feet.'

M. de Sauſſure concludes this part of his account by informing us, that he and his party returned to the Priory by dinner-time,—all ſafe and well.

The

The meteorological obſervations follow the hiſtory of the journey: they are abridged, but the Author promiſes a full and circumſtantial explanation of them in the 3d volume of his Travels.

From the preſent narrative we learn, that the ſummit of the mountain is a ridge, nearly horizontal, lying eaſt and weſt: the ſlope, at each extremity, is inclined from 28 to 30 degrees, the ſouth ſide between 15 and 20, and the north about 45 or 50. This ridge is ſo narrow, as ſcarcely to allow two people to walk abreaſt, eſpecially at the weſt end, where it reſembles the roof of a houſe. It is wholly covered with ſnow; nor is any bare rock to be ſeen within 150 yards of the top. The ſurface of the ſnow is ſcaly, and, in ſome places, covered with an icy cruſt, under which the ſnow is dufty, and without conſiſtence. The higheſt rocks are all Granites; thoſe on the eaſt ſide are mixed with Steatites; thoſe on the ſouth and the weſt contain a large quantity of Schoerl, and a little *lapis corneus*. Some of them, eſpecially thoſe on the eaſt, which are about 150 yards below the ſummit, ſeem to have been lately ſhivered with lightning.

M. de Sauſſure ſaw no animals on the mountain, except two butterflies, which he ſuppoſes muſt have been driven thither by the wind. Lichens are the only vegetables which are found on the more elevated parts of theſe mountains: the *Silene acaulis*, which grows in great quantities on the lower parts, diſappears at the height of about two miles above the level of the ſea.

The obſervations of our philoſophical adventurer on the barometer, are few: we hope, however, that thoſe which he made on Mont-Blanc, and the correſponding ones made at Chamouni, and Geneva, will be fully related in his Travels. The labours of many philoſophers, for theſe laſt hundred years, have been directed toward a method of meaſuring the height of mountains by barometrical obſervations. Dr. Halley, in the Philoſophical Tranſactions of the Royal Society, has ſhewn that the height of the mercurial column is always proportional to the denſity of the air, and that the logarithms of the denſity are reciprocally as the diſtances from the ſurface of the earth. This doctrine ſuppoſed the denſity to be as the compreſſion, and that the atmoſphere was of an equal heat at every height. M. Caſſini, and his aſſociates, when they were employed in meaſuring the meridian through France, found this theory not conſiſtent with experiments. The ſubject engaged the attention of many philoſophers, who have ſince attempted to form a theory that ſhould correſpond with obſervations. M. de Luc has ſucceeded better than any of his predeceſſors in the inveſtigation and ſolution of the problem; and has given an excellent rule for determining the height of a mountain, from four obſervations, viz. one of *the barometer*, and one of the thermometer, at the bottom, and one

one of each at the top, of the hill. By the experiments at Schehallien, the mountain attracted a plummet. Will not a mountain, therefore, attract the air? And will not the air round the top of a mountain, three miles high, be more denſe than the air would be at the ſame height above a plain? If this be the caſe, and there is every reaſon to think that it is, then M. de Luc's rules will not be general. We formerly * approved of theſe rules, and we do not even now ſee any reaſon for diſapproving them when they are confined to meaſure heights, independent of huge maſſes of mountains; but the Schehallien experiments induce us to ſuſpect, that the quantity of matter in mountains muſt affect the denſity of the air in their neighbourhood. M. de Sauſſure has given us the height of the barometer on the top of Mont-Blanc. Auguſt 3. at noon, 16 inches, 0 lines, and $\frac{44}{100}$ of a line, French meaſure; (i.e. 16.181 Engliſh); and Reaumur's thermometer was 2.3 below the freezing point. M. Sennebier, at the ſame time, obſerved (at Geneva) the barometer 27 2 $\frac{204}{1000}$ (29.020 inches Engliſh); and the thermometer 22.6 above freezing. From theſe data he makes the height of Mont-Blanc 2218 toiſes, or 14180 Engliſh feet (about $2\frac{1}{2}$ miles) according to M. de Luc's rule; and 2272 toiſes, or 14525 Engliſh feet, according to M. Trembley's. To theſe heights 13 toiſes, or 83 feet, the height of M. Sennebier's room above the Lake of Geneva, muſt be added, to give the height of the mountain above the level of the lake 14263 feet, according to M. de Luc, and 14608 feet, according to M Trembley. Sir George Shuckburgh made the height of Mont-Blanc, by trigonometrical meaſurement, 14429 feet above the lake, which is almoſt the mean between the other two. The reſult of the obſervations made at Chamouni, contemporary with thoſe on Mont-Blanc, agrees ſtill nearer with Sir George's meaſurement. The general mean reſult makes the ſummit of Mont-Blanc 2450 toiſes, 15673 Engliſh feet, or three miles nearly, above the level of the ſea.

The hygrometrical obſervations ſhewed the air on Mont-Blanc to be extremely dry. The reſults of theſe experiments are ſuſpicious; and from the ſhort account given of them in the work before us, we muſt ſuſpend our opinion about them till we ſee them farther illuſtrated. They ſeem contrary to that excellent ſyſtem of meteorology † lately publiſhed by M. de Luc, whoſe arguments require to be refuted before we can aſſent to M. de Sauſſure's aſſertion, when he ſays, 'I ſhall ſhortly make it appear, that M. de Luc's objections to this method [that uſed by

* See Monthly Rev. vol. xlviii. p. 576.; vol. xlix. p. 579.; and vol. l. p. 567.

† See Reviews for April and Auguſt laſt.

M. de

M. de Sauſſure] of obtaining the meaſure of extreme humidity, are ill founded, and that his new hygrometer is a faulty and fallacious inſtrument.'

M. de Sauſſure found by his electrometer, that the electricity of the air on the ſummit of the mountain was poſitive.

Water boiled at 68.993 degrees of a thermometer, which riſes to 80 with the barometer 27 French inches high.

The wind was north and extremely piercing on the ſummit; but, ſouthward of the ridge, the temperature of the air was agreeable.

The experiments with lime water, and with the cauſtic alkali, ſhew that the air was mixed with atmoſpheric acid, or fixed air.

The quickneſs of the pulſe, after remaining four hours on the ſummit, was, in one of the guides, 98; in the ſervant, 112; and in M. de S. himſelf, 100 in a minute. At Chamouni they were 49, 60, and 72, reſpectively. The effect of the rarefied air on the human body, is little noticed by M. de Sauſſure among his other obſervations. The internal air would moſt probably ſwell the body univerſally. This circumſtance is not mentioned. The quickneſs and difficulty of breathing, muſt be attributed to the dilatation of the air contained in the cavity of the thorax, between the lungs and the pleura: this dilated air, the external compreſſion being nearly half, would preſs the lungs together, and alſo impede the action of the diaphragm, and other muſcles of reſpiration: it would alſo preſs the heart, and a greater exertion would conſequently be required in that viſcus to expel the blood; whence the increaſed quickneſs of the pulſe. No mention is made of its fulneſs or ſtrength.

From the foregoing account, M. de Sauſſure ſeems to have made few diſcoveries. The narrative of the journey is entertaining; and though the difficulties and dangers attending it would diſſuade many people from viſiting thoſe dreary regions, yet our philoſopher promiſes to reaſcend the mountain, and favour the public with farther obſervations in that elevated ſituation. We wiſh him ſucceſs in his labours, and hope that he will, after his ſecond journey, be able to relate, in a more ſatisfactory manner, the various phenomena which his limited time on the ſummit of Mont-Blanc prevented him from attending to, in the manner he wiſhed.

As Mont-Blanc is conſpicuous at a vaſt diſtance, we ſhould recommend it to philoſophers who go thither, to make ſeveral aſtronomical and geographical obſervations, eſpecially to aſcertain its latitude and longitude—to find the refraction of the atmoſphere—to take the angles ſubtended by different remarkable objects, and the angles which thoſe objects make with the meridian—*to meaſure the length* of a pendulum—and many more, *which muſt preſent themſelves* to a diligent obſerver.

ART.

Art. IV.

Ger. Nicolai Heerkens Groningani Aves Friſicæ; i. e. The Birds of Frieſland, by Ger. Nic. Heerkens. of Groningen. 8vo. pp. 298. Rotterdam. 1787.

M. HEERKENS here deſcribes, in Latin verſe, ten different birds, *viz.* the lark, the croſs-bill, the magpye, the ſwallow, the gooſe, the creſted wren, the quail, the ſtarling, the thruſh, and the black-bird.

The Author informs us, in his preface, that his ſituation in the country afforded him ample opportunities of obſerving ſeveral of the indigenous birds, and his love of the Muſes induced him to record his obſervations in Latin poetry. He appears to have read Ovid with attention, to have ſeen the beauties of that poet in a proper light, and, in many inſtances, to have happily imitated his juſtly admired bard. The following extract is part of the introduction to his poem on the lark:

'Prima avium noſtris dicetur alauda libellis,
Omen felici nomine quod det avis,
Quodque licet multum de frigore, deque malignis
Aucupibus tulerit, mox tamen aſtra petit.
Prima avium ſimulac de frigore bruma remiſit;
Sol ſimulac piſcis tangit, alauda canit.
Nec placet ulla magis, quam quæ ſuper æthera ſummum
Vecta canens, hiemem præteriiſſe monet.
Suſpicit ad primas, quas audit ab æthere voces,
Ac ceciniſſe domi narrat arator avem.
Eſtque dies anni pro tempore lucida, cantu
Quam recreat, pluvio non ſubit aſtra die.
Unica tam recto contendit in æthera gyro,
Unica dulce, volans, inter et aſtra, canit.
Singula quæque dies, non ſolo ut teſte refertur,
Septena volucrem ducit in aſtra vice.
Temporaque obſervat, Sicula meſſoribus ora
Ceſſandi tempus voce ſilente dabat.
Poſtque dies medios audita meſſor alauda
Ad falcem rediit & grave ruris opus.'

The Author proceeds to deſcribe their marriage ceremonies, the manner of building their neſts, the tutelage and education of their young, &c.

In ſome parts of his poems, M. Heerkens enters largely into ſubjects which have been much controverted among naturaliſts. He ſpeaks in poſitive terms of the torpid ſtate of certain birds during the winter. Of the ſwallow he ſays:

'Conditur ante hiemem, ſemeſtri obnoxia ſomno,
Conditur, et variis condita viſa locis.
Eſt, ubi ſe ſcopulis per frigora ſopit, et antris,
Eſt, ubi ſtructuris ruderibuſque latet.
Connexas quandoque vides, roſtra indita roſtris,
Eſt quoque ſola, ſuo quæ jacet orba viro,

Res eſt mira, latet gelidis quandoque ſub undis,
Ut prope cognatam piſcibus eſſe putes.'

After reciting many inſtances, and producing in his notes ſeveral authorities of ſwallows having been found in a torpid ſtate, he thus deſcribes their aſcent out of the waters:

' Pars quaſi mentis inops, ſopitaque litore ſtabat,
Captabatque auras, piſcis ut exul aquis.
Scabere pars alas, pars altera pene refecta,
Roſtello ſocios viſa juvare ſenes.
Tandem ubi multa dies recreaverat omnibus alas,
Omnis in æthereas ſparſa caterva vias.'

In his *Notes* to this poem, he enumerates ſeveral obſervations on the periods of the ſwallows' firſt appearance in Spring, and of their diſappearance in Autumn, in different countries.

Among other curious circumſtances which this Author introduces into his notes, is a long diſquiſition concerning the antiquity of gooſe-quills for writing-pens. He thinks that a manuſcript of Virgil, in the Medicean library, ſuppoſed to have been written a little after the time of Honorius, was written with a quill. The arguments which he brings in ſupport of his opinion are taken from the form and the unequal thickneſs of different parts of the letters. Much conjecture ſupplies the place of proof. The ſubject may perhaps be reſumed by ſome of our Engliſh antiquaries. The Engliſh *pen*, the German *feder*, or *ſchreib-feder*, the Daniſh *penn*, the Swediſh *penna*, the French *plume*, the Italian *penna*, evidently denote that the inſtrument was formed of a quill. The Roman *calamus* was, doubtleſs, originally made of a reed:—but we ſhall leave the enquiry for thoſe who have more leiſure than we can at preſent afford to this ſubject.

The naturaliſt will find many facts relative to the birds here deſcribed by M. Heerkens, that have not been recorded by former writers. His obſervations ſeem to have been made with judgment. He has elucidated many particulars concerning the œconomy of the birds which he deſcribes; and he promiſes a continuation of his agreeable work.

ART. V.

Eſſai ſur les Etabliſſemens, &c. *i. e.* An Eſſay on Hoſpital Eſtabliſhments, ſhewing how they may, at the leaſt Expence, be made ſubſervient to the Relief of the Sick, and advantageous to Mankind. By M. Dulaurens, Senior Phyſician to the Army and Navy. 8vo. pp. 158. Paris. 1787.

HOSPITALS, though originally intended to afford aſſiſtance to the ſick, have alſo been eminently uſeful as forming medical ſchools; and the practice of phyſic has, by their means, been greatly improved in many parts of Europe.

As these institutions may be calculated to serve two such useful purposes at the same time, M. Dulaurens has judiciously thought that he could not employ himself better than in considering the state of hospitals in France, examining their defects, proposing amendments, and sketching out such plans of establishments as would, at the least expence, and in an effectual manner, render them subservient to the relief of sick individuals; and, by improving medical practice, be of great benefit to mankind in general.

In his introductory chapter, the Author enlarges on the necessity for hospitals, and the great utility accruing from them, both to the state and to individuals. Here we meet with many common ideas, which must necessarily occur to writers on such a subject.

M. Dulaurens describes what situation is the most eligible for the building; and having determined this material point, he proceeds to describe the building itself, the arrangement of the wards, the dispositions of the beds, and other particulars relative to the house. Most of his directions seem judicious; some of them, however, may be controvertible; at least they are confined to the place. The hospital at Rochefort is given as a model, yet we do not think it the most perfect. It is certainly preferable to either the *Hotel-Dieu*, or *la Charité* at Paris; but we are of opinion that a minute inspection, and attentive observation of some of our English hospitals, would have enabled M. Dulaurens to have made many useful additions to the Rochefort hospital; which, nevertheless, appears, from the description here given, to be much superior to any other in France.

With respect to the government of the hospital, the Author's remarks are such as evidently shew that he has carefully attended to the subject. His plan, however, can only be adopted, in its full extent, in particular places. The *Sœurs de Charité* are an advantage not common to all countries, and without their assistance the expences of the hospitals in France would be much greater than they are at present.

M. Dulaurens then treats of the practice in hospitals, and shews how hospitals may become the best schools of physic. He is just in his censures on the usual mode of conducting the practice in the French hospitals; and gives many excellent directions for facilitating the labours of the attending physicians. While the Author is engaged in this part of his work, he takes frequent opportunities of blaming the present medical schools in France. Montpelier is extremely censured, and, according to the description which M. Dulaurens gives of the lectures in that university, not without cause; but we believe that he exaggerates the abuses with which he charges Montpelier. He says, 'the pupils are not constrained to attend any of the lectures

lectures;' which he thinks in the higheſt degree blameable. The caſe is the ſame in all univerſities. If the ſtudents do not voluntarily attend the lectures, and apply themſelves to private ſtudies, they will forfeit the eſteem of the profeſſors, and, what is of more conſequence, be refuſed their degrees. It is left wholly, and very reaſonably, to the ſtudent, to become an adept in the ſcience, or to be illiterate. Where the profeſſors ſee a young man eager in the purſuit of knowledge, they will afford him every aſſiſtance in their power; where they ſee him indolent, they juſtly think every conſtrained application to ſtudy will but increaſe his diſlike to it, and be not only unattended with ſucceſs, but hurtful to ſcience; which can never flouriſh to its full extent, except in the utmoſt freedom.

While we thus defend the practice of the univerſities, we muſt, nevertheleſs, beſtow our praiſe on M. Dulaurens's judicious plan of medical education, as propoſed in the work before us. His ſcheme, if duly followed, promiſes to be productive of the moſt ſalutary effects; and though more peculiarly calculated for the meridian of France, may, with the requiſite alterations, be adapted to other countries where medical education is improperly conducted.

ART. VI.

Eſſai ſur l'Education Intellectuelle, &c. An Eſſay on Intellectual Education, with the Plan of a new Science. By Alexander Cæſar Chavannes, Profeſſor in the Academy of Lauſanne. 8vo. pp. 261. Lauſanne. 1787.

THIS work contains many obſervations which diſcover a conſiderable reach of thought, and extent of knowledge. It forms but a ſmall portion of a much larger work, which M. Chavannes poſſeſſes in manuſcript, and which he thinks might be comprized in 15 volumes, 8vo, containing each from 3 to 400 pages. In the preſent ſketch of his vaſt undertaking, the Author proves, that our knowledge, our languages, and all human inſtitutions, are originally derived from nature; and he explains the method uſually purſued in drawing from this common ſource. The third chapter treats of the diſtribution of human knowledge into different ſciences, and of the ſynthetic method of teaching them.

M. Chavannes, in his fourth chapter, proves the inſufficiency of the *Syntheſis* for the inſtruction of youth; and the following chapters are employed in pointing out the means of ſupplying this defect. Theſe are, 1. The ſtudy of antiquity, and of the primitive ſources of human knowledge and human inſtitutions. 2. The ſtudy of different languages, and of *the theory of language* in general. 3. The introduction and

ſtudy of a new ſcience, called Anthropology, or the general ſcience of man. This ſcience the Author divides into different branches. 1. *Anthropology*, properly ſo called, conſiders man as a ſpecies glorioufly diſtinguiſhed above all others. 2. *Ethnology* reſpects man as divided into different communities or nations, occupied in providing for their wants, and in gratifying their taſtes. 3. *Noology* and *Boulology*, which regard man as an intelligent and moral agent. 4. *Gloſſology* conſiders him as endowed with ſpeech, and explains whatſoever regards language. 5. *Mythology* explains the errors and extravagances of his religious opinions.

Such are the contents of the firſt part of this performance. In the ſecond, M. Chavannes having explained the abſurdity of the preſent mode of education, proceeds to the eſtabliſhing of principles for a new method, more eaſy, expeditious, and uſeful.

'The mind,' he obſerves, 'is, like the body, ſo conſtituted, as to increaſe in force by degrees; and the ſame means ought therefore to be employed for our intellectual, that are uſed for our phyſical improvement. To the latter, three circumſtances are deemed neceſſary. 1. Nouriſhment, ſalutary, and proportional to our conſtitution and preſent degree of ſtrength. 2. Moderate exerciſe, which, inſtead of exhauſting, increaſes both our ſtrength and activity. 3. The habit of performing, with eaſe and promptitude, different movements neceſſary to the purpoſes of life, without diſtortion, and without danger.' From the application of theſe principles the Author infers, that in the education of children, we ought to teach them facts rather than inferences, and 'employ them about ſenſible and particular ideas, before we preſent them with thoſe that are general and abſtract. A ſecond rule, not leſs important, is, that we ought never to teach them what they are not qualified to learn; nor make them pronounce words of which they are not in a ſituation to comprehend the meaning; nor advance their knowledge in language but in proportion to the progreſs of their knowledge in things. Hence it follows, that their firſt education ought to be entirely confined to their mother-tongue.'

In illuſtrating theſe rules, M. Chavannes obſerves, 'that as ſoon as children begin to diſtinguiſh objects, and to articulate ſounds, they ought to be ſhewn the objects moſt capable of intereſting them, and to be left at full liberty with regard to the ſound by which they expreſs theſe objects, as well as their ſenſations and deſires: as yet Nature is their beſt guide, and muſt direct their fancy in the choice of ſigns; but when they have advanced to ſome degree of familiarity with language, and become capable of underſtanding and imitating the diſcourſe of others, it is time to ſubſtitute, inſtead of their infantine dialect, the words of their mother-tongue, and to beſtow much pains in

teaching them to pronounce it properly. They will ſcarcely be able to expreſs themſelves intelligibly, and to extend their vocabulary to all that belongs to common life, before the age of ſix or ſeven, which is the proper time for beginning to read. When we reflect on the various combinations neceſſary for the formation of ſpeech, and conſider the difficulties attending our progreſs in this art, it ſeems extraordinary that children ſhould acquire it in ſo ſhort a time. But our ſurprize ceaſes when we reflect, that in this firſt and moſt neceſſary art, nature is their principal guide; and that whatever is done naturally is done eaſily, how complicated ſoever it may be, eſpecially when the neceſſity of doing it is urgent and palpable. It is quite otherwiſe with the art of reading, of which children perceive not the neceſſity, though they feel moſt ſenſibly its irkſomeneſs and its difficulties. Yet theſe difficulties proceed from two cauſes, which might eaſily be removed: the firſt, that children are taught to read, before they can ſpeak with any propriety, and have familiarized themſelves with the words neceſſary in common life; the ſecond, that in teaching them this art, we employ a multitude of operations, not more tedious than uſeleſs, and exerciſe them on a number of words which they do not comprehend, and which, perhaps, they may never have occaſion to uſe. But let this method be reverſed; let them be firſt taught to ſpeak diſtinctly, and let ſuch books only be put into their hands as they can readily underſtand, and it will be found that they will learn reading without averſion, without trouble, and with little waſte of time.'

We cannot follow M. Chavannes through the long detail into which he enters concerning the different branches of education. He appears to be well acquainted with the authors on this ſubject, both ancient and modern. In many particulars his opinions nearly coincide with thoſe of his countryman Rouſſeau *, whoſe ſyſtem, often ſingular, ſometimes extravagant, yet for the moſt part founded on ſome principles of truth, M. Chavannes ſeems to have reduced to what is reaſonable and practicable.

ART. VII.

Le Revoluzioni del Teatro Muſicale Italiano. Revolutions of the Italian Opera, or muſical Drama, from its Invention to the preſent Times. By STEFANO ARTEAGA. 2d Edit. 3 Vols. 8vo. Rome. 1785.

THE firſt edition of this work was publiſhed at Bologna, 1783, in one volume; but it is now ſo changed and aug-

* The Swiſs do not acknowledge the Geneveſe for their countrymen; but they appear in that light to ſtrangers, who have not leiſure to attend to minute provincial diſtinctions.

mented, as to have the appearance of a new production. Beſide additions to former chapters, the Author has now ſwelled his work with ſeven entire new and long chapters, concerning the moſt eſſential parts of his ſubject.

As this is an elaborate performance, written with ſpirit and enthuſiaſm, and has been much read in Italy, we ſhall, at ſome future time, preſent our muſical Readers with the reſult of a deliberate examination of the Author's principles, and the abilities he has manifeſted in ſupport of them. At preſent, we can only exhibit a table of the contents of each chapter of the ſeveral volumes; by which it will appear, that the ſubjects diſcuſſed are curious, and well ſelected.

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love.

love. His defects. Whether he has brought the musical drama to the utmost perfection possible. Chap. XII. Present decline of the Italian opera. Its general cause. Parallel between the music of the ancients and moderns. Reasons for the perfection of the ancient, and intrinsic inconvenience of our musical system. Chap. XIII. Particular causes of the present degeneracy of the opera. First cause. Want of philosophy in composers. Defects in their compositions. Reflections on the modern use of instrumental music. Examination of recitative, and air.

VOL. III.

Chap. XIV. Second cause of degeneracy. Vanity and ignorance of singers. Analysis of modern melody. Reflections on popular judgment, and the variety of musical taste. Chap. XV. Third cause. The almost total ruin of lyric poetry. Character of the most celebrated dramatic lyric poets since Metastasio. State of the comic opera. Chap. XVI. Discussion of pantomime dancing, in application to the theatre. Whether it should be retained or banished from the opera. Chap. XVII. and last. Attempts at reforming the musical drama. Translation of a letter to the Comte de Caylus by the Abbé Arnaud, in 1754, on the subject of dramatic music. Reply to a criticism on this work, inserted in the *Encyclopedie-Journal of Bologna.*

Such are the contents of these volumes; in which, though there are many admirable reflections, yet, as they are written with the spirit and prejudices of a man of letters, who understands and feels the beauties of poetry more than those of music; and as the Author's historical information is sometimes defective and erroneous, the work seems to furnish frequent and interesting opportunities for discussion, and musical criticism.

ART. VIII.

Collection des meilleurs Ouvrages Français, composés par des Femmes; i. e. The Works of celebrated Frenchwomen: Selected by Mademoiselle de Keralio. 8vo. 3 vols. Paris, 1786.

THIS Work may be considered as a repository for the female literature of France. It is to be comprised in 36 volumes, of which three only are published. These contain the lives of *Heloise*, of *Christina of Pisano* *, and of *Marguerite de Valois*, Queen of Navarre; together with their letters, histories,

* This Lady was born in the fourteenth century. Toward the close of it she became a writer, and composed several visions and allegories. They who are acquainted with the writings of *Bunyan*, may form a tolerable idea of her manner. Sometimes, however, she is much superior to him. *Heloise* and *Marguerite de Valois* are sufficiently known.

and poems *. Extracts from the writings of other learned Ladies are next intended to be given; after which it is purpoſed to print the entire productions of Mademoiſelle de Montpenſier, Madame de Villars, Madame de Sevigné, Madame and Mademoiſelle Deſhoulieres, &c. &c. &c.

Mademoiſelle de Keralio confines herſelf almoſt wholly to the literary hiſtory of Frenchwomen. She has given a ſhort narrative of the moſt conſiderable among them, with ſpecimens of their ſeveral works. Many of theſe ſpecimens are taken from MSS. in the library of the King of France, and are valuable not only on account of their antiquity, but, frequently, from their intrinſic merit. She very ſenſibly obſerves in her preface, and by way of apology for the preſent publication, that though the hiſtory of French literature has been given by ſeveral able writers †, it is yet much too voluminous for the generality of readers, and particularly women; many of whom, for whatever reaſon, conſider books as calculated rather for amuſement than for ſtudy, and who, conſequently, ſeldom enter on the perusal of the larger and more elaborate works. She farther remarks with reſpect to the preſent undertaking, that it has been engaged in, not only for the uſe of the before-mentioned perſons, but from a deſire of perpetuating the names of the ſeveral Frenchwomen who have *dipped themſelves in ink*, and whoſe productions, ſhe thinks, will ſhew to what an eminence the ſex is capable of attaining, when they devote themſelves to the noblest of all purſuits, 'the culture and improvement of the mind.'

It is now acknowledged (ſays ſhe, with becoming enthuſiaſm) that ſtudy is no way incompatible with the female character, but that, on the contrary, it awakens the livelieſt emotions, and fixes the happieſt propenſities in the breaſt: that it inclines the woman of ſenſibility to a love of ſolitude and retirement, the ſtate, according to our Authoreſs, which is immediate and proper to her ſex: and that even to thoſe who are engaged in the active commerce of the world, a knowledge of books, provided they make not a particular diſplay of it, will render them, however powerful their charms, additionally amiable in the eyes of all men; in fine, that it will give to them that modeſty, and agree-

* To theſe are added ſome poetical pieces of Francis the Firſt, King of France. They are ſelected more for the purpoſe of ſhewing the ſtate of literature among the French, in the ſixteenth century, than for any particular excellence in point of writing: though it muſt, at the ſame time, be acknowledged, that many of them breathe a tenderneſs and delicacy of expreſſion which could ſcarcely be expected in a warlike King, and in an age in which the progreſs to civilization and refinement was but ſlow.

† Of which number are Bayle, Niceron, Chauffepié, *Felibien*, &c. &c. to whom Mad^lle de K. acknowledges her obligations.

Abbeville

ableneſs of behaviour, without which beauty is merely as 'painted clay.'

Such are our Authoreſs's ſentiments reſpecting the qualities which ſhe wiſhes to ſee predominant in her ſex. Milton, in his immortal work, has ſaid,

"Nothing lovelier can be found
In woman, than to ſtudy houſehold good."

But the Ladies of the preſent day are of a different opinion. They are eager to eſtabliſh their power in the world of letters, though not to rule in it with abſolute ſway. While, however, to a fondneſs for literature, they unite the domeſtic virtues which are ſo peculiarly graceful in the ſex; ſuch virtues, in ſhort, as are diſcoverable in the ingenious writer * whoſe production is now before us, we will willingly allow them all they can demand:—May they be diſtinguiſhed according to their wiſhes! In a word, may knowledge and virtue contend for empire in them. Thus ſhall they live reſpected, admired, and beloved by all!

The hiſtory of the progreſs of letters in France, from their origin until the ſixteenth century, and which makes a conſiderable part of the preſent work, is at once both curious and intereſting. To trace the developements and unfoldings of the human mind,—the gradual advances of a people from a ſtate of barbariſm to that of (comparatively ſpeaking) elegance and refinement, is a taſk to which the pen of few can be ſuppoſed equal. Mademoiſelle de Keralio, however, has acquitted herſelf in a manner that does her honour. In writing the eulogium of her country, and countrywomen, ſhe unwillingly preſents us with her own. Her narrative is, for the moſt part, elegant, conciſe, and clear.

In giving an account of the language of the ancient Gauls, our Authoreſs proceeds, on the grounds of Hotoman, and others, in maintaining that it was undoubtedly the *Greek*. This opinion, which is particularly ſet forth by ſundry writers, is very ably confuted by Pelloutier † in his *Hiſtoire des Celtes*; in which work he has likewiſe fully proved, that the old *Celtic*, or *Gomerian*, was the primitive, and, for a conſiderable ſpace of time, the general language of Europe.

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* A former publication was inſcribed by Mad^lle^ de K. to her Father; the preſent is dedicated to her mother, and in a ſtrain that evinces the excellence of her head, and of her heart.

† As the Gauls are certainly known to have deſcended from the Celts, it is pity that Mad^lle^ de K. did not take this very ingenious writer for her guide. He has further laboured to ſhew, with wonderful accuracy and preciſion, that all the European nations came originally from the Celts.

The remarks of Mademoiſelle de Keralio on the literary eſſays of the fifteenth century, at which era the glimmerings of polite literature may be properly ſaid to have firſt appeared in France, diſplay an acuteneſs and talent for criticiſm, which are rarely met with in her ſex. Her inquiries, likewiſe, into the *particular* and *comparative* excellence of Heloiſe and Chriſtina, the former of whom was of the twelfth century, and the latter two hundred years poſterior to it; together with the preference which ſhe very juſtly gives to the abilities of the wife of Abeilard, notwithſtanding the remoteneſs of the times in which ſhe lived, are ſo many proofs of the ſolidity of her judgment, and of the correctneſs and elegance of her taſte.

This Work, which is preſented to the public as a pile erected in honour of the genius of the women of France, is to be followed, we are told, by another in memory of the abilities of thoſe of England and Italy. We wiſh ſucceſs to the ingenious and amiable Projector.

Art. IX.

Nouveaux Memoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres at Berlin, for the Year 1784; together with the Hiſtory of the Academy for that Year *. 4to. 606 pages. Berlin. 1786.

History of the Academy.

THIS part of the volume before us opens with an eloquent diſcourſe of M. Formey, in which that ancient Academician celebrates the eminent qualities of the late Monarch (then alive), and thoſe of Meſſrs. *Daniel Bernouilli*, *D'Alembert*, and *Euler*. This is followed by the prize-queſtions propoſed by the Academy, and the names of the perſons to whom the prizes were adjudged.

The article of Astronomy contains extracts of letters received from ſeveral eminent men in that line, but no diſcovery of conſequence. The medical, chemical, optical, and meteorological articles, together with the books, manuſcripts, and machines, that were preſented to the Academy in the year 1784, exhibit nothing either new or peculiarly intereſting.

Experimental Philosophy.

Mem. I. *Experiments made with a View to diſcover the Proportion in which different Fluids are dilated by different and known Degrees of Heat.* By M. Achard. The experiments related in this memoir are ingenious and ſatisfactory; their reſults are exhibited in ſeveral tables, with great preciſion and perſpicuity. The fluids that have been brought to trial in this ſeries of expe-

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* For our account of the Berlin Memoirs, for 1783, ſee Appendix to our 75th volume.

Experi-

riments, are mercury, diſtilled water, ſolutions of ſal ammoniac, and decrepitated ſea ſalt in diſtilled water; ſpirit of mindererus, the liquor of terra ſoliata tartari, aqueous ſpirit of ſal ammoniac, cauſtic ſpirit of ſal ammoniac, ſpirit of wine highly rectified, Hoffman's mineral anodyne drops, dulcified ſpirit of nitre, oil of vitriol, concentrated vinegar, ſaturated ſolutions of iron in nitrous and marine acids, a ſolution of mercury in the nitrous acid, ſaturated ſolutions of lead and zinc in the ſame acid, a ſaturated ſolution of zinc in marine acid, ſaturated ſolutions of the regulus of antimony and cobalt in *aqua regia*; the vitriolic, nitrous, and marine ethers; the oils of wax, amber, turpentine, lavender, lemon-rind, anniſeed, caraway, mint, olive, ſweet almonds, &c.

Mem. II. *Reſearches made in order to diſcover an exact Method of meaſuring the relative Quantities of* Phlogiſton, *contained in a given Sort of Air, ſo as that the Degrees of the Phlogiſtication of the Air may be reduced, by that Method, to juſt and numerical Proportions.* By THE SAME. M. ACHARD has undertaken to prove, in this memoir, that none of the eudiometers, hitherto in uſe, are adapted to anſwer the purpoſes for which ſuch inſtruments are deſigned. The errors which take place, when the degree of ſalubrity of any portion of air is meaſured by theſe inſtruments, are occaſioned by the methods employed to phlogiſticate the air which is to be examined. This our Academician endeavours to prove, by ſhewing the inconveniencies which attend the methods of phlogiſticating the air, whoſe ſalubrity is to be aſcertained by mixing it, in a certain proportion, with nitrous air, as has been done by Dr. *Prieſtley* and M. *Fontana*; or with inflammable air, which is the method of *Volta*, or with ſulphur and filings of iron, which was practiſed by *Scheele*. According to our Author, the only way of obtaining a good eudiometer, or of determining with certainty the mephiticiſm of the air, is to find out a method of ſaturating it completely with phlogiſton, without expoſing it to any other alterations, independent on thoſe which the phlogiſton produces. M. ACHARD, after many fruitleſs attempts to diſcover ſuch a method, found, at length, that Kunkel's phoſphorus has all the qualities that are requiſite for that purpoſe. Its great inflammability, which ſurpaſſes, conſiderably, that of all other bodies, renders it capable of burning in the air, as long as the latter is not totally ſaturated with the phlogiſton; and as this phoſphorus contains, excepting the phlogiſton, no principle that is volatile, and capable of combining itſelf with the air, or making it undergo any alteration, its combuſtion produces in the air no other changes than thoſe which are derived immediately from its combination with the phlogiſton, and are totally independent on any other cauſe.

Mem. III. *Eſtimate of the Salubrity of the Atmoſpherical Air, in different Places, within the compaſs of* 16 *miles.* By THE SAME. No ſubject in the ſphere of natural philoſophy is more important than the ſalubrity of the air. It has been proved by experiments, that the degree of its *ſalubrity* depends ſo much on the degree of its *dephlogiſtication*, that theſe terms are conſidered as ſynonymous. But, according to our Academician, the attention of philoſophers has been too much confined to inquiries on the operations by which air, incloſed within narrow limits, is corrupted or meliorated; and as he thinks it of great conſequence to the health of mankind, to extend theſe reſearches to the ſalubrity of the atmoſphere, as far as it depends on particular and local circumſtances, this is the object which he propoſes conſidering in the preſent Memoir.

A conſiderable number of intelligent perſons offered their ſervices in collecting the portions of air that were to furniſh the materials for M. ACHARD's experiments; and all poſſible precautions (here circumſtantially deſcribed) were uſed to prevent ambiguous or uncertain reſults. Air was collected in nineteen different places, eight days ſucceſſively, and each day at three different and ſtated times; ſo that from each place 24 portions of air were obtained; conſequently, from the whole, 456 portions; the examination of which, by two eudiometers, required 912

bus, the air is leſs ſalubrious at a certain height, than it is when nearer to the ſurface of the earth;—and laſtly, that in parity of other circumſtances, the air is the leaſt ſalubrious in the drieſt places.—Here we have, at leaſt, ſome novelties.

The reſults of the experiments made in Winter by our Academician, are, 1ſt, That be the cold more or leſs intenſe, this difference has no influence on the qualities of the air in one and the ſame place, ſince the air is of the ſame quality in a cold of 3 degrees above, and in one of 10 degrees below 0, and the variations which are perceived between the degrees of ſalubrity in the air, are in no fixed proportion to the variations of its temperature —2dly, That in Winter there is very little difference between the degrees of the phlogiſtication of the air in different places, and that this latter is nearly the ſame in places where, in the Summer-ſeaſon, it would exhibit very conſiderable variations.—3dly, That in Winter the air is moſt ſalubrious in thoſe places that are the leaſt inhabited.—4thly, That in places that are inhabited, the air is not ſo good in Winter as in Summer, while in thoſe that are uninhabited, or thinly peopled, it is much more ſalubrious in Winter than in Summer.

Such are the reſults of the eudiometrical experiments made with *nitrous air*; thoſe made with *inflammable air* led to reſults not only different from, but totally oppoſite to theſe; and the air, which by the former of theſe teſts is proved the fitteſt, is by the latter pronounced the leaſt fit, for reſpiration.—The queſtion then is, to which of theſe eudiometers we are to give credit? M. ACHARD gives it to the former, and founds his concluſions on the trials made with nitrous air. The reaſon of this preference, which

at leaſt ſurprize us. Theſe conſiderations would naturally lead us to conclude, that in places the moſt inhabited the air would be the leaſt ſalubrious, eſpecially in Summer;—that it would be the pureſt in thoſe places which abounded moſt with plants and trees, and that in Winter it muſt be, generally ſpeaking, purer than in Summer, both in places *inhabited* and *uninhabited*,—in the former, becauſe cold prevents putrefaction, and in the latter, becauſe by the ſuſpenſion of vegetation, one of the cauſes of the phlogiſtication of the atmoſpherical air is removed.—Our Academician is aware of theſe difficulties, and has not diſguiſed them; but they neither remove nor diminiſh the confidence he places in the multiplicity of his experiments, and the juſtneſs of the concluſions drawn from them. He ſeems to think that NATURE has a method of dephlogiſticating the atmoſphere, which is as yet totally unknown to us; and that this operation always accompanies *that* by which the air charges itſelf with phlogiſton. Several experiments have induced him to conjecture that this operation *may* be a reſorption of the phlogiſton, effected by the abſorbing veſſels of the ſkin of animals.—He, however, throws out this idea only as a conjecture.

is the conſequence of careful experimental reſearches, he promiſes to communicate to the public in another Memoir.

Mem. IV. *Concerning the Effect produced by the Addition of different Bodies to Water, with reſpect to the Degree of Heat of which it is ſuſceptible in Ebullition.* By THE SAME. From a long ſeries of well-conducted experiments, of which the operations and reſults are here diſplayed in ſeveral tables, it appears, 1ſt, That the ſubſtances which are not diſſolved in the water that is added to them, change the degree of heat which the water receives in ebullition.—2dly, That the degree of heat of which boiling water is ſuſceptible, when it is pure, and when another ſubſtance is added to it, varies according to the nature and quantity of the ſubſtance that is added.—3dly, That the difference in the degree of heat of boiling water, with or without the addition of another ſubſtance, does not depend upon the immediate contact of that ſubſtance with the thermometer.—4thly, That the quantity of the ſubſtance that is added to the water has an influence on the change that enſues, with reſpect to the degree of heat which the water acquires in ebullition, but that this influence has its bounds, and that there is a certain determinate quantity for every ſubſtance which produces the *maximum* of this effect, ſo that when this quantity is once added to the water, the addition of a greater quantity has no influence at all.—5th, That there ſeems to be no kind of connection or proportion between the ſpecific gravity of bodies, and the property they poſſeſs of diminiſhing the degree of heat in ebullition.—6thly, That the different claſſifications of bodies, as animal, vegetable, and mineral, ſeems to occaſion no difference in the property they poſſeſs of diminiſhing the degree of heat in boiling water, ſince there are in all the three claſſes, bodies which produce diminutions equally conſiderable.—Laſtly, That the more the ſubſtance added to the water is divided and reduced to ſmall parts, the greater is the diminution which it produces in the degree of heat which water aſſumes in ebullition.

Mem. V. *On the Natural Hiſtory of the Camphor tree, out of its native Soil, and particularly in the North of Germany.* By M. GLEDITSCH. In May 1749, M. GLEDITSCH read to the Academy of Berlin a Memoir concerning the camphor tree; he preſented, at the ſame time, to that learned aſſembly, a branch of this tree, which had bloſſomed in the botanic garden of Berlin, a phenomenon which he announced as the firſt of the kind that had been obſerved in Europe, and of which there is a plate annexed to the preſent Memoir. The natural hiſtory here given of the camphor-tree is curious and inſtructive.

Mem. VI. and VII. *On the Tranſmutation of Earths and Stones, and their Tranſition from one* Genus *to another.* By M. GERHARD.

Part

Part I. and II. In these two voluminous and curious Memoirs, the ingenious and acute Academician treats, in a masterly manner, one of the difficulties that occur in natural history and chymical analysis. At first sight, the formation of earths and stones does not seem such a difficult subject of investigation. These substances are remarkable for their simplicity, as their texture is not organical, and they are not impregnated with any vital powers. Nevertheless, the operations of Nature in mineral productions are so slow, and her progressive steps are so imperceptible, that it is extremely difficult to surprize her at the decisive moment when her secret may be discovered. The transmutation of minerals from one class or genus to another, has been maintained and opposed by the most eminent adepts in mineralogy and natural history. This subject M. GERHARD discusses in the present Memoir, 1st, By determining, with precision, what we are to understand by the transmutation or passage of earths and stones from one class or genus to another. 2dly, By inquiring whether this *transmutation* is contradicted by experiments, or is incompatible with the principles of natural philosophy and chemistry. 3dly, By weighing the arguments, and examining the facts which seem to prove *for* or *against* the existence of this operation of Nature. And finally, By shewing, that the former deserve the preference, and by adding the evidence of new chemical experiments to confirm the reality of this operation.

Mem. VIII. *Extract of the Meteorological Observations made at Berlin in the Year* 1784. By M. BEGUELIN.

MATHEMATICS.

Mem. I. *Theory of the periodical Variations of the Motion of the Planets. Part II containing a Calculation of Variations, independent on Excentricities and Inclinations for each of the primary Planets.* By M. DE LA GRANGE. In the first Part, which was published in the foregoing volume, this learned Academician gave the general *formulæ* of the variations here mentioned. In this Second Part we find the numerical application of these *formulæ* to all the primary planets, in order to furnish a complete analysis of their perturbations, occasioned by their mutual attractions.

Mem. II. *On Gnomonics*, or the Science of Dialling. By M. CASTILLON. The substance of this Memoir is the work of the late celebrated M. LAMBERT, which is here published by M. Castillon, under an improved form, and with additions and remarks, which shew how the theory and practice of dialling may be reduced to a greater degree of simplicity.

Mem. III. *Concerning Fluids, considered with relation to Hydro-Dynamics.* By the late M. LAMBERT. In this Memoir, which is published by M. *John Bernoulli*, the learned Author founds the *first principles* of hydro-dynamics on the *elasticity* of the particles

of water, to which he adds their *tenacity* and *friction*. We muſt refer the curious Reader to the Memoir itſelf, as the details it contains are not ſuſceptible of ſuch an abridgment as would render them intelligible,—and the plates alſo are neceſſary for this purpoſe.

SPECULATIVE PHILOSOPHY.

Mem. I. *Conſiderations on the Firſt Tuſculan of Cicero, concerning Death.* By M. FORMEY. There is much more good ſenſe and true philoſophy in theſe Conſiderations, than we have ever found in the Dialogues of *Cicero* which occaſioned them. The high veneration we have for that illuſtrious Roman does not dazzle us ſo far as to prevent our perceiving the want of method, the contradictions, the puerilities, and ſophiſms, that form an unpleaſing contraſt with many fine paſſages in this *Firſt* Tuſculan.—Certain it is, that M. FORMEY ſtates the caſe with much more preciſion than Cicero has done. If death, ſays he, is the *final term* of our exiſtence, we are no longer either happy or unhappy when it arrives. But if there be another life after this, we may, in this caſe, either hope for happineſs, or fear the contrary, in a future ſtate. In the former caſe, thoſe who deſire to live, or to have their exiſtence prolonged, cannot, if they reflect at all, think of death, and its inevitable approach, which renders their exiſtence but a tranſitory meteor in the night of eternity, without anxiety and pain. The brute naturally dies, as it has lived, without reflection on the preſent, or anticipation of the future, and conſequently with indifference; but man, who has carried to a certain degree of improvement the powers of reaſon and the capacity of enjoyment, and is ever caſting his thoughts forward beyond the preſent moment, muſt voluntarily place himſelf in the ſphere of the brute, when he beholds death with indifference,—which, if it be real, and not pretended, is rather to be deemed ſtupidity than fortitude.—On the conjectural ſuppoſition of another life after this, a reaſonable being ought to adhere to ſuch principles, and ſuch a line of conduct, as will moſt probably tend to better his condition in a future ſcene. But on every ſuppoſition, death is an awful thing; and it is not a mark of puſillanimity to think of it with a certain inquietude, as it terminates all our enjoyments, and diſſolves all our moſt intereſting connections. The title of the Firſt Tuſculan is, *Concerning the Contempt of Death*; and this ſentiment is inculcated into the diſciple of Cicero with great ſucceſs; yet in this ſame Dialogue Cicero tells us, that *the life of the* WISE *man is a continual meditation upon death.* Now, it is a very ſtrange *kind* of *wiſdom* which is perpetually occupied upon an object that is *contemptible.* According to M. FORMEY, 'the *wiſe man* will think frequently of death, render the idea of it familiar, meet it with a modeſt dignity, without thoſe *indecent*

Quelquefois

pleaſantries on the one hand (which have been thrown out by certain pretended great men in their dying moments, and related by their panegyriſts as redounding to their honour), and alſo without thoſe vain lamentations on the other, which only increaſe the bitterneſs and anguiſh of their departure.'—There is, ſurely, ſterling ſenſe, and ſound philoſophy, in this view of the ſubject.

There are many more judicious obſervations on the ſubject in this Memoir, which, however, is employed in ſeverely criticizing, and often in expoſing to ridicule, the reaſonings of Cicero on the immortality of the ſoul, which are contained in the Firſt Tuſculan. M. FORMEY is prolix and talkative in this analyſis, but he is more lively, ſmart, and entertaining, than critics generally are, eſpecially when advanced in years, as he is. Cicero ſays, that he never varied in his belief of the ſoul's immortality; but our Academician thinks he did. 'Socrates and Cicero were', ſays he, 'in the ſame ſtate of mind with reſpect to this object; they ardently wiſhed for immortality, and in certain moments, entertained a perſuaſion of it which they took for *conviction*; but, at other times, a cloud aroſe which obſcured the proſpect. This,' continues he (with more levity and pleaſantry, than equity and candour), 'puts me in mind of a learned courtier, well known to this aſſembly, and beloved by us all, who ſaid, *that in ſummer he believed the immortality of the ſoul, but doubted it in winter.*'——Where is the man whoſe conviction is at all times equally clear and unclouded?

Mem. II. *Reflections on Games of Hazard.* By M. D'ANIERES.

Mem. III. *On the Diſtinctions between* COMMON SENSE, JUDGMENT, TASTE, SENTIMENT, WIT, IMAGINATION, GENIUS, and TALENT,——*together with ſhort Reflections on Eloquence, Style, and Tranſlations.* By M. SECONDAT. This ingenious writer is the ſon of the celebrated Preſident De Monteſquieu, and has inherited a portion of his nice penetration and elegant taſte. There is nothing, however, in this Memoir ſufficiently new or intereſting to require particular notice. The reflections it contains are ſhort, ſententious, ſometimes juſt, frequently plauſible, and now and then obſcure.

BELLES LETTRES.

Mem. I. *Concerning the true Wealth of Nations, the Balance of Commerce, and the Balance of Power.* By the Count DE HERTZBERG, Miniſter of State, and Rector of the Academy. This excellent Diſſertation has been already reviewed in the Engliſh tranſlation of it, publiſhed by Dr. Towers. See p. 42. of the Review for January 1787.

Mem. II. *On the Influence of the Sciences on Poetry.* Fifth Memoir. By M. MERIAN. This ample Diſſertation, which contains

tain 109 pages, is entirely employed in the inveſtigation of the origin of Italian poetry, and more eſpecially in treating of the language, learning, and genius, of Dante; alſo of his imitations, and his imitators.

Art. X.

Deſcription of an improved Air-pump; and an Account of ſome Experiments made with it: By John Cuthbertſon, Mathematical Inſtrument Maker in Amſterdam. 8vo. Amſterdam. 1787.

THOUGH the air-pump was invented above a century ago, it has not been brought to that degree of perfection which might have been expected from its long and generally acknowledged utility in phyſical inquiries. It was indeed greatly improved by the ingenious Mr. Smeaton; but even his conſtruction left ſeveral imperfections unremedied. One of theſe was occaſioned by the preſſure of the piſton upon the valve that opens to let the air into the barrel from the receiver. This defect Mr. Cuthbertſon removed ſome years ago, by placing this valve on one ſide of the barrel; and of this improvement he gave a deſcription, in the Dutch tranſlation of Dr. Priestley's *Obſervations and Experiments on different Kinds of Air*, publiſhed in 1781.

With pumps of this conſtruction, dry air might be rariſied about ſix hundred times: this ſeemed to be the higheſt degree of perfection of which the pneumatic engine was capable; for the reaſon of its not exhauſting further was evidently the weakened elaſticity of the air remaining in the receiver, which decreaſing in proportion as the quantity is diminiſhed, becomes at length inſufficient to raiſe the valves that open a communication between the receiver and the barrels, ſo that no more air can paſs from the former to the latter.

This defect was, however, in ſome meaſure removed by Mr. *Haas*, who, by means of a pin ſliding through a collar of leathers, enabled the operator to puſh up the undermoſt valve, when the elaſticity of the air was too much diminiſhed to raiſe it. But, for want of a ſimilar contrivance to open the valve in the piſton, which was equally neceſſary, the improvement was incomplete. Beſide, the additional mechaniſm rendered the machine more liable to become leaky, and thus increaſed an inconvenience which is common to all air-pumps that are made with valves.

Theſe imperfections ſeem to be entirely removed by the ingenious contrivance of Mr. Cuthbertſon, whoſe air-pump has neither cocks nor valves, and is ſo conſtructed, that what ſup-

plies

plies their place has the advantages of both without the inconveniences of either. A particular deſcription of the mechaniſm of the inſtrument would not be eaſily comprehended without the plates.

Mr. CUTHBERTSON, not finding the long barometer gage, as it is commonly uſed, ſufficiently exact, has improved it, by immerging, in the ſame ciſtern, a barometer tube, filled with mercury well purified from air: theſe tubes are bound together, ſo as always to ſtand parallel to each other, and furniſhed with a ſliding ſcale, by which the difference between the height of the mercury in the gage and barometer tubes may be diſcerned with the greateſt exactneſs, even to the hundredth part of an inch. Another gage here deſcribed is of his own invention, and is in the form of a double ſyphon, in which the degree of exhauſtion is eſtimated alſo by the difference between the height of the mercury in the two legs. Theſe gages were found always to indicate the ſame degree of rarefaction.

It is well known, that if the receiver be placed upon leather, either oiled or ſoaked in water, this, when the preſſure of the air is diminiſhed, will yield an expanſible vapour, which will drive out a great part of the remaining permanent air, and fill up its place in the receiver; but our Author has found that none, or at leaſt very little of this vapour, is yielded by leather dreſſed with allum, if it be ſoaked in hogs-lard: this therefore he recommends in common experiments; but when the utmoſt degree of exhauſtion is required, his advice is, to dry the receiver well, and ſet it upon the plate without any leather, only ſmearing its outſide edges with hogs-lard, or with a mixture of three parts of hogs-lard and one of oil. The uſe of the leather has long been laid aſide by our Engliſh mathematical inſtrument-makers, a circumſtance which probably has not come to Mr. Cuthbertſon's knowledge.

As in this machine there are no valves to be forced open, nor any thing to prevent the air in the receiver from expanding itſelf to its utmoſt degree, it is eaſy to conceive that its exhauſting power muſt be much greater than that of air-pumps as they are commonly conſtructed. With this, however, as with all other inſtruments of the kind, the degree of exhauſtion that can be produced is different at different times, and depends much on the ſtate of the atmoſphere, being always greateſt when this is moſt free from moiſture. From the experiments here related, it appears, that in fine weather the barometer and ſyphon gage may generally be made to indicate a rarefaction of twelve hundred times; but, when the atmoſphere was very dry, the exhauſtion has been ſo complete, that the gages have ſhewn the air in the receiver to be rarefied above twenty-four hundred times.

Theſe

Theſe air-pumps are ſo conſtructed, that they may be made to condenſe, either at the ſame time that they exhauſt, or ſeparately; in the former caſe, the air, exhauſted out of one receiver, may be forced into another; and thoſe with two barrels are ſo contrived, that either of theſe may be uſed independently of the other.

Beſide the experiments which tend immediately to ſhew the great degree of rarefaction which may be effected with this machine, Mr. CUTHBERTSON has related ſome, in which the electric fluid was made to paſs through a glaſs tube two feet and an half long, while under exhauſtion. When the air in this was rarefied fourteen hundred times, it conducted ſo well, that the ſparks from the prime conductor connected with it, which, before exhauſtion, had been two inches, were only one fortieth part of an inch in length; and in the middle of the tube there was a ſpace, ſix inches long, entirely void of light, which at its two extremities appeared of a faint white colour. Our Author has alſo added ſome experiments on the elaſtic vapour which is emitted *in vacuo* by leather and other moiſt ſubſtances. One of theſe, in which this expanſible fluid is viſibly diſtinguiſhed from air, is ſo ingeniouſly contrived, that we ſhall conclude this article with an account of the manner of performing it.

For this purpoſe, the air muſt be made to paſs from the barrel into the atmoſphere through an inverted glaſs ſyphon, about half full of water; let a piece of leather dreſſed in allum, about an inch ſquare, be tied to a piece of lead; and, putting it into a glaſs, pour upon it tranſparent lamp-oil, about half an inch higher than will cover it. This being ſet upon the plate under a receiver, and gradually exhauſted, the leather will emit the air contained in it, which will be ſeen to riſe in bubbles through the oil into the receiver, whence it paſſes through the barrels of the pump into the ſyphon, and will aſcend in bubbles through the water, into the air. But, when the preſſure of the air in the receiver is ſo far diminiſhed, that the gages become ſtationary, the expanſible fluid contained in the leather will aſſume the form of air, and likewiſe aſcend, through the oil, into the receiver; but it will be found that, though the bubbles riſe very quick, and in great abundance, through the oil, none will be ſeen, as before, to aſcend in the water; becauſe the elaſtic vapour, as ſoon as it enters the ſyphon, is condenſed by the preſſure of the atmoſphere, and reduced to its former ſtate, in which it cannot produce any ſenſible effect.

ART.

ART. XI.

Hiſtoire d'Eliſabeth, Reine d'Angleterre, &c. *i. e.* The Hiſtory of Elizabeth Queen of England, compiled from original Engliſh Writings, Acts, Deeds, Letters, and other Manuſcripts, never before publiſhed. By *Mademoiſelle de Keralio*. Vols. I, II, and III. 8vo. Paris. 1787.

MANY circumſtances concur to render it highly probable, that ſome important political revolution, in France, is at no great diſtance. The ſyſtem of government which there prevails, is by no means adapted to the enlightened ſpirit of the people. The cloſe intercourſe which has long ſubſiſted between literary perſons in that country and in this, made it impoſſible to prevent our neighbours from imbibing, from the writings and private correſpondence of our countrymen, the principles of freedom, and an intereſting idea of the natural rights of mankind: nor can thoſe ideas, when they have once taken poſſeſſion of the human mind, be ever eradicated by any exertion of authority or deſpotiſm. Fear, indeed, may in ſome meaſure prevent them from being freely expreſſed *in public*; but that very fear will tend to cauſe them to be cheriſhed, with an increaſing degree of favour, *in private*: nor is it, perhaps, poſſible, by any ſtretch of power, in a kingdom of ſuch extent, and ſo circumſtanced as France, to prevent thoſe who have a ſtrong conviction of the injury they ſuſtain by being deprived of ſome of the moſt natural privileges of men, from communicating their ideas, in one way or other, to their boſom friends and intimate acquaintance. Like a ſmothered flame, therefore, this kind of contagion may ſpread far and wide before it is diſcovered, and at the moment it openly breaks forth, it may have acquired ſo much ſtrength as to baffle all attempts to repreſs it.

The experience of more than half a century paſt, ought to have convinced the French government, that *ſuch* a ſpirit of freedom was ſecretly cheriſhed among perſons of liberal education in France, and that, though this was in ſome meaſure repreſſed among them by a reſpect for the King, and a deſire to preſerve good order in the ſtate, yet it might have been obvious, that if occaſion ſhould ever be given to bring ſpeculations of this ſort within the reach of the *vulgar*, it would be a matter of the utmoſt difficulty to retain *them* within the bounds of moderation and decorum, or to prevent them from aſſerting their rights by every means within their reach. Theſe conſiderations ought certainly to have induced the rulers of France to have acted, on a late occaſion, with an extraordinary degree of caution, if they meant to preſerve undiminiſhed the *regal* authority in that country. But *men* will ever be influenced by paſſions and prejudices, which will frequently ſtifle, for a time, the ſuggeſtions of ſound

policy. When the French adminiſtration ſaw Britain engaged in a ſtruggle with her colonies, concerning the extent of her juriſdiction over them, the ſpirit of inimical rivalſhip prevailed over every other conſideration, and the opportunity appeared ſo favourable for humbling that dreaded rival, as not to admit of a doubt about the propriety of their openly appearing in ſupport of thoſe colonies. Inſtead, therefore, of *ſecretly* affording the Americans a ſmall ſupport, that might have ſerved to protract the diſpute, and thus probably at laſt effect the purpoſe they aimed at, they ſent numerous bodies of French troops, to act, for many years together, in a country where queſtions concerning the prerogatives of ſovereignty, and the rights of the ſubject, were agitated with the moſt unbounded freedom, among all claſſes of men; and in which diſputes the arguments in favour of the people were ſure to prevail. In conſequence of that interference, Britain, happily for herſelf, was forced to relinquiſh a ſovereignty, which ſerved only to repreſs her own internal induſtry, and retard her proſperity; while France, in return for the boon ſhe had thus undeſignedly conferred on her rival, imported into her own dominions, at the cloſe of the war, an hoſt of political reformers, whoſe zeal cannot be ſuppoſed to be moderated by prudence, and who, by being diſperſed

reflections, and, throughout the whole, diſcovers the warmeſt approbation of thoſe principles of legiſlation and government which tend to protect the weak againſt the arm of power, and to inſure the natural privileges of mankind. Her expreſſions on theſe heads are clear, forcible, and undiſguiſed; the principles of civil and of religious liberty are inculcated with an equal degree of energy, and on all occaſions this is done with a calm dignity, that appears ſuperior to diſguiſe of any ſort. No idea ſeems to have occurred to her mind, that ſhe was either aſhamed to diſcover, or afraid to expreſs; and, as ſhe has in no part of her work, as far as we have yet ſeen (for the whole is not before us), thrown out the ſmalleſt inſinuation that can lead to licentiouſneſs, either in a political or moral ſenſe; ſo neither does ſhe ſeem to have ſuppreſſed any reflection that tended to eſtabliſh the principles of genuine freedom; though ſome of the wild rhapſodiſts in this country will think ſhe has not gone the lengths they could have wiſhed. We rejoice to find that a book of this nature was printed AT PARIS, *avec approbation & privilege du Roy*, which, we cannot help thinking, affords a ſtrong preſumption, that the time approaches, in which freedom of thought on political ſubjects, when devoid of licentiouſneſs, will not be prohibited.

From theſe few remarks our Readers will obſerve that we have formed a favourable opinion of the very reſpectable work that is now under conſideration. We have often had occaſion to beſtow our juſt tribute of applauſe on the writings of the fair ſex (in France) on ſubjects of taſte and works of entertainment; and we are now happy to find, that without any fear of our judgment being impeached, we are able to follow our inclination, by beſtowing a very high degree of applauſe on this important *hiſtorical* production of a female pen. Mr. Hume (who ſeems indeed to have been but little ſuſceptible of the force of female charms, or acquainted with the powers of the female mind) complains that women delighted ſo much in works of imagination, and fictitious tales, that they could not be induced by any means to liſten with patience to a true ſtory, or to take any pleaſure in reading hiſtory. But had he been alive at the preſent period, he would have found that they not only could *read*, but could alſo *write* hiſtory, and examine authorities with ſo much attention, as to be able to convict him, not only of negligence on his part, but of many miſtakes and wilful perverſions. Nor could he have availed himſelf of the plauſible plea, which he might allege againſt anſwering ſimilar imputations from Mrs. Macaulay, becauſe of the apparent party ſpirit with which ſhe was influenced. Mademoiſelle de Keralio has indeed beſtowed on her ſubject an uncommon degree of attention, and has examined authors with ſuch accuracy, as to let few circum-

ſtances eſcape her. And though ſhe on no occaſion diſcovers any rancour or prejudice againſt former writers, yet the ſteady impartiality obſervable in other particulars is here conſpicuous. If ſhe brings no malevolent or groundleſs accuſations againſt any one, ſo neither does a deference for names, however highly they may be eſteemed, influence her in any ſort to diſguiſe the truth: ſo that the admirers of Buchannan, Hume, and Robertſon, in reſpecting her impartiality, may be forced to deplore her juſtice. Convinced, ſhe ſays in her preface, that the principal quality of an hiſtorian is the deſire of truth, ſhe has ſpared nothing to ſatisfy it, and has read all the Engliſh hiſtorians who could inſtruct her in the general hiſtory of their country. She has ſtudied all thoſe whom the judgment of their nation has placed in the firſt rank; ſhe has compared them with each other; ſhe has ſearched for the truth in examining their different opinions, and above all, in the original pieces extracted from ſtate papers: ſhe afterwards ſubjoins the following farther account of the authorities on which ſhe relied, and the new ſources of information ſhe has obtained:

' *A la fin du troiſieme volume, je donnerai une notice raiſonnée de tous les ouvrages imprimés & manuſcrits que j'ai conſultés, avec un précis des jugemens que j'ai cru devoir en porter. J'ai été guidée dans leur choix par des avis éclairés; le ſeul objet du compte que j'en rendrai, eſt de ſervir à montoir de guide à ceux qui voudront traiter le même ſujet, de leur indiquer les ſources où ils peuvent puiſer la vérité, et de les faire parvenir plus facilement à la développer mieux que je ne l'aurai pu faire: j'ai eu des ſecours inconnus ou négligés par quelques-uns des hiſtoriens qui m'ont ſervi de guides, & j'ai peut-être tiré de ces ſecours l'avantage d'éclaircir des faits qu'ils ont cru douteux, & de confirmer ou de detruire des jugements incertains. La bibliotheque du roi m'a fourni un grand nombre des plus précieux monumens de l'hiſtoire de France, d'Eſpagne, de Hollande, et de l'hiſtoire eccléſiaſtique; les manuſcrits qu'elle renferme m'ont été d'une très grande utilité, quant à la connoiſſance de l'hiſtoire de ces pays, & j'ai de grandes obligations à M. l'Abbé des Aulnays, & à M. Bejot, dont le zèle actif pour les connoiſſances, accueille & favoriſe les plus foibles efforts qu'inſpire l'amour des lettres. M. Bouchard, de l'Académie des Inſcriptions & Belles lettres, animé par le même zèle, m'a indiqué les papiers uniques que renferme le dépôt de la maiſon Eccoſſoiſe de Paris, & d'ont M. l'Abbé de Gordon m'a communiqué un grand nombre, inconnus encore, ſur l'hiſtoire de Marie Stuart. M. de Brequigny, de l'Académie Françoiſe & de celle des Belles Lettres, connu par l'honnêteté de ſon caractère & par ſes travaux importans, m'a communiqué le recueil qu'il a fait à la tour de Londres, des principales pieces manuſcrites concernant l'hiſtoire de France & d'Angleterre, & m'a permis de faire imprimer celles qui concernent le règne d'Eliſabeth.*

It falls to our province to add, that our fair hiſtorian ſeems to have made the beſt uſe of theſe valuable materials, and that the exactitude mentioned is not a vain pretenſion in her. The authorities ſeem not only to have been ſearched for with diligence,

and

and conſulted with care, but they are alſo every-where referred to with a ſcrupulous exactneſs, that has of late been ſeldom judged neceſſary; and as ſhe does not quote, ſimply, that ſingle authority ſhe herſelf has choſen to follow, but alſo refers particularly to all the others where the ſame ſubject is treated, the reader who wiſhes to inveſtigate any particular point, is enabled eaſily to ſatisfy himſelf in that reſpect. A conduct ſo candid, and ſo well calculated for the diſcovery of truth, deſerves the higheſt applauſe.

In her introductory diſcourſe, Mademoiſelle de Keralio gives a ſuccinct hiſtorical account of the conſtitution of Great Britain, delineating, from ancient records and collateral notices, the nature of thoſe diſtinctions of rank which originally took place among the Britons, and the authority which reſpectively belonged to each: then tracing the gradual changes which the courſe of events, and the viciſſitude of manners and circumſtances of the people, neceſſarily produced in the form of government, and the political regulations that were neceſſary to preſerve good order in the ſociety, concludes it with a general view of the Britiſh conſtitution as it ſtands at preſent, marking, however, the particulars in reſpect to which it has been improved ſince the reign of Elizabeth.—In the latter part of this Eſſay ſhe has chiefly followed Blackſtone and De Lolme as her guides, but without rejecting other authorities. Though the Engliſh reader, who has made a particular ſtudy of this intereſting department of our hiſtory, will not, perhaps, here meet with many obſervations that have not occurred to himſelf, yet to foreigners, for whom this Hiſtory is chiefly calculated, it muſt prove not leſs intereſting than inſtructive. Nor do we know any elementary treatiſe on the ſubject that could with more propriety be put into the hands of our Britiſh youth *. The arrangement is clear; the facts, in general, are ſelected with a judicious diſcernment; the language is plain; the reflections are juſt, and equally favourable to the principles of moral virtue and political freedom. Like every writer who has accurately examined this ſubject, our Authoreſs beſtows a juſt tribute of applauſe on the equitable principles of the Britiſh conſtitution; but her good ſenſe prevents her from beſtowing on it thoſe extravagant marks of unbounded admiration, which many *foreigners*, contemplating it at a diſtance, have frequently done: like a lover, rapt in the fond idea of his

* The valuable work of Profeſſor Millar on the ſame ſubject, on account of its great bulk, and the intricacy of thoſe nice diſquiſitions it contains, is leſs proper for youth than for grown men, who have been acquainted with deep hiſtorical inveſtigations. The work of Dr. Gilbert Stuart on the ſame ſubject is yet deeper and more intricate.

mistress, *they* can perceive in it nothing but excellence, while the necessary imperfection of every human institution seems to be lost sight of. Not in this dazzling light does the judicious Mademoiselle de Keralio view the subject; its excellence is not regarded as *absolute*, but merely as *relative*, when compared with other institutions.

After the reader has been informed of the nature of our constitution, so as to be able to comprehend the meaning of the several terms relating to that subject which perpetually occur in reading the history of Britain, our fair conductress prepares to enter on the subject she had appropriated for discussion—the history of Elizabeth;—and here she with great justice observes, that the reformation of the church of England having been the principal source of the troubles, the dangers, and the glory of Elizabeth, it is necessary to go back to the beginning of that event, under the first years of the reign of her father. The History, therefore, properly commences with the reign of Henry the Eighth, and a general view of the state of Europe at that time. The origin and progress of the Reformation in Germany; the struggles which those who professed that religion were there obliged to undergo; the zeal of young Henry in *defence of the faith*; the competition of the Kings of France, Spain, and England, for the Imperial crown; the intrigues of Wolsey; the unfortunate expedition of the King of France into Italy, and the consequences of his captivity on the general system of politics in Europe; the steps by which Henry VIII. was unintentionally impelled to deny the authority of the Pope; the circumstances which led him to persist in his opposition to that authority; the causes and consequences of the suppression of monasteries, and other arbitrary transactions of that long and eventful reign, are here displayed with a distinctness and brevity that will afford satisfaction to most readers, but will be particularly interesting to youth, as the incidents selected are not so numerous as to perplex, while they are sufficient to give a very distinct general view of the transactions of the times.

That nothing might be altogether wanting to give the reader a just view of the history she treats, Mademoiselle de Keralio has introduced a brief episodical account of the English history, from the earliest period; tending chiefly to mark the progress of religious innovations, and the encroachment of the Pope on the civil rights of England. These notices are very short, but distinct and satisfactory, and serve to explain the reasons for many of those changes, especially with regard to church-government, which afterward took place during the administration of Henry and his children.

The reign of Edward VI. and that of Mary, succeed to that of the redoubtable Henry. In the former, the character of the regent

(Somerset),

(Somerſet) is preſented to the reader in the moſt engaging and intereſting point of view, not by a laboured deſcriptive harangue, as hath been of late much the faſhion among hiſtorians, but by a ſtriking detail of his actions, in which way, chiefly, our Authoreſs chooſes to draw characters. Of the young and amiable Edward, however, it was ſcarce poſſible to avoid ſaying ſomething after his death; for time had not been allowed for his actions to diſplay his character; and his diſpoſitions were ſo amiable, and his acquirements ſo uncommon, that it muſt have appeared an unpardonable omiſſion to have allowed them to be buried in oblivion. We ſhall here ſelect a part of what ſhe has ſaid on this grateful ſubject, as a ſpecimen, at the ſame time, of the ſtyle of writing, and the manner of thinking, of this pleaſing and reſpectable hiſtorian:

' *La clémence & l'humanité furent les principales vertus d'Edouard; il ne pouvoit ſuffrir l'idée des ſupplices, & ne ſignoit jamais les arrêts de mort ſans une violence extrême* *. *Les pauvres étoient l'objet principal du plan d'adminiſtration qu'il propoſoit d'etablir. Il ne manqua jamais, ni à ſa parole, ni aux engagements qu'il prenoit pour payer ſes dettes, diſant que "lorſqu'un roi perd ſon credit, il perd ce qu'il ne peut jamais recouvrir, & s'expoſe à la défiance et au mépris." Il etoit d'un accès facile, & dans la familiarité, montroit l'enjoument & les graces de l'extrême jeuneſſe, joints à la maturité d'un âge plus avancé. Lorſqu'il falloit repréſenter* (quere? *ſe preſenter*) *en public, il ſavoit, ſans devenir ni auſtère ni impérieux, joindre la gravité de ſon rang à la douceur naturelle, & l'on étoit ſurpris de ſon air de majeſté* †. *Depuis que les lumieres & les connoiſſances s'etoient répandues en Europe, aucun prince ne promit un regne plus glorieux pour lui, & plus heureux pour ſes peuples. Sa mort ſeroit devenue pour l'Angleterre un éternel ſujet de regret, ſi après cinq années des plus grands malheurs, la main bienfaiſante d'Eliſabeth n'eut élevé la gloire de la nation ſur des fondemens qui ſubſiſtent encore.*'

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* ' *Les Anabaptiſtes étant venus apporter en Angleterre leurs erreurs inſenſées, après la révolte de Munſter, Cranmer s'occupa de leur converſion; & la réſiſtance opiniâtre de pluſieurs de ces malheureux, entre-autres d'une femme, les livra aux vigueurs de la loi contre les hérétiques. Le primat demanda l'ordre de les condamner au dernier ſupplice. Edouard lui répondit que c'etoit imiter les excés qu'on avoit reprochés à l'égliſe Romaine, que de faire périr des hommes pour des choſes dont il falloit laiſſer le jugement à Dieu & à leur conſcience. Les raiſons politiques de l'archêveque lui firent garder le ſilence, mais ſans le perſuader; & en ſignant l'arrêt de mort après un longue réſiſtance, il s'écria, les yeux baignés de larmes & s'addreſſant à Cranmer: "Si je fais le mal, que le mal retombe ſur votre tête; vous en répondrez devant Dieu."* Burnet, liv. ii. part i. *Ann* de Godwin. Hume, tome iii. p. 211.

† ' Burnet, liv. i. part ii. Portrait d'Edouard VI. par Cardan. *Après l'enumération de ſes excellentes qualités, des lumieres de ſon eſprit, & de l'inſtruction qu'il avoit acquiſe, Cardan ajoute qu'il étoit d'une très-belle figure; mais ſur-tout que l'éclat de ſes yeux ſembloit une image de l'éclat & de la pureté des étoiles. Enfin réuniſſant tout ce qu'il admire en lui, il l'appelle* un miracle de la nature! Hayward, p. 171.

In a ſucceeding Number we ſhall endeavour to give ſome idea of the Hiſtory of Elizabeth herſelf, with a ſhort account of the original papers that are now firſt publiſhed. In the mean time, we cannot help congratulating France on the acquiſition of this valuable Hiſtory of England, as favourable to the principles of humanity, and the natural rights of mankind.

As we have no doubt but that a tranſlation of this work into Engliſh will be attempted, it may not be improper to remark, that we have taken notice of ſeveral typographical errors, which, being of importance, ſhould be adverted to. Thoſe that appeared to be of moſt conſequence relate to dates and proper names, which, by being ſometimes erroneouſly printed, may lead thoſe who are but little acquainted with the ſubject into great confuſion and perplexity. A few of theſe errors that catched our notice, on a curſory peruſal of theſe three firſt volumes, are marked in the margin *. A tranſlator would do well to verify all the dates, and to attend particularly to the proper names as he goes along.

[*To be continued.*]

ART. XII.

The Hĕtōpādĕs of Vĕĭshnŏŏ-Sărmā; in a Series of connected Fables interſperſed with moral, prudential, and political Maxims; tranſlated from an ancient Manuſcript in the Sanſkreet Language. With explanatory Notes, by Charles Wilkins. 8vo. 6s. Boards. Nourſe. London. 1787.

THE apologue is undoubtedly of very high antiquity. Like other things of which the utility is obvious, and the invention eaſy, it ſeems to have exiſted at a very early period, and to have held, in many inſtances, no inconſiderable rank among thoſe compoſitions which mark the gradual progreſs of a people from barbariſm to civilization. This has been frequently the caſe even in countries where the powers of the imagination droop beneath the rigours of the climate. In others, therefore, where theſe powers are moſt active, a ſpecies of writing which blends fiction with truth, and fancy with inſtruction, may be ſuppoſed to have been cultivated with enthuſiaſm, and conſequently with ſucceſs. If we add to this, that the dread of

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* Vol. I. p. 170, 1613 is put for 1513.—P. 305. *Wrialleſely* for *Wriotheſly*.—P. 365, note, *Hen. VIII.* is put twice for *Hen. VII.*—Vol. II. p. 55. *Iſith* for *Leith*.—P. 149, 1602 for 1562.—P. 245, *Henry VIII* for *Henry VII.*—P. 356, note, *Maniana* for *Mariana*.—P. 404. *Ville de Neutberbow* for *Port de Netherbow*.—P. 449. *revolution* for *reſolution*.—P. 539, *inſtruction* twice for *inſtrument*. Vol. III. *29th* for *19th April*.—P. 103. *Leiſs* for *Leith*.—P. 207, *Kirkenbright* for *Kirkudbright*.—Many other leſs errors of the preſs occur.

ſpeaking

ſpeaking offenſive truths has induced many to exchange the preceptive and ſatiric ſtyle, for the ſafer and leſs invidious language of parable, it ſhould ſeem to follow alſo, that in deſpotic governments, where ſuch caution is moſt neceſſary, men of the greateſt talents and erudition would make it the vehicle of moral and political philoſophy; and thus beſtow on it all that correctneſs of deſign, and beauty of ornament, which every kind of writing receives from the finiſhing hand of a maſter. Upon theſe principles we might naturally conſider Aſia not only as the parent of fable, but as its moſt liberal benefactreſs. That the apologue, however, received its moſt perfect form in the warmer climates, and in the deſpotic governments of the Eaſt, were at leaſt a dangerous aſſertion; nor would it derive much ſupport from the character of the work before us. Common ſenſe, as well as good taſte, requires eaſe and perſpicuity, as eſſential to a perfect apologue. Elegantly ſimple both in its deſign and execution, it effects the great purpoſe of inſtruction by a judicious ſelection of natural incidents, all tending to the ſame point; and by that chaſtity of ſtyle and language which is beſt adapted to didactive narrative. The ſtyle, indeed, of the Heetopades is not, like ſome Perſian imitations of it, loaded with epithet and metaphor. In this reſpect the work is not deficient in ſimplicity: but from its general plan, and from the œconomy of its ſeveral parts, we muſt withhold even this ſhare of negative commendation. We are conſtrained to do this, even though the arrangement and connection of the ſeveral fables has been conſidered by ſome writers as one of the peculiar excellencies of the work. It profeſſes, indeed, to be a ſeries of apologues, arranged under four general heads; "the acquiſition of a friend; the ſeparation of a favourite; of diſputing; and of making peace." That the fables have all of them ſome relation to the ſubjects they are intended to illuſtrate, cannot be denied. There are inſtances, however, in which this relation is too remote. The mode in which they are connected is frequently inartificial; and ſometimes the different parts ſeem rather to have been jumbled together by external violence, than to have coaleſced upon any regular principle of attraction or ſimilarity. There is a kind of order preſerved, which we know not how to deſcribe, but by placing it in oppoſition to the *lucidus ordo* of Horace; while the frequent, nay almoſt perpetual interruptions, which ariſe from the inſertion of moral maxims, ſerve only to render the darkneſs more viſible.

Many of the fables, taken ſeparately, are ſufficiently neat and perſpicuous: but there are alſo many, in which the incidents are ſelected with little judgment, and combined with as little ſkill. We might add, if we were indulged in the expreſſion, that the

characters

characters and *manners* of the several animals, are not always consistently preserved. Dialogues on the authority and doctrines of the *Shaster* sound awkwardly from the mouths of jackals and cats. Dryden, it is well known, transformed his hind and panther into polemical divines; but it is obvious also, that much just censure has fallen on this metamorphosis, and that European criticism will with difficulty forgive in an Indian fabulist what it has so loudly condemned in one of its most deserving favourites. But whatever our opinion may be of the merits of the Heetopades, considered as a composition, we readily admit its claim to a very [illegible] iquity. It is undoubtedly the original of those [illegible] under various forms, have appeared in almost all [illegible] guages upon earth, as the Fables of Pilpay, an [illegible] Brahman; though, from the title of the work [illegible] from the total ignorance of the modern Brahmans [illegible] to the name of Pilpay, is may reasonably be do [illegible] any such philosopher ever existed. The fame o[illegible] d reached Persia so early as the latter end of the sixth century, when Nouschirvan, the sovereign of that country, is said to have dispatched a physician of his court, who was eminently skilled in languages, to India, for the sole purpose of obtaining a copy of a work which was supposed to contain the choicest treasures of Eastern wisdom, and the most perfect rules for the government of a people. In this attempt, various and unforeseen were the obstacles which the learned Persian had to encounter; for the book was preserved by the Rajahs with the utmost care among the most sacred arcana of government, and concealed from the inspection of the natives as well as of foreigners. At length, however, after a few years residence in India, he returned to his own country, and soon after presented Nouschirvan with a Persian translation of this celebrated work. From this version, which was written in the Pehluvi, or ancient Persian dialect, various translations, both prosaic and poetical, were afterwards made into the modern Persian and Arabic, and thence into the Turkish, and even the Greek * languages. These translations have since been followed by others into Latin, Spanish, Italian, French, German, and English, with various alterations, however, to accommodate them to the taste and genius of those for whose instruction or amusement they were designed. The immediate original of the English *Instructive and entertaining Fables of Pilpay*, seems to have been the French version, made from the Persian of Abul Mala

* Simeon Sethus translated the Kalilah ve Dimna into Greek, in the year 1080, with this title, Συμεὼν Σὴθ ἐξηγητοῦ τῶν Ἑβραίων. See *Fabricii Biblioth. Græc.* lib. v. cap. 42.

Nasser Allah Mustofi, which was published in the year 1709, with the title of *Les Conseils & les Maximes de Pilpay, Philosophe Indien, sur les divers Etats de la Vie.*

As a favourable specimen of the work, we shall transcribe the following fable, between which and the story of Alnaschar *, in the Arabian Nights, there seems to be a similarity too exact to be accidental.

'In the city of Dēvēē-kōttă †, there was a Brāhmăn, whose name was Dēvă-Sărmă ‡. One lucky evening, he found a curious dish §, which he took with him into a potter's warehouse, full of earthen-ware, and throwing himself upon a bed which happened to be there ||, it being night, he began to express his thoughts upon the occasion in this manner:—"If I dispose of this dish, I shall get ten kāpărdăk's ¶ for it; and with that sum I may purchase many pots and pans, the sale of which will increase my capital so much, that I shall be able to lay in a large stock of cloth, and the like; which having disposed of at a great advance, I shall have accumulated a fortune of a *lack* ** of money. With this I will marry four wives; and of these I will amuse myself with her who may prove the handsomest. This will create jealousy: so when the rival wives shall be quarrelling, then will I, overwhelmed with anger, hurl my stick at them thus!"——Saying which, he flung his walking-stick out of his hand with such force, that he not only broke his curious dish, but destroyed many of the pots and pans in the shop; the master of which hearing the noise, came in, and discovering the cause, disgraced the Brāhmăn, and turned him out of doors ††.'

We shall conclude this article in the words of the learned Fabricius, which, with some limitation, express our own opinion of the Heetopades: "*Sententiæ graves, spissæ; fabellæ non insuaves, rebus accommodatæ, vegetæ, evidentes; frequens tamen earum, sicuti et sententiarum usus, narrationem sæpissime obstruit, et lectorem turbat.*"

* Night clxxvi. † 'The City of the Goddess. Its situation is forgotten.' ‡ 'The peace of God.' § '*Curious dish.* In the original, Săktōōbhēēkshārvă, *a dish to eat tarts.*' || 'It is very common to see a small bedstead in the shops in India.' ¶ '*Ten Kāpărdăks.* Ten Cowries.' ** '*A lack.* In Sanskreet, *lăkshă*, one hundred thousand (rupees).' †† 'According to the original, *turned him out of the shop.*'

Art. XIII.

Verhandelingen raakende den Natuurlyk en geopenbaarden Godsdienst. i. e. Prize Dissertations relative to Natural and Revealed Religion; published by Teyler's Theological Society at Haarlem. Vol. VII. 4to. Haarlem. 1787.

THE volume before us contains three Dissertations, *On the folly of scepticism; the absurdity of dogmatizing on religious subjects; and the proper medium to be observed* between these two extremes.

tremes. The first of these, which obtained the gold medal, was written in English by the Rev. William Laurence Brown, D. D. Minister of the English church at Utrecht, and lately appointed Professor of Moral Philosophy and Ecclesiastical History in the university of that city.

Dr. Brown introduces his subject with an observation of Plato's, that every thing arises from its contrary: this he thinks is applicable to the extremes of dogmatism and scepticism, which between them have 'divided a great extent of philosophical and religious ground, and, by their tares, have almost constantly choaked the rich crops they would otherwise have produced.' This has particularly been the case in metaphysics, in morals, and in religion.

He divides his Dissertation into *three parts*, analogous to the order in which the subject is proposed by the Society. In the *first* he shews the folly of scepticism; in the *second*, the absurdity of dogmatism; and in the *third* Part he endeavours to state the proper medium to be observed between these two extremes.

In order to expose the folly of scepticism, he first gives a short account of its rise and progress: he observes, that it owed its birth to an abuse of the excellent method adopted by Socrates to confound the arrogance of the Sophists, by which this philosopher meant, not to inculcate universal doubt, but only to evince the necessity of enquiry and investigation, before opinions were formed, or systems established. Hence he traces its progress in the Middle Academy founded by Arcesilaus, and the sceptical sect established by Pyrrho, down to that period, when all the other schools of philosophy were absorbed in that of Alexandria.

With the revival of letters, and the reformation of religion, scepticism also revived; and for its second birth was indebted to the same causes that first produced it. In order to overturn the absurd philosophy of the schools, and the religious systems founded upon it, it was necessary to shew the folly of implicit faith, and the reasonableness of free inquiry. The utility of *doubt*, before any one principle be admitted, was inculcated, with respect to metaphysics and natural philosophy, by Bacon, Des Cartes, Malebranche, &c. Montaigne introduced this method into morals, and it has been adopted by many, in order to undermine the foundation of moral obligation. Hence scepticism directed its attacks, not merely against revelation, but even against the principles of natural religion, and, as Dr. Brown expresses it, 'endeavoured not only to wrest from mankind the most glorious gift of heaven, but even to deprive the world of its Father!'

Scepticism, it is justly observed, has been employed, not only to overturn, but also to defend religion. The votaries of the church

church of Rome have endeavoured to annihilate the authority of reason, and to subvert every foundation of knowledge, in order to make way for an implicit faith in the decisions of their church. The impotence of reason, and its natural incapacity to discern religious truth, are also favourite tenets among many fanatical and bigoted Protestants. This, it may be added, is always in some degree the case with those who consider human systems as the standards of orthodoxy; and it is indeed a necessary preparative for the reception of the mysterious doctrines which they have inculcated, as essential to the religion of Jesus. 'Thus,' to use the words of our Author, 'scepticism, which originally seems to fly with peculiar aversion from the dogmatical spirit, has, not unfrequently, like a person wandering in a labyrinth, returned to the place from which it set out, and reposed in the arms of blind, ignorant, implicit faith.'

After giving a succinct account of the different kinds of scepticism, or rather of the different views and motives by which it is actuated, Dr. Brown exposes its folly from a view of its nature and genius; as, by rejecting evidence, it defeats its professed end, the discovery of truth, and is the greatest friend to that prejudice and error to which it pretends to be an enemy. He also considers it with relation to its causes, its objects, and its effects on the minds of those who indulge it. Here we meet with much good sense, and many pertinent observations; among these the following is well introduced, and verified by experience:

'Though obstinate to excess, and averse to conviction, scepticism is, on some occasions, of all tempers the most credulous. Whatever seems to favour its own passion, or prejudice, however improbable, nay, self-contradictory, it admits without hesitation or scruple, treats with the profoundest respect, and cherishes with the most indulgent fondness. Having been all doubt and distrust in matters of a contrary complexion, it becomes, in this, all belief and certainty; having *strained at a gnat, it swallows a camel*; and, having rejected the plainest truths, and facts the best attested, admits the most glaring absurdities, and the most palpable falsehoods. Sceptics to excess, in one instance, persons of this character seem to endeavour to compensate it by being childishly credulous in another, and, having once forsaken the path of truth, vibrate continually between the two extremes of error.'

This observation, though not applicable to all sceptics, is frequently verified in those who are the most sceptical. We have known men, who, though they doubt some of the plainest doctrines even of natural religion, give full credit to the pretences of judicial astrology, and firmly believe that, by means of an accurate horoscope, future events may with certainty be predicted.

Thus does it appear, says our Author, that 'scepticism, though pretending to be a more rational procedure than any other

other ſpecies of philoſophy, is the moſt irrational of all;—that, though it aſſume the appearance of humility, it has more pride than Stoiciſm itſelf; that, though it boaſts of liberality, it faſtens the mind in the fetters of prejudice;—and that, though it inveighs againſt dogmatiſm, it is frequently moſt dogmatical.'

The ſecond part of this Diſſertation is employed in ſhewing the abſurdity of *dogmatiſm*. Here our Author firſt ſtates the different ſignifications of the term; which, in its primitive ſenſe, meant no more than the holding ſome particular tenet, or ſyſtem of opinions, and thus was applied to every ſect of philoſophers, except the *middle academy*, and the ſceptics. Thus far, Dr. BROWN obſerves, dogmatiſm is not only free from blame, but even unavoidable; becauſe when a ſubject is extenſive, or complicated, it becomes neceſſary to make certain combinations of ideas, or to adopt thoſe which have been made, with regard to it, by others; that is, in other words, a ſyſtem.

But from the abuſe of dogmatiſm, eſpecially in religion, the term has acquired a ſignification very different from its original import. It ſeems at preſent to have three principal ſenſes. It ſometimes ſignifies the adopting of opinions without any adequate evidence, or the maintaining of them with ſuch inflexible rigidity, as excludes further information and enquiry: ſometimes it denotes 'that fond attachment to our own ſentiments, which makes us conſider them as the infallible ſtandard of right and wrong, and reject thoſe of others as criminal and abominable;' at other times, it is uſed to ſignify 'that intolerant ſpirit, which *violently* wreſts from others the rights of conſcience, and impoſes upon them our own ſentiments, in an arbitrary, and, as it is called, *dogmatical* manner.'

In whichever of theſe ſenſes dogmatiſm be conſidered, it is equally abſurd, as it is founded in preſumption. 'No man can be without his opinions, and his ſyſtem: but theſe opinions, and this ſyſtem, may be profeſſed with modeſty, and maintained with candour. They ſhould be held, as the reſult of our beſt enquiries, not as the dictates of infallibility. They may be maintained as recommended by their ſuperior evidence: but others muſt be allowed the ſame liberty we take to ourſelves, that of adopting ſuch opinions as we like beſt. Nothing, but infallibility, can juſtify dogmatiſm; and, as dogmatiſm reſts on ſelf-conceit, whatever be the ſubject, this foundation of it is doubly conſpicuous in religion, becauſe the nature and ſublimity of the object may the more eaſily expoſe us to miſtake, at the ſame time that its importance renders it more incumbent upon us to guard againſt being deceived.'

Dogmatiſm alſo leads to injuſtice, as it violates the rights of conſcience and private judgment. What Tacitus (when he ſays, *Rara temporum felicitas, ubi ſentire quæ velis, et quæ ſentias, dicere liceat*)

licet) deems the characteristic of times uncommonly happy, should, as our Author justly observes, belong to every period, and to every society. He adds, that to restore this liberty was one main end of the Christian revelation; 'but, such is the perversity of human nature, such its propensity to dogmatism and spiritual tyranny, that the instrument of deliverance was again converted into an instrument of slavery, insomuch that spiritual usurpation, and the oppression of conscience, have been carried to greater lengths among Christians, than perhaps they ever were in the Heathen world.'

Dr. BROWN further considers dogmatism with respect to its effects: it obstructs religious improvement, and thus destroys the very essence of religion; it has produced all the corruptions which have disgraced Christianity.

Under the former of these heads, he very justly confutes the absurd plea, which has so often been urged by bigots among Protestants, as well as in the church of Rome, that religious knowledge, being derived from a divine revelation, is already perfect, and admits of no improvement. He observes that this is indeed true with respect to the genuine dictates of divine revelation, which all will allow to be perfect and incontrovertible; but the question is, What is to be received as such, and what is to be rejected, and what is the just sense and meaning of such doctrines as are acknowledged and adopted?

In the *third part* of this Dissertation, Dr. BROWN endeavours to state the proper medium between the two extremes of scepticism and dogmatism. This part of the question refers, either to the best way of avoiding these ourselves, or to the most effectual method of discouraging their prevalence in the world. With respect to the former, our Author's answer amounts to this; 'That the only sure preservative against both a dogmatical and a sceptical spirit, is the knowledge of the principles of pure religion, unsophisticated by the comments and inventions of men. With regard to the latter of these views, he recommends great attention to the study of natural religion, and of the Scriptures; in explaining which, a distinction ought always to be made between fundamental doctrines, and others which are either indifferent, or of small consequence: let those doctrines, which Scripture unequivocally reveals, be laid down as fundamentals: let every other be proposed with those marks of doubt, with which the word of God has characterized them, by leaving them in a certain degree of shade and obscurity, and insisting upon them as little as possible. The very words of Scripture, translated as nearly as the genius of each language will admit, should be used.'—'Even with regard to fundamental truths, great care should be taken not to think of imposing them violently upon others, or even to load those who reject them with

with opprobrious epithets.' 'I am convinced,' says our ingenious Author, and we most cordially join him in the assertion, 'that Christianity will never appear in its native lustre, till the most perfect unequivocal toleration be every where established; because this alone will allow religion to exert its natural energy, and enjoy the same advantage with every other science, and, by means of free enquiry, extracting fresh light and evidence, bring it nearer and nearer to the pure standard of divine truth.'

The second Dissertation, which obtained a silver medal, is by the Rev. GERRIT HESSELINK, A. L. M. & Phil. Dr. Professor of Divinity in the Baptists Congregation in Amsterdam. This is also an excellent dissertation. Professor *Hesselink*, has considered the subject in a less abstracted, and less general view; and from the different manner in which he has discussed the same points, the two Dissertations become valuable supplements to each other.

The general divisions of this, are the same with those of the former dissertation. The first part is introduced with some observations on the degrees of certainty of which different truths will admit; and the absurdity of scepticism is exposed by vindicating the certainty of the principal doctrines of natural religion, and the evidence of the New Testament, considered as the history of a revelation. He also proves, that, with respect to all the most important and essential doctrines of Christianity, the New Testament is so explicit, as to leave no just excuse for scepticism. His vindication of the Gospel in this particular, and the arguments by which he shews the absurdity of requiring a greater certainty of its truths, are excellent for their philosophical accuracy, as well as for the elegant and forcible manner in which they are urged.

In the second part, the Professor traces dogmatism up to its sources in the heart, and points out the various accidental circumstances which contribute to confirm and encourage it. Here he displays an amiable candour of disposition, and great knowledge of the human mind.

An excessive attachment to systematical theology is so obvious a promoter of *dogmatism*, that it could not well escape our Author's animadversion. These systems, he observes, are generally composed of a great number of articles, so artfully complicated, that not one of them can be left out, without opening a chasm, and destroying the connection of the whole series of truths. The systematical divine does not, indeed, look upon all the doctrines, which compose his system, as of equal weight, when abstractedly considered; but the least important become indispensably necessary, because he has connected them with more essential truths, which, in his opinion, they illustrate and confirm. Hence he defends them with the same zeal as he does the

fundamental doctrines of religion; because he considers them as giving a consistency to his system, without which it would soon fall into ruins.

Those speculative doctrines, which have divided the professors of the Gospel into so many sects, are not only useless, but even prejudicial, to practical Christianity. So far from having a salutary influence on our temper and conduct, they often stifle the good seed, and prevent its striking root in the heart. If the truth of this be doubted *(says our Author)*, let the person, who is accustomed to act from religious principles, seriously ask himself, whether, when excited to a duty of religion, or an act of virtue, the doctrine of original sin, of the imputed righteousness, or two-fold nature of Christ, or any such speculative articles, were uppermost in his mind, or even occurred to his thoughts? Or let him examine whether, when in the hours of sickness or adversity he sought the consolations of religion, he had recourse to his complicated system, and the vain refinements of scholastic theology? No; it is a firm conviction of the existence of the Deity, of an all-directing Providence, of a future state of recompence, of the love and mercy of God in Christ, and of other truths of a nature similar to these, which has a direct influence upon our conduct, arms us against the assaults of temptation, and cheers the heart when drooping under the burden of affliction.

Among the directions for avoiding the two extremes of scepticism on the one hand, and dogmatism on the other, we have some useful observations on the method of lecturing on theology commonly adopted in Holland, which tends not so much to enlighten and enlarge the mind, as to contract the views of the student, and to make him *additus jurare in verba magistri.* The Socratic method of teaching is recommended, as it accustoms the learners to exercise their own faculties, and to examine the subject themselves, instead of blindly acquiescing in the dogmatical dictates of their instructor.

Our limits will not permit us to enlarge farther on this excellent Dissertation, nor to take into our present consideration the following discourse, which terminates this volume.

Art. XIV.

Instituts Politiques et Militaires de Tamerlan, *proprement appellé* Timour, *ecrits par lui-même en Mogol, et traduits en François, sur la Version Persane d'Abou-Taleb-Al-Hosseini, avec la Vie de ce Conquérant, d'après les meilleurs Auteurs Orientaux, des Notes, et des Tables, Historique, Géographique, &c. Par L. Langlès, Officier de NN. SS. les Maréchaux de France.* i. e. Political and Military Institutes of Tamerlane, properly called Timur, written by himself in the Mogul Language, and translated into French, from the

Perſian of Abou-Taleb-Al-Hoſſeini; to which is added the Life of that illuſtrious Conqueror, according to the beſt Oriental Writers; with Notes, and Tables, Hiſtorical, Geographical, &c. By L. Langlès, &c. 8vo. Paris. 1787.

IT is four years ſince the firſt publication of Timur's Inſtitutes, by Major Davy, and Profeſſor White *. It is more wonderful, therefore, that they ſhould not have been generally tranſlated into European languages, than that they ſhould have claimed ſo much of M. Langlès' attention, as this verſion ſhews him to have beſtowed on them. Much labour, and, indeed, no ſmall ſhare of erudition, has been employed in this work; for though the French Inſtitutes are evidently intended for the uſe of common readers, yet the Notes and Indexes are ſufficiently tinctured with Eaſtern learning. The difference between Major Davy's verſion and that of Monſ. L. is eaſily diſcernible: but it is, in general, not ſo much a difference of ſenſe as of ſtyle and diction. The Oxford, or, to ſpeak more properly, the only edition of Timur, was publiſhed not merely as an object of learned curioſity, but as a valuable claſſic, which might facilitate the acquiſition of the Perſian language; and that a tranſlation was added, in which elegance was ſometimes ſacrificed to fidelity, is a circumſtance moſt gratefully remembered by thoſe for whoſe uſe it was intended. To have retained the ſame ſcrupulous exactneſs in a work deſigned to convey hiſtorical and political information to his countrymen in general, would have argued a want of taſte and diſcrimination in Monſ. L. which cannot now be imputed to him. Major D. therefore, is comparatively literal and conciſe; M. Langlès, free and paraphraſtic. Yet ſo far is this difference from diminiſhing the real merit of either, that it evinces the judgment of both. This general compariſon might perhaps ſuffice, did not the French tranſlator challenge our examination of ſeveral paſſages, to which he affixes a ſenſe very different from that which his predeceſſor aſcribes to them. Some of theſe, and the arguments by which he endeavours to ſupport his own interpretation, we ſhall readily ſubjoin; for they plainly diſtinguiſh him from thoſe *tranſlators of tranſlations*, who only exemplify the aſſertion of the Satiriſt,

"That even ſhadows have their ſhadows too."

In p. 21, the following paſſage is thus rendered by M. Langlès:

وچون بسامع وي رسيد كه دين محمدي
بمرتبه ضعيف شده كه در نماز بعد از تشهد
صلوات بر محمد وبر ال محمد نميفرستند

* See Rev. vol. lxi. p. 451.; alſo vol. lxx. p. 248.

—' Il apprit, (telle étoit alors la décadence de la religion) que dans les prières publiques, après la profeſſion de foi, on négligeoit d'implorer les faveurs du Seigneur pour le prophête et pour ſes deſcendans.'

" When he was informed that the duties of our holy religion were neglected to ſuch a degree, that the people after the profeſſion of their faith, did not include the poſterity of Mahummud in their bleſſings and benedictions on that holy Prophet," is the leſs accurate verſion of the Engliſh tranſlator.

Page 224 of Engliſh edition,

كه دنيا غدار است وعاشق بسيار دارد

" For the world is full of treachery, and hath many lovers."

On this paſſage M. Langlès remarks, *Ghaddâr*, (غدار), que le texte porte, eſt certainement une faute; & il faut lire *A'Dzrâ*, (عذرا). *Ghaddâr* ſignifie *trompeur*, *perfide*, *A'Dzrâ* une vierge, l'un & l'autre mots ſont Arabes. Sans cette correction l'idée eſt incohérente, et inintelligible. We ſee no neceſſity for this correction. The printed text is ſupported by the authority of a MS. to which we have had acceſs. Nor does the context ſeem to require the alteration ſo ſtrongly contended for. The language is undoubtedly figurative, and the figure would perhaps be more perfect, if عذرا were ſubſtituted for غدار; yet even then, perhaps, the thought would have in it as much of French levity as of critical preciſion. The ſenſe, however, of the Engliſh tranſlation is ſufficiently perſpicuous, and Monſ. L. betrays much haſte, if not arrogance, when he ſays that it is incoherent and unintelligible.

Page 232 of the Engliſh edition,

وعلوفه اون باشي ده برابر علوفه تابينان

P. 49 of the French verſion, " Le chef de dix (Ounbachi) recevoit dix payes de ſoldats." On this paſſage, the tranſlator obſerves, " Il y a dans le texte, *Tabinan*. Je ne ſçais de quelle langue eſt ce mot. J'ai ſuivi l'interprétation du traducteur Anglois. Peut-être ſeroit-ce le plurier Perſan, du mot Tartare *Tebe taba*, *pêle-mêle*, *comme des inſectes attroupés dans un même lieu*. Timour vouloit peut-être deſigner par ce mot les ſimples ſoldats." *Dictionnaire Tartare-François du P. Amyot. MSS. tom.* iii. p. 102.

The ſame word occurs again in p. 244,

واگر از ایشان کاري بظهور رسد که از ان کار فسادي در ملک ظاهر شود تایین امرا نمایند

Major Davy ſeems to have totally miſtaken the ſenſe of this paſſage: "And that if any of them ſhould be guilty of actions, from whence diſturbances might ariſe in my dominions, that they ſhould be delivered over to the judgment of their peers." M. Langlès has tranſlated with greater accuracy, "*Lorſqu'on apprénoit de leur part des manœuvres capables de jetter le trouble dans le royaume, ils étoient relégués dans un rang inferieur.*" The word تاییناں is probably of Tartarian original, and from a compariſon of ſeveral paſſages in which it occurs in the work of Timur, we think that its ſignification may be aſcertained with ſufficient exactneſs. The word, then, implies, if we may ſo expreſs ourſelves, an idea of *proximate inferiority*. Thus page 230, line 5, and 12, it ſignifies common ſoldiers, not abſolutely, but as the immediate inferiors of the Ounbauſhee: and in page 275, line 6, from the manner in which it is combined with the word اون باشي it ſeems abſolutely neceſſary to adopt this mode of interpretation.

Page 250, line 13,

دزدرا امر نمودم در هر جا که باشد وهرکس بیابد بیاسا رسانند

"Robbers and thieves, in whatever place they might be found, or by whomſoever detected, I commanded to be put to death."—This paſſage is with greater propriety rendered by the French tranſlator, 'Partout où ſera trouvé ou voleur, quelle que ſoit la perſonne qui l'aura découvert, il ſera puni ſelon la loi de Genghiskhan, nommée Yaſſa.' The tranſlator, in his *Table des Matieres*, has collected an account of the celebrated code of Genghis Khan, to which Timur here alludes, and which, though little known in Europe, is ſtill ſaid to exiſt entire in Aſia.

It were unjuſt to cloſe this Article without mentioning the life of Timur, which M. Langlès has compiled from Eaſtern writers. It is written with eaſe and ſpirit, and exhibits a ſtriking, and, if we miſtake not, a faithful portrait of this illuſtrious conqueror.

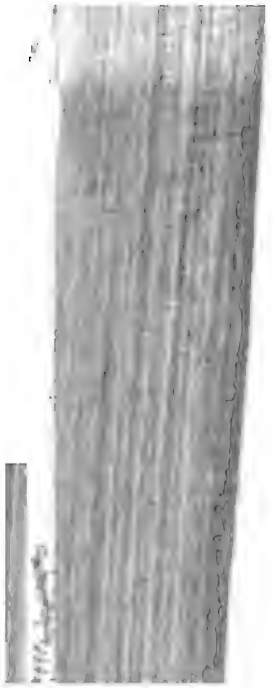
ART.

ART. XV.

Mémoires d'Agriculture, &c. *i. e.* Memoirs of Agriculture, and of Rural and Domeſtic Economy; Publiſhed by the Royal Society of Agriculture at Paris, in the Years 1785 and 1786. Vols. II. III. IV. and V. 8vo. Paris. 1787.

THE diſturbances in Holland, and the warlike preparations in France and Great Britain for ſome time paſt, interrupted the courſe of our correſpondence with the continent, and prevented us from receiving the intereſting work now before us in time to ſatisfy fully, in this Appendix, the curioſity of our Readers with regard to the articles it contains. We can therefore only give a ſhort *annonce* of it here, reſerving a fuller review of it to a future number of our Review.

For an account of the firſt volume, and of the inſtitution of this very uſeful Society, and the general plan of the work, we refer our Readers to the *Appendix* to volume 75 of our Review. A Number of this work continues to be publiſhed every three months, one for each of the four ſeaſons of the year, under the title of *Trimeſtre*. Thoſe Numbers which we have now received, are for the autumn and the winter of 1785, and the ſpring and ſummer of 1786. We are happy to obſerve that the zeal and activity of the members of this Society ſeem to increaſe. The Memoirs are numerous; many of them are curious and important; and if the labours of the Society are continued, they cannot fail to throw light on a great many uſeful facts, relating to rural economics. The concluding part of each *Trimeſtre*, which conſiſts of obſervations made on the ſeaſons, crops, circumſtances, and modes of practice in the *generality of Paris*, appears to be executed in a manner that claims a high degree of applauſe, and which, if adopted by the agricultural Societies in this kingdom, would ſerve to bring many uſeful particulars to light, that are now little known, or ſcarcely adverted to. On a future occaſion we ſhall be more circumſtantial on this head; at preſent, we ſhall only remark one ſtriking peculiarity, that is very obſervable between the general ſtructure of the Memoirs of this *French* Society and thoſe that are publiſhed by the different Societies of Agriculture in Great Britain. The firſt is ſupported by the munificence of government; and the Memoirs it contains are written almoſt entirely by men of high rank, or eminence in the literary world. Their reſearches are directed chiefly to the diſcovery of *new* objects of cultivation, and to curious philoſophical diſquiſitions, furniſhing directions for the lower claſſes of people as to many operations that we would think ſhould have been known long ago. It exhibits, in ſhort, a picture of a country, whoſe inhabitants are divided into two great claſſes, which are widely ſeparated from each other; the men of high



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1786, which bears every
ſaid that the German

that cattle are not nearly ſo ſoon fattened by this root, as by carrots, parſnips, or cabbages. Perhaps (ſays the gentleman who communicates this account) this root affords leſs nouriſhment than any of thoſe that have been commonly employed for feeding cattle. This does not accord with the pompous deſcriptions of the *root of ſcarcity* that have been detailed in our news-papers.

The plant, however, he adds, far ſurpaſſes all the others in *quantity* of produce. Half an acre at Leipſic, in the year 1783, was found to yield 25,000 lb. of roots, independent of the tops. At this rate, ſuppoſing the Leipſic acre equal to an Engliſh acre, the produce would have been ſomewhat more than 22 tons *per acre*; we think we have heard of three times that weight of parſnips, and we have known above 40 tons of potatoes produced from an acre, independent of the tops.

In Alſace, the gardeners diſtinguiſh this root by the name of *tulibs*. It is a biennial plant, like the common beet; the root is large and fleſhy, ſometimes a foot in diameter. It riſes above the ground ſeveral inches, is thickeſt at the top, tapering gradually downward. The roots are of various colours, white, yellow, and red; but theſe laſt, are always of a much paler colour than Beetrave. It is ſometimes eat by men, but it is very far from being ſo delicate as the beetrave, and therefore it is cultivated chiefly for cattle; it is good fodder for cows, and does not communicate any taſte to the milk. It produces great abundance of leaves in ſummer, which may be cut three or four times without injuring the plant. The leaves are more palatable to cattle than moſt other garden plants, and are found to be very wholeſome.

It delights in a rich, loamy ſand, well dunged. Its culture is the ſame with that of the common Beet, or the Beetrave.

On the whole, the plant is well worthy of the farmer's notice. It may, perhaps, on ſome ſoils, and in particular circumſtances, turn out to be a very uſeful plant for feeding cattle; though there is no reaſon to think that it deſerves the extraordinary praiſes it has obtained—as food for man.

[*To be continued.*]

ART. XVI.

FOREIGN LITERARY INTELLIGENCE.

Art. I. *The Works of the late* KING *of* PRUSSIA *announced.*

IT is already known to the public, that his Pruſſian Majeſty has diſpoſed of the manuſcripts of his royal uncle and predeceſſor, in favour of Meſſrs. *Voſs* and *Decker*, bookſellers at Berlin; whoſe propoſals for their publication, by ſubſcription, appeared in March 1787. The reaſons for their being publiſhed *by ſubſcription* are unknown to us, but we are perſuaded they muſt

I. " *Memoirs of* military hiſtory Dreſden. II. " war, carried on juſtice, and the m a formidable con laurels that will n *between the Peace* " *An Eſſay on the Sovereigns.*" V. SYSTEM OF NAT NATURE." His l have let this book juſtly fallen. It w ſwers of *Holland* anc of ſince. VII. " *derſtanding.*" A ve religion or politics. IX. " *Three Volumes* riade." XI. *Conſide Bodies-politic.*" XII his Majeſty to celebra taire, the Marquis D bert, Count Algarotti

preceding ones. This will certainly be the caſe, if what ſome have whiſpered about ſhould prove true, that the philoſophical opinions of our Royal Author, which were formerly known to have been excentric, and in ſome reſpects *un*-philoſophical, were more or leſs modified by ſober ſenſe and reflection in the latter years of his life.—How this matter ſtands, we ſhall ſee when the preſent publication is completed.

The work will be publiſhed in fifteen volumes large octavo, printed with Baſkerville's types, on the beſt paper. There will be publiſhed, at the ſame time, a German tranſlation, by an able and eminent hand, for the uſe of thoſe who do not underſtand French, in which language the original is compoſed.—Subſcriptions are taken in by noted bankers and bookſellers in the principal cities of Europe.

Art. II. *Geſchichte*, &c. i. e. *A Hiſtory of Philoſophy*, Vol. I. 8vo. Leipſic. 1787.

The anonymous Author of this work deſigns it for thoſe who, without entering into laborious reſearches, are deſirous of knowing the progreſs of the human underſtanding, in all periods of time, and the paths it has trod, in order to the diſcovery of philoſophical truths. We eſteem it a peculiar merit in this Author, that he has judiciouſly avoided both the exceſſive prolixity of Brucker, and the dry preciſion and barren brevity of ordinary abridgments. He has, moreover, not only inveſtigated the derivation and ſources, and thereby given us the genealogy of the different kinds of philoſophy, but has alſo deſcribed their eſſential lines and characters with perſpicuity and truth.—This firſt volume contains the philoſophy of the earlieſt periods, viz. that of the Indians, Perſians, Babylonians, Egyptians, Hebrews, Arabians, Phœnicians, Celts, and Scythians; and alſo of the Grecian philoſophers, as far down as the Stoics, incluſively. This volume is to be ſucceeded by a *ſecond*, and a *third*, which will bring down the hiſtory of philoſophy to the preſent time.

Art. III. JOEL, *Metriſch Uberſezt*. &c. i. e. *The Prophecy of* JOEL, *tranſlated into Verſe, with new Explications*. By Dr. J. P. R. ECKERMANN. 8vo. Lubec.

This is a learned and judicious performance. The commentary upon Joel, in whom our Author finds much of the ſpirit and manner of Homer, is divided into *five* Sections. The *firſt* relates to the method and text of the ſacred Prophet. The *ſecond* contains a comparative view of the beſt explications of his prophecy. In the *third*, we have an account of the time when he propheſied. The poetical and religious characters of his predictions, and their weight and importance, are diſcuſſed in the *fourth*; and the *fifth* contains philological, critical, and etymological *Remarks* on theſe predictions.

Art.

Art. IV. MUSÆUM CARLSONIANUM; *in quo novæ aves, &c. aves coloribus ad vivum brevique descriptione illustratæ*. Doctrine of i. e. A Collection of rare Birds in the Pos[illegible]wer to the sol- GUSTAVUS CARLSON, Secretary of State [illegible]y of Antiquaries jesty; engraved with their natural Colo[illegible]abbalists, *concerning* with a concise Description of each; [illegible]*ure of the Deity, de-* MAN, M. D. and President of the Ro[illegible]*graphy?* By M. JOHN at Stockholm. Folio; containing [illegible] 1786.

In this truly splendid and magnifi[illegible]rly production, in which presented in the natural attitude[illegible]t is true, that the Cabbal- dinarily appear, and with the circ[illegible], and what that doctrine their most usual place of residenc[illegible] relation that doctrine had neither too concise nor too prol[illegible] Scriptures, and to the phi- of each bird, an account of its [illegible]—And, *thirdly*, From what native region. The arrange[illegible]eculiar tenets of their system of rious animals are elegant the work in general (whic[illegible] *D'Ohsson*, Knight of the order of the generous proprietor [illegible]erpreter to his Majesty the King of cerning eye) is excelle[illegible] at the Court of Constantinople,

Art. V. The Imp[illegible] printing a large work entitled, *Tableau* has lately published [illegible]. In the first Part, the Author pur- of the very valua[illegible]al account of the Mahometan legisla- *unfortunate Prof*[illegible] into the description of its religious, through the diff[illegible], and military codes. cond volume c[illegible] be wholly confined to the history of the and vegetable [illegible]. This history will be chiefly extracted from on the anim[illegible] monarchy. M. D'Ohsson proposes to shew classes. T[illegible] empire, its progressive increase, its esta- figures, an[illegible] Europe, the rapidity of its conquests, the suc- animals, [illegible] genius of its Sultans, the character of its hending [illegible], &c. He promises to communicate many This wo[illegible] seraglio, to the private life of the monarch, M. *Ge*[illegible] and the haram; which he informs us have natura[illegible] partly from the officers of the court, and partly parts [illegible] of the haram, who have obtained their li- berty, on being married to some officer of the court.

A[illegible] The plates which are to accompany this work are now en- adm[illegible] graving at Paris, by able artists, under the direction of Messrs. stan[illegible] Cochin, Moreau, and Le Barbier. They are numerous, and re- by [illegible] present most of the religious and civil ceremonies of the country, ca[illegible] beside portraits of the principal personages mentioned in the his- *de* [illegible] tory, views of palaces, remarkable buildings, beautiful land- st[illegible] scapes, &c. &c.

The subscription is opened (at the Author's and M. Didot's the printer's) only for the first and second volumes, which con- tain the first section of the first part, viz. the religious code of the Mahometan legislation. Each volume, in folio, will cost 15[illegible] livres, to be paid on the delivery of the books, at Paris.

Seventy

with an enlightened zeal, and a virtuous ardour, by a noble Author, who is on the road to ſovereignty, and has only one ſtep to make in order to arrive at it *. In this diſcuſſion he ſhews, that politics and morality, inſtead of ſtanding in oppoſition to each other, are rather intimately connected, and exhibit the relation which the *part* bears to the *whole*; that is to ſay, that *politics* are only a *part* or a branch of morality. No truth can be more evident than this; for as morality is the guide of human life, the principle of order, and the univerſal ſource of real improvement and genuine happineſs to all mankind, every thing relative to the direction of individuals, or the government of nations, muſt be comprehended within its ſphere, and be ſubſervient to its laws.—Our Author ſhews, that all the ſchemes and projects of pretended political wiſdom, that deviate from, or violate the rules of this maſter-ſcience, turn out, in the iſſue, often to the detriment of their contrivers, always to that of the nation; and that it is a palpable and abſurd error to think of advancing the happineſs of one country at the expence of the general good of mankind. The experience of ages, and the hiſtory of the world, confirm theſe aſſertions; and we have only to caſt an eye acroſs the water, to ſee their truth diſplayed in a palpable example. We ſhall ſee *what* an artful nation has *gained* by the plans of this kind, which it has been forming and executing for ſeveral years paſt; and we ſhall obtain a new proof of the wiſdom of the good old maxim, both in its application to individuals and to nations, that "*honeſty is the beſt policy.*"

Art. VII. *De Hymnis veterum Græcorum. Scripſit* FRID. SNEADORFF, *accedunt tres Hymni Dionyſio adſcripti*: i. e. A Diſſertation on the Hymns of the ancient Greeks; by M. FREDERIC SNEADORFF. To which are added three Hymns attributed to Dionyſius. 8vo. Copenhagen.

This ſubject has been lately treated by two learned men (Meſſ. *Hoeren* and *Groddeck*), and yet M. SNEADORFF, who is an adept in ancient literature, has found gleanings enough after them to render his work intereſting and inſtructive.

Art. VIII. *Symbolæ ad Literaturam Teutonicam antiquiorem ex Codicibus Manu exaratis, qui Havniæ aſſervantur, editæ ſumptibus* P. FRED. SUHM: *i. e.* Miſcellanies of ancient Teutonic Literature, collected from Manuſcripts which are preſerved at Copenhagen, and publiſhed at the Expence of the Editor now mentioned. 4to. Copenhagen. 1787.

The publication of this collection was undertaken by the late learned M. SANDWIG; after whoſe death it was completed by M. NYERUP.

* *This noble and learned Author, whoſe high birth is adorned with all the virtues that give birth a genuine luſtre, is Coadjutor to the Electoral Archbiſhop of Mentz.*

Art.

Art. IX. *Uber die Natur und den Urſprung der Emanationſlehre*, &c. *i. e.* A Diſſertation on the Nature and Origin of the Doctrine of EMANATION among the *Cabbaliſts*; or, an Anſwer to the following *Prize-queſtion*, propoſed by the Society of Antiquaries at Caſſel: *Whether the doctrine of the Cabbaliſts, concerning the emanation of all things from the ſubſtance of the Deity, derived its origin from the Grecian philoſophy?* By M. JOHN FREDERIC KLEUKER. 8vo. Riga. 1786.

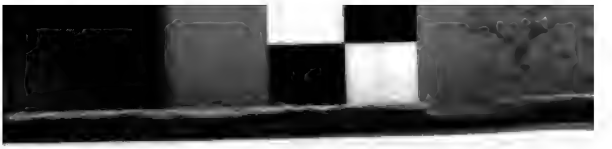
The prize was adjudged to this maſterly production, in which the Author enquires, *firſt*, How far it is true, that the Cabbaliſts taught the doctrine of *emanation*, and what that doctrine really contained.—*Secondly*, What relation that doctrine had to thoſe contained in the Holy Scriptures, and to the philoſophy of the ancient nations.—And, *thirdly*, From what ſource the Cabbaliſts drew the peculiar tenets of their ſyſtem of emanation?

Art. X. *M. De Mouradgea D'Ohſſon*, Knight of the order of Vaſa, Secretary and late Interpreter to his Majeſty the King of Sweden, and *Chargé d'Affaires* at the Court of Conſtantinople, has publiſhed propoſals for printing a large work entitled, *Tableau général de l'Empire Othoman*. In the firſt Part, the Author purpoſes to give a circumſtantial account of the Mahometan legiſlation, entering particularly into the deſcription of its religious, civil, criminal, political, and military codes.

The ſecond Part will be wholly confined to the hiſtory of the Ottoman empire. This hiſtory will be chiefly extracted from the annals of the monarchy. M. D'Ohſſon propoſes to ſhew the origin of the empire, its progreſſive increaſe, its eſtabliſhment in Europe, the rapidity of its conqueſts, the ſucceſs of its arms, the genius of its Sultans, the character of its generals, miniſters, &c. He promiſes to communicate many ſecrets relative to the ſeraglio, to the private life of the monarch, to the Sultaneſſes, and the haram; which he informs us have been collected partly from the officers of the court, and partly from female ſlaves of the haram, who have obtained their liberty, on being married to ſome officer of the court.

The plates which are to accompany this work are now engraving at Paris, by able artiſts, under the direction of Meſſrs. Cochin, Moreau, and Le Barbier. They are numerous, and repreſent moſt of the religious and civil ceremonies of the country, beſide portraits of the principal perſonages mentioned in the hiſtory, views of palaces, remarkable buildings, beautiful landſcapes, &c. &c.

The ſubſcription is opened (at the Author's and M. Didot's the printer's) only for the firſt and ſecond volumes, which contain the firſt ſection of the firſt part, viz. the religious code of the Mahometan legiſlation. Each volume, in folio, will coſt 150 livres, to be paid on the delivery of the books, at Paris. Several



Seventy plates will be given with theſe two volumes, which, with the neatneſs of the impreſſion, and the goodneſs and ſuperior ſize of the paper, will not allow the Author to afford the work at a lower price.

Since writing the above, we have ſeen an advertiſement in the public papers, ſtating, that an Engliſh tranſlation of this ſuperb undertaking is in the preſs, and carrying on by the order and under the inſpection of the Author. A proſpectus of the work is to be had of Mr. Cadell in the Strand.

ART. XVII.

FOREIGN BOOKS, *of which* ENGLISH Tranſlations *have juſt appeared.*

Travels through Syria and Egypt, in the Years 1783, 1784, 1785. By M. Volney. Tranſlated from the French, illuſtrated with Copper-plates. 2 Vols. 8vo. 14s. Boards. Robinſons, London. 1787.

M. VOLNEY, as we learn from the preface to this work, is a gentleman of ſome fortune. In the early part of his life, he had habituated himſelf to ſtudies of various kinds. He had read, and often heard it aſſerted, that travelling was the beſt method of adorning the mind, and forming and improving the judgment. He thought that his own country, and the neighbouring nations, were too well known to require examination, and that they would not afford ſufficient objects for the full employment of his attention, which ſeems to have been particularly turned toward political and moral inveſtigations. The riſing ſtates of America, and the ſavages of that continent, were not without temptations to draw him thither. *Aſia*, however, had more powerful attractions. *There* a large field preſented itſelf to be explored; and the conſideration of the former greatneſs of Syria and Egypt, contraſted with its preſent ſtate, as deſcribed by modern travellers, induced him to viſit thoſe countries, in preference to any other part of the globe.

Our Traveller, accordingly, ſet out for Egypt toward the end of the year 1782. After continuing ſeven months at Cairo, finding too many obſtacles to a thorough examination of the interior parts of the country, and not having proper opportunities of learning Arabic, he determined to proceed into Syria. Eight months reſidence among the Druzes *, in an Arabian convent, was employed in rendering the Arabic familiar to him; and,

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* Of theſe people, the *Druzes*, a curious account was lately given by another modern Traveller, the *Baron de Tott*; and from him, many particulars were given in the Appendix to volume 76. of our Review, p. 626.

with

with a competent knowledge of that language, he was enabled to travel through Syria and Egypt with great advantage.

Travellers, in general, have been deficient in the two principal means of acquiring a knowledge of the country they pass over, *viz.* time, and the vernacular language. Without the latter, it is impossible to appreciate either the genius or character of a nation. Interpreters cannot give such adequate ideas, on any subject, as a direct verbal communication. Without sufficient time, no sound judgment can be formed, because the novelty of most objects confounds and astonishes the traveller. The first impressions and ideas which present themselves, must be repeatedly examined before he can satisfy himself that the notions which he has formed are just and accurate. In these respects, M. Volney's journal must be valuable; for he was upwards of three years on his journey, and he seems to have acquired a competent acquaintance with the language.

As to the form of the work, the Author has not followed the usual method observed in most books of travels; he has rejected the order and details of an itinerary, as too prolix; and he has only exhibited general views, which, indeed, are better calculated to combine facts and ideas, and may save the reader the unnecessary trouble of referring from one chapter to another.

In the first chapter, the Author treats of Egypt in general, without repeating the descriptions which former travellers have given of the remarkable antiquities in which that country abounds. In this and the two next chapters, are many valuable observations on the natural history of the country, and its GREAT RIVER. He frequently corrects the opinions of a late traveller (M. Savary), especially those relative to the enlargement and rise of the Delta. In this part of the work, the learned Historian will find much entertainment, and the Naturalist many curious remarks. In the fourth chapter, M. Volney describes the winds which are prevalent in Egypt. As a specimen of the Author's manner, and of the translator's style, and also for the entertainment of our readers, we shall transcribe what is said of the hot wind called Kamsin.

'The southerly winds, of which I have been speaking, are known in Egypt by the general name of *Winds of* 50 *days*; not that they last 50 days without intermission, but because they prevail more frequently in the 50 days preceding and following the equinox. Travellers have mentioned them under the denomination of *pestilent winds*, or, more correctly, *hot winds of the desart*. Such in fact is their quality; and their heat is sometimes so excessive, that it is difficult to form any idea of its violence without having experienced it: but it may be compared to the heat of a large oven at the moment of drawing out the bread. When these winds begin to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear in this climate, becomes dark and heavy; the sun loses its splendor,

ſplendor, and appears of a violet colour; the air is not cloudy, but grey and thick, and is, in fact, filled with an extremely ſubtle duſt, which penetrates every where. This wind, always light and rapid, is not at firſt remarkably hot, but it increaſes in heat in proportion as it continues. All animated bodies ſoon diſcover it, by the change it produces in them. The lungs, which a too rarified air no longer expands, are contracted, and become painful. Reſpiration is ſhort, and difficult; the ſkin parched and dry, and the body conſumed by an internal heat. In vain is recourſe had to large draughts of water; nothing can reſtore perſpiration. In vain is coolneſs ſought for; all bodies, in which it is uſual to find it, deceive the hand that touches them. Marble, iron, water, notwithſtanding the ſun no longer appears, are hot. The ſtreets are deſerted, and the dead ſilence of night reigns every where. The inhabitants of towns and villages ſhut themſelves up in their houſes, and thoſe of the deſart, in their tents, or in wells dug in the earth, where they wait the termination of this deſtructive heat. It uſually laſts three days, but if it exceeds that time, it becomes inſupportable. Woe to the traveller whom this wind ſurprizes remote from ſhelter; he muſt ſuffer all its horrible effects, which ſometimes are mortal. The danger is moſt imminent when it blows in ſqualls, for then the rapidity of the wind increaſes the heat to ſuch a degree, as to cauſe ſudden death. This death is a real *ſuffocation*; the lungs, being empty, are convulſed, the circulation is diſordered, and the whole maſs of blood driven by the heart towards the head and breaſt *, whence the hemorrhage at the noſe and mouth which happens after death. This wind is eſpecially deſtructive to perſons of a plethoric habit, and thoſe in whom fatigue has deſtroyed the tone of the muſcles and the veſſels. The corpſe remains a long time warm, ſwells, turns blue, and is eaſily ſeperated †. Theſe accidents are to be avoided, by ſtopping the noſe and mouth with handkerchiefs; an efficacious method likewiſe, is that practiſed by the camels. On this occaſion, theſe animals bury their noſes in the ſand, and keep them there till the ſquall is over. Another quality of this wind is its extreme aridity; which is ſuch, that water ſprinkled on the floor evaporates in a few minutes. By this extreme dryneſs, it withers and ſtrips all the plants; and, by exhaling too ſuddenly the emanations from animal bodies, criſps the ſkin, cloſes the pores, and cauſes that feveriſh heat which is the invariable ‡ effect of ſuppreſſed perſpiration.'

The Author proceeds to deſcribe the climate and ſtate of the air in Egypt, and afterward gives a minute account of the various inhabitants of that country. In the ſubſequent chapters, we have a ſummary of the hiſtory of the *Mamlouks*; of the hiſtory of *Ali Bey*; a detail of occurrences from the death of Ali Bey to the year 1785; and an account of the preſent political and commercial ſtate of Egypt.

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* We do not approve of the whole of the Author's phyſiology, either in this or in other parts of his work.

† We ſuppoſe the Tranſlator meant to ſay *eaſily ſuppurated*; or very ſoon reduced to a putrid ſtate.

‡ *Conſtant would* be better here than invariable.

The city of Cairo is particularly described, and the manner in which the inhabitants live is much enlarged on. We are also presented with an excellent description of the endemic and other diseases of the country; and the Travels through Egypt conclude with describing the ruins and pyramids.

Leaving Egypt by the isthmus of Suez, which separates Africa from Asia, and following the coast of the Mediterranean, M. Volney entered Syria; of which country he gives the geography and natural history, describing its general appearance, its mountains, rivers, lakes, &c. The eruptions of volcanos and earthquakes are particularly attended to; as are likewise the climate, the qualities of the a winds. We then proceed with our traveller to linent observations on the winds, clouds, rains der-storms in Syria.

Quitting his philo s, through which we have followed him with pl ey proceeds to describe the several inhabitants o ir manner of living. We might here entertain ith many curious extracts from the accounts which the Author gives of these people, whose domestic history is so little known to us. Speaking of the *Druzes*, and their remarkable hospitality, he says,

'Whoever presents himself at their door, in the quality of a suppliant, or passenger, is sure of being entertained with lodging and food, in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller; and when I observed to them that they wanted prudence, their answer was, 'God is liberal and great, and all men are brethren.' There are therefore no inns in this country, any more than in the rest of Turkey. When they have once contracted with their guest the sacred engagement of *bread* and *salt*, no subsequent event can make them violate it; various instances of this are related which do honour to their character. A few years ago, an Aga of the Janissaries, having been engaged in a rebellion, fled from Damascus, and retired among the Druzes. The Pacha was informed of this, and demanded him of the Emir, threatening to make war on him in case of refusal. The Emir demanded him of the Shaik Talhouk, who had received him; but the indignant Shaik replied, 'When have you known the Druzes deliver up their guests? Tell the Emir, that, as long as Talhouk shall preserve his beard, not a hair of the head of his suppliant shall fall!' The Emir threatened him with force; Talhouk armed his family. The Emir, dreading a revolt, adopted a method practised as juridical in that country. He declared to the Shaik, that he would cut down fifty mulberry trees a day until he should give up the Aga. He proceeded as far as a thousand, and Talhouk still remained inflexible. At length, the other Shaiks, enraged, took up the quarrel, and the commotion was about to become general, when the Aga, reproaching himself with being the cause of so much mischief, made his escape, without the knowledge even of Talhouk.'

In

In the next chapter, the Author gives the hiſtory of Daher, ſon of Omar, who, in our time, has given ſo much trouble to the Porte. It is long ſince Syria has beheld among her chiefs ſo great a character.

After Sultan Selim I. had taken Syria from the Mamlouks, he ſubjected that province, like the reſt of the empire, to the government of Pachas or Viceroys, inveſted with unlimited power. The more effectually to ſecure his authority, he divided the country into five pachalics, viz. thoſe of Aleppo, Tripoli, and Saide, which was lately removed to Acre; that of Damaſcus; and, laſtly, that of Paleſtine, the ſeat of which is ſometimes at Gaza, and ſometimes at Jeruſalem. In the five following chapters, each of theſe diſtricts is deſcribed, and a circumſtantial detail is given of the moſt intereſting particulars of their preſent ſtate; ſuch as their revenues, productions, forces, remarkable places, &c. Among a variety of intereſting matter which occurs in this part of the work, are the deſcriptions of ancient Tyre, and of its commerce; of the cities of Tabaria, Safad, and Balbek, of the ruins of which laſt place we have a neatly engraved view, and a plan of the Temple of the Sun. The deſcription of the city of Damaſcus, and its commerce, is alſo intereſting; and the ruins of Palmyra (of which there is an engraving), and other cities on the frontiers of the deſart, will afford no ſmall entertainment to the antiquary. In this part of the work, our Traveller ſeems to have been much obliged to his predeceſſors, Meſſ. DAWKINS and WOOD.

Having finiſhed theſe particular deſcriptions, our Author reſumes his general hiſtory of the political ſtate of Syria. From what is here advanced, it appears that the revenue which the Sultan receives from Syria is 312,500 l. ſterling; the regular troops 3400 horſe, and 2300 foot; the number of its inhabitants, 2,500,000. Syria contains 47,250 ſquare miles; whence 53 inhabitants to each ſquare mile. So few people, in ſo excellent a country, is aſtoniſhing; eſpecially when we conſider its ancient ſtate of population. In the relations of ancient hiſtorians, a multitude of miſtakes, in reſpect of *numbers*, may doubtleſs have happened; and there may be alſo great errors in copying: but, without appealing to the poſitive teſtimony of hiſtory, there are innumerable monuments of the great population of ancient Syria. The vaſt quantity of ruins diſperſed over the plains, and even in the deſarts, are inconteſtable proofs of the number, as well as of the wealth, of the inhabitants. What an idea muſt we form of the grandeur of the country, when we are told, that, among the ruins of Palmyra, there is one ſingle colonade above 2600 yards long, the baſes of the Corinthian columns of which exceed the height of a man: and yet this row is only a ſmall part of the remains of the whole!

M. Volney proceeds to describe the government of the Turks in Syria; the administration of justice; the state of religion; of the peasants, and agriculture; of the artisans; of trade and commerce; and of the arts and sciences; and the work concludes with a general character of the inhabitants.

The following account of their commerce is interesting.

'Almost the whole commerce of Syria is in the hands of the Franks, Greeks, and Armenians; formerly it was engrossed by the Jews. The Mahometans take little part in it; not that they are prevented from engaging in it by the prejudices of their religion, or by indolence, as some political writers have imagined; but from the obstacles thrown in their way by their own government. The Porte, constant to its usual system, instead of giving a decided preference to the Turkish subjects, finds it more lucrative to sell their rights and industry to foreigners. Some of the European states have, by treaties, obtained a diminution of custom-house duties to three *per cent.* while the merchandise of the subjects of the Sultan pays strictly ten, or, when favoured, seven *per cent.* Besides this, the duties once paid in any port, the Frank is not liable to pay a second time in another. But the case is different with the Ottoman subject. The Franks, too, having found it convenient to employ Latin Christians as agents, have procured them a participation of their privileges, and they are no longer subject to the power of the Pachas, or amenable to Turkish justice. They cannot be plundered, and whoever has a commercial process with them, must plead before the European Consul. With such disadvantages, is it surprizing that the Mahometans should relinquish commerce to their rivals? These agents of the Franks are known in the Levant by the name of *Baratary Drogmans*; i. e. privileged Interpreters. The *Barat*, or privilege, is a patent, of which the Sultan makes a present to the Ambassadors residing at the Porte. Formerly these Ambassadors, in their turn, made presents of them to particular persons in each factory, but, within the last twenty years, they have been made to understand, that it is more lucrative to sell them. The present price is from five to six thousand livres. Each Ambassador has fifty, which are renewed on the death of the possessor, and form a pretty considerable perquisite.

'France has the greatest trade to Syria of any European nation. Her imports consist in five principal articles; 1st, The cloths of Languedoc; 2d, cochineal; 3d, indigo; 4th, sugars; and, 5th, West-India coffee.

'The returns consist almost wholly in cottons, either spun or raw, or manufactured into coarse stuffs; in some silks of Tripoli, the others being prohibited; in galls, copper, and wool.'—

We shall now take leave of this entertaining and instructive Traveller, who has exhibited, in one view, the present state of the country, and the nature of its government. A tribute of praise is due to his political talents; and he is no less entitled to our thanks for the display he has given of his knowledge of mankind, by explaining, in many instances, the mode in which the highly-complicated political machine acts, and in discovering the causes of the events and facts which he hath related.

Bate.

ART. XVIII.

Familiar and friendly Correſpondence of Frederic the Second, King of Pruſſia, with U. F. de Suhm, Privy Counſellor of the Elector of Saxony, and his Envoy extraordinary to the Courts of Berlin and Peterſburg. 8vo. 6s. Boards. Robſon, &c. 1787.

FREDERIC the Second of Pruſſia—or, as he is uſually ſtyled, the great Frederic—may be conſidered as a pattern for ſucceeding monarchs. To an innate and conſtitutional love of glory, he united the ſocial virtues in an eminent degree—

> " In peace there's nothing ſo becomes a man
> As modeſt ſtillneſs and humility:
> But when the blaſt of war blows in our ears,
> Then imitate the action of the tyger."

So ſays the poet; and the Northern hero muſt have thought the ſame. In the wars in which he was engaged, in the rule and government of his people, we diſcover the ſkilful ſoldier and the politic prince. In his ſeveral literary productions, and in the letters now before us, we ſee the accompliſhed ſcholar, and the benevolent man.

The Correſpondence of the King of Pruſſia with the Privy Counſellor, M. de Suhm, is certainly not very intereſting to readers in general, on account of the ſubjects on which it touches, and of which we have ſpoken in our Review of the original work *. It is, however, curious, and worthy to be tranſmitted to poſterity. We obſerve in it the firſt traces, the dawnings, of that ſuperior genius which afterward ſhone ſo conſpicuouſly in this paragon of Kings. His attachment, at an early age, to philoſophy and the *belles lettres*, living too in the court of his father, an implacable enemy to every one who ſhould

> " Woo fair Science in her humble cell,"

is ſufficient to confer on him immortal honour; and we will venture to prophecy that his name will not periſh but with the extinction of time.

The character of Frederic II. before his acceſſion to the throne, as drawn by M. de Suhm, in the year 1740, and which is prefixed to the preſent publication, proves that the writer was a man of diſcernment, and well acquainted with the human heart. His prediction of the future greatneſs of the prince has been verified in a long and proſperous reign.

We will now preſent to our Readers the truly pathetic letter of M. de Suhm, written a day or two before his death. It is addreſſed to the King of Pruſſia, who had recently aſcended the throne, and who had preſſed him, with the ardour of true friendſhip, to haſten to the court of Berlin. M. de Suhm was

* *See Appendix*, vol. lxxvi. p. 577.

then

then at Peterſburg, and inſtantly began his journey. Warſaw, for ſome political reaſon, was taken in his way, in which city he breathed his laſt.

'Sire, *Warſaw, Nov.* 3, 1740.

'It is in vain I am yet flattered with hope; it is in vain that the love of life, and the powerful attractions, which the ſmiling perſpective opened before me yet added to it, ſeek to nouriſh the illuſions of my heart by the ardour of its deſires: it is in vain, in one word, that I ſhould wiſh to hide it from myſelf; every hour, every inſtant makes me feel it more deeply, and warns me that the end of life approaches. What [illegible] might have had to ſpare your Majeſty the grief of th[illegible] even poſſible that it ſhould never reach *his* ear, nor [illegible] one inſtant the peace of *his* great and ſenſible heart [illegible] important and too ſacred is attached to it, to think [illegible] him.

'Yes, Sire, it is but [illegible] many uſeleſs cares to prolong my days. I find m[illegible] brink of the grave. Alas! I am ſhipwrecked in the [illegible] even permits not you the time to execute your benevolent deſigns in my favour. Without doubt the happineſs I was going to enjoy was too perfect to become my lot on earth, and it is—yes, I hope it firmly, as a dying good Chriſtian, and with that tranquillity which the witneſs of a good conſcience inſpires—it is to make me participate it in another life, that the Supreme Maſter of our deſtinies is going to withdraw me from this.

'Yet a few days, perhaps a few hours, and I ſhall be no more! For this reaſon, Sire, I think it my duty, and am deſirous to write once more, that I may recommend to you my poor family, before death comes to freeze my blood and cloſe my eye-lids. I am convinced, Sire, and I die tranquil in the firm aſſurance, that you will not abandon them, that your care of them will be equal to the friendſhip and gracious benevolence, with which you deigned to honour me, from the moment I had the happineſs of being known to you. Thoſe whom I take the liberty of recommending, are four children, three boys and one girl, with which Heaven has bleſſed me, and a ſiſter whom I love, and who merits it, as much for her own perſonal worth, as for the true maternal care ſhe has taken of my children ſince my widowhood. I ſhould deſire, Sire, that the ſame diſpoſition might ſubſiſt at Berlin after my death, by the ſupport and under the protection of your Majeſty; and that my ſiſter, who fills up the place of mother to my children, might be treated by your Majeſty as if ſhe had been my widow, and that you would deign to put her in a ſituation to ſupport the education of my family.

'[illegible] without doubt, Sire, to have ſhewn to you the wiſhes [illegible] heart, to hope with confidence that they will be granted. [illegible] after this laſt and painful act of my trembling [illegible] as ſatisfied reſpecting the fate of my family, as I am reſpecting [illegible] at this awful moment, when I am going to remit my ſoul [illegible] of that infinitely good Being, by whom it exiſts, and [illegible] without doubt, called it into exiſtence but for its felicity.

'Nothing now remains to me, but to detach my heart from the [illegible] the eternal ſource of all life and bleſſed[illegible] moment that I feel all the force of that ſweet affection

affection which attaches me to the moſt amiable and the moſt virtuous of mortals, which the goodneſs of Heaven made me meet on earth during the pilgrimage of my days.—Ah! it is in this moment, that I feel how much it coſts to break the chain. Nevertheleſs, my fortitude will triumph over it, for a great and conſoling hope ſupports me; that unſhaken hope that every thing which was created to love, will one day enter into that inexhauſtible and eternal ſource of all love!

'The hour approaches! I feel already that my ſtrength abandons me; we muſt part—Adieu! Yet one tear—it wets your feet! Oh! deign to regard it, great King, as a pledge of the tender and unalterable attachment with which your faithful Diaphane* was devoted to you, even to his laſt ſigh.'

The foregoing extract will ſerve as a ſpecimen of the Tranſlator's ſtyle, which is neither very elegant nor correct.

'Nothing now remains'—ſays the Editor in a note at the cloſe of the book—'but to ſatisfy the curioſity of the Reader, who is without doubt anxious to know what was the effect of that letter which M. de Suhm wrote to the King on his death-bed.'—We will therefore ſubjoin his account of the King's behaviour towards the diſtreſſed family of his departed friend.

'Immediately after the death of M. de Suhm, the King wrote to the ſiſter of the deceaſed, Mademoiſelle Hedwige de Suhm, a letter, as obliging and conſoling for her, as it was affecting by the expreſſions of poignant grief and tender regret, which he felt for the loſs of his dear Diaphane. It is much to be regretted that this letter was not preſerved, as it might have been looked upon as the ſeal to all the others, and as the aſſured pledge of the ſincerity of thoſe ſentiments which the King had teſtified for M. de Suhm during his life. This ſame letter contained alſo the moſt gracious aſſurances of the King's good-will towards the ſiſter and children of M. de Suhm, the promiſe of his intereſt during his life, and the detail of the meaſures which he had taken for the performance of the laſt wiſhes of his deceaſed friend. He called Mademoiſelle de Suhm to Berlin, to continue and finiſh there, under his eyes, the education of her pupils, aſſigning to her a penſion of eighteen hundred crowns, of which ſix hundred were aſſured to her for her natural life; the other twelve hundred were to be employed in the education of the four children, three

* 'A name of friendſhip which the Prince gave to M. de Suhm, as a pledge of their intimacy, and by which he diſtinguiſhed him to the end of his life. All that is known of the circumſtances which may have occaſioned the choice of this name are no more than ſimple conjectures. The meaning of the word *Diaphane* anſwers to the proper meaning of the German word which ſerves as a title to princes; but it is more probable that it is here an alluſion to that candour and ſincerity of heart, which the Germans call *offenherzigkeit*—open-heartedneſs, ſincerity.' Ed.

Diaphane is a Greek word, ſignifying *clear, pellucid*. We ſuppoſe it here ſtands, by a metonymy, for *a man of unſullied honour*—one who, as he has no evil intentions, ſo is he without diſguiſe: one who *may at all times be read*, or *ſeen through*. Rev.

hundred

hundred to each, with a promise that they should enjoy it till an handsome establishment put them in a condition to do without it. It was on these gracious assurances that Mademoiselle de Suhm went to Berlin with the family of her deceased brother. During the whole time the children's education continued, the King personally interested himself therein. As soon as the three sons arrived at the age of entering into the service, he placed them all as Ensigns in his troops; leaving them the pension of three hundred crowns till they reached the rank of Captain. He did not interest himself less in the establishment of the daughter, who married, in the course of time, Colonel Keith, after having enjoyed till her marriage the pension he had assured to her. As to Mademoiselle de Suhm, she lived near thirty years at Berlin, enjoying to the end of her days, the pension of six hundred crowns which had been promised her, besides many other precious testimonies of the King's benevolence.'

In the foregoing extracts, we have corrected a few of the most evident mistakes, which, perhaps, were errors of the press.

ORIGINAL.

A SHORT ACCOUNT OF QUINTUS SEXTIUS, THE PYTHAGOREAN PHILOSOPHER; *in Answer to the Inquiries of* CLERICUS; *whose Letter was briefly noticed on the last Page of our Review for* October; *also in the* Correspondence *for* November.

OF QUINTUS SEXTIUS, whose name was once celebrated, and whose writings were once eagerly perused, very few memorials remain. He flourished in the time of Augustus, as Eusebius has informed us, in his *Chronicon* (p. 200. *Ed. Scal.*), where he is called Σέξτος, Πυθαγορικος, which Hieronymus translates *Sextus Philosophus Pythagoricus* (p. 156.), after whom Lipsius places him in the same age, in his *Manud. ad Stoic.* V. I. p. 642 & 677.

He seemed formed to rise in the republic, and was blessed with such talents as might have taught him to aspire to the highest civil honours (*Seneca*, Ep. 98.). He shrunk, however, from them, and declined accepting the rank of Senator, when it was offered to him by Julius Cæsar (*Seneca*, Ep. 98. *Frienshem.* Suppl. in Liv. cxvi. 41.), in order to devote his time to the studies of philosophy (*Plutarch* de profect. Virtut. sent. V. vi. p. 288. edit. Reiske).

It appears, that he wished to establish a school at Rome, and that the tenets of his sect might principally be drawn from the doctrines of Pythagoras, though, in some particulars, they might seem to follow the Stoics (*Seneca*, Ep. 64. *Lipsius* Manud. 1. vol. 8. p. 677. *Brucker*, Hist. Phil. Crit. V. ii. p. 87.), he was assisted by his son (*Seneca*, Quæst. Nat. vii. sub fin.).

He soon found himself involved in many difficulties. His laws were tinctured with great severity, and in an early period

of his establishment, he found his mind so harassed, and the harshness of the doctrines, which he wished to establish, so repulsive to his feelings, that he had nearly worked himself up to such an height of desperation, as to resolve on putting a period to his existence. (*Plutarch*, l. c. vi. p. 288.)

Sextius appears to have studied at Athens, or at least to have resided there; for Pliny relates, that he purchased all the olive plantations near that city, when he foresaw, that oil would be very dear (*Plinii* Hist. Nat. xviii. 68. vol. ii. p. 138. Ed. Harduin). Pliny also tells the same story of Democritus, and a similar instance of foresight is recorded of Thales by several authors. (*Aristotel.* Polit. I. 7. *Cicero* de Divinat. I. 49. p. 115. Ed. Davis. *Laertius* in Thalet. I. 26. vol. i. p. 17.)

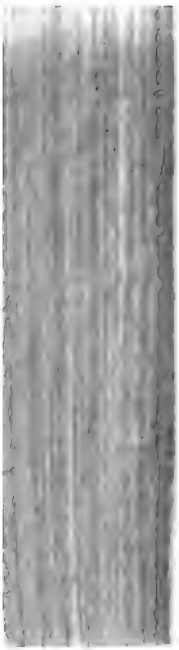
We shall relate the little which is known of the school of the *Sextii*, and present our Readers with the few anecdotes of his followers which have been recorded.

Fabianus. M. Annæus Seneca, in the Preface to his second book of *Controversiæ*, vol. iii. p. 146. Ed. Gronov. informs us that Fabianus the philosopher, whose lectures he had attended, and whom he often mentions, studied under Sextius.

Sotion, the preceptor of Lucius A. Seneca, was a follower of the doctrine of Pythagoras and Sextius, in which he instructed his scholar, who states some particulars, in which there was a difference between the tenets of these two philosophers. (*Seneca*, Epist. cviii.—V. ii. p. 534.—Ep. xlix. Ib. p. 166. *Lipsius*, Manud. vol. viii. p. 642, and p. 661.) Sotion is also mentioned by other writers.

Flavianus was also a follower of Sextius, if we may believe Lipsius, in a note on Seneca, Epist. lix. He cites, however, as Brucker observes (vol. ii. p. 90.), none of the ancients, to defend his assertion.—Both Lipsius, however, and Brucker, tell us, that this Flavianus is mentioned by Seneca *Rhetor*, in the Preface to the third Book of *Controversies*. In the passage to which they refer, the name of *Flavianus* does not occur, though we find that of Fabianus, vol. iii. p. 222. whom we have just mentioned.

Crassitius, a native of Tarentum, embraced the doctrines of Sextius. He was a famous teacher at Rome, and arrived at such a degree of reputation, that he was compared with Verrius Flaccus, and his auditors were very numerous. He was attended even by many of the nobility. Among these was the son of Julius Antonius, the Triumvir.—At length, however, he suddenly dismissed his school, and went over to the sect of Quintus Sextius the philosopher. Such is the account which Suetonius gives, in his Lives of illustrious Grammarians, vol. ii. p. 381. *Edit. Burmanni*; p. 1084. *Ed. Pitisci.*



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et Romani roboris ſecta, inter initia
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writings, which Seneca praiſes i
mendation (Book LXXII.

"*Quod dari poſſet, eripi poſſe,*" intelligebat, ſays Seneca, Ep. XCVIII. vol. ii. p. 485. This knowledge, aided by his love of philoſophy, produced his rejection of the ſenatorial honours. He lived in turbulent times, and could not but be well acquainted with the horrors into which the republic had been plunged, during the civil wars, and therefore declined a rank, which might only lead to deſtruction. (Brucker e Seneca, vol. ii. p. 87.)

He recommended an examination of the actions of the day, to his ſcholars, when they retired to reſt. *Seneca de Ira*, III. vol. i. p. 149. This precept exactly agrees with the lines in the Golden Verſes:

Μηδ' ὑπνον μαλακοισιν—&c. ver. 40.

The Reader may conſult Lipſius, *Manud.* vol. viii. p. 821.

Solebat Sextius dicere, '*Jovem plus non poſſe, quam bonum virum.* Seneca, Ep. LXXIV. vol. ii. p. 279. This ſentiment has been examined by Lipſius, *Manud.* vol. viii. p. 789. and by Rhodoginus, in his *Lectiones Antiquæ*, XVIII. 14. p. 842.

Sextius taught that the road *ad Aſtra*, was by frugality, temperance, and fortitude. Seneca, Ep. LXXIII. vol. ii. p. 278. A lecture on this ſubject might do no diſſervice to the preſent age.

Sextius uſed to recommend holding a looking-glaſs before perſons who were diſordered with paſſion. *Seneca de Ira*, II. vol. p. 90. We find the ſame idea, though without any mention of Sextius, in Plutarch, in his Eſſay *De ira cohibenda*, vol. vii. p. 789. Ed. Reiſkii.

He ſtrongly enjoined his ſcholars to abſtain from the eating of animal food, not indeed from the reaſons preſcribed by Pythagoras, but from motives, which ſeem very conſiſtent with other parts of his doctrines. Seneca, Ep. CVIII. vol. ii. p. 534.

He wrote in the Greek language, though *Romanis moribus philoſophans.* (*Seneca, Epiſt.* LIX. vol. ii. p. 210.) Seneca, therefore, has always given us his own *tranſlations* of his ſentiments; which we ſuſpect to have been alſo done by *Claudianus Mamertus Preſbyter*, who quotes from him, in his work *De Anima*, II. IX.

There are, however, a few fragments from the writings of Sextius preſerved in their *original Greek*, among the *Loci communes ſententiarum, ex S. Scriptura, veteribus theologis et ſecularibus ſcriptoribus collecti* by the two Monks, Antonius and Maximus, who followed in ſome meaſure the plan of *Stobeus*. Their collections were firſt publiſhed by Froſchoverus, *Tiguri*, MDXLVI. The laſt edition of them was printed at the end of Stobeus, *Aurel. Allobr.* 1609, and to this, as it is the moſt common, we ſhall refer our Readers. They will find ſome quotations from *Sextius* (whoſe name in the margin is improperly changed into *Sextus*), in p. 8. 42. 96. 194. 197. 215. and 228. We are alſo inclined to believe with Gale (*Præf. ad* Mytholog. Scriptor.), that

that some of the passages in Stobeus, which are attributed to Pythagoras, are the production of our philosopher. Neither Pythagoras, indeed, nor his early disciples, ever committed any thing to writing *, but his later followers, in order to do honour to his memory, and, perhaps, to their own works, published their productions under the name of their master. In the same manner the ancient Egyptian priests and prophets *uttered* their compositions, as the genuine works of Mercury.

There is extant also a collection of *Sententiæ* translated from the Greek by *Ruffinus Presbyter*, who attributed them to Xystus, or Sextus II. in order to raise the character of the Romish ecclesiastics: for they have been, in our opinion, fully proved to be the production of Sextius the philosopher.

The character indeed of Ruffinus, from the testimony given by St. Hierom and others, is sufficient alone to render any production published by him very suspicious. He seems to have been, in the present instance, instigated by the motive which we have assigned to his conduct; and, in order to prevent discovery, he seems to have interpolated the *sententiæ* in a few instances.

These *Sententiæ Sextii* have been frequently published:

1507. Lugd. 4to. *a Simphoriano Champerio.*
1514. Wittemburg. cum Aureis Pythagoræ.
1516. Basil. a B. Rhenano.
1615. Helmstad. 8vo. cum Pisano et Thaleffio.
16—. in Bibliotheca Patrum.
1671. Cantab. } a Galeo.
1688. Amst. }
1693. Amst. a Petro Poiret, post Idea Theologiæ Christianæ, &c.
1725. Lipsi. a Sibero †.

To the first publication of Sextius, Lugd. 1507, Simphorianus Champerius adds a work of his own *de quadruplici vita*, *Theologia Asclepii*, and the Oration of Isocrates *ad Demonicum*.

In the edition at Helmstadt, in *octavo*, 1615, under the auspices of *Johannes a Fuchre*, we find united with our Author, *Sententiæ Laurentii Pisani, et Thelassii Episcopi*, the former of whom celebrates the *Sententiæ* of Sextius, as if they were *divina oracula*, and avows that he has imitated them in his own work. Gale inserted them in his Collection of ancient mythological, ethic, and physical writers, Cantab. 1671, and Amst. 1688, in which the title affixed to them runs thus: *Sextii Philosophi Sententiæ, e Græco in Latinum a Ruffino versæ.*

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* This appears from the testimony of the ancients themselves, and has been recorded by many modern critics. Lipsius *Manud.* ad Stoic. viii. p. 640.

† There may be other editions of Sextius. These are all which have met our notice.

On comparing theſe *Sententiæ* with the fragments which we have already mentioned to be preſerved in *Stobæus*, and in *Maximus* and *Antonius*, there ſeems to be, as the learned Gale has juſtly obſerved in his preface, ſufficient evidence that one of the writers, who contributed his ſhare to increaſe the fame of Pythagoras, was the ſame SEXTIUS from whoſe writings the Monkiſh collectors have preſerved ſix ſhort fragments, and whoſe *Sententiæ* were tranſlated and interpolated, and aſſigned to another Author by Ruffinus.

We cannot but remark on this occaſion, though without any view of leſſening the fame of Gale, who, in many reſpects, merited the reputation which he obtained, that he was not the *firſt* who conjectured that the *Sententiæ Xyſti* were tranſlations from *Sextius* the philoſopher, and not the production of any eccleſiaſtic. The ſame idea occurred to *Jacobus Thomaſius*, who publiſhed it in the ſecond volume of Faber's *Theſaurus Eruditionis Scholaſticæ*, under the article XYSTUS, which we are informed to have been the production of this acute ſcholar by Fabricius, in his *Bibliotheca Latina*, vol. iii. p. 501. lib. iv. c. 3.

Theſe *Sententiæ* were publiſhed again at Leipſic, 1725, in 4to, by *Urbanus Godof. Siberus*, a man juſtly celebrated for his knowledge in eccleſiaſtical hiſtory, on whom *Pinius* very improperly beſtows the contemptible title of *Sciolus*.

Siberus, in this publication, attempts to refute the arguments of Gale and Thomaſius, and aſſerts, that theſe *Sententiæ* are abſolutely the production of Sixtus II. ſometimes called Sextus, and Xyſtus. To this opinion of Siberus we can by no means aſſent; and, indeed, we are confirmed in our ſentiments by the concurring teſtimony of the following eminent ſcholars:

FABRICIUS, in his *Bibliotheca Latina*, vol. i. p. 732. vol. iii. p. 501. *Bibliotheca Græca*, vol. ii. p. 411. In his Catalogue of the Stoics, V. SEXTIUS, vol. xiii. p. 643. where the Reader will find a full account of this diſpute, and of the editions of Sextius.

SHOETTGENIUS, in his ſupplementary and ſixth volume to Fabricius's Biblioth. Latin. mediæ et infimæ Ætatis, p. 553.

BRUCKER, in his *Hiſtoria Critica Philoſophiæ*. Per. ii. p. i. lib. i. c. 11. ſect. 2. vol. ii. p. 86.; in which he collects all the various opinions about Quintus Sextius; and p. 90. where he gives a ſummary view of the arguments produced both in favour of Sixtus II. and in favour of Sextius the philoſopher with reſpect to this *Enchiridion Sententiarum*.

SAXIUS, in his Onomaſticon, vol. i. p. 369, 370. where he refers to another work of his own, intitled, *Quæſt. Liter. Hiſtor.* with which we have never been able to meet, where the title of Sextius to theſe *Sententiæ* is *further ſtrengthened*, and that of Xyſtus *further abrogated*.

To

To the opinions of theſe learned men, we beg leave to ſubſcribe our own; which, though we do it without any peremptory aſſertions, may merit ſome reſpect, and lay claim to ſome influence. For we have carefully and accurately peruſed all the remaining fragments of Sextius, both in Greek and Latin, and have coolly and deliberately examined all the authors, whether ancient or modern, who have delivered their ſentiments on this ſubject.

With a liſt of the writers who have mentioned our Philoſopher, we ſhall conclude this account.

ANCIENT WRITERS.

Antonius Monachus, Vid. Maximus.
Auctor Appendicis ad Iſidorum.
—— de Vitiis et Virtutibus, a Mabill. editus. p. 62.
Auguſtinus, Retract. 2. 42. et alibi de Natur. i. Gratia. c. 49. lib. ii.
Claudianus Mamertus *Preſbyt.* de Anima.
Euſebius, Chron. p. 200.
Gelaſius in Decreto. *(Si ſit Gelaſii.)*
Hieronymus ad Cteſiph. ad Pelag. vol. iii. p. 115. In Jerem. c. 22. vol. v. p. 148. In Ezeck. c. 18. *Ibid.* p. 206. and vol. i. p. 24.
Hieronymus in Chron. p. 156.
Ildefonſus de Script. Eccleſ. c. i.
Laurent. Piſanus, in Sententiis.
Maximus et Antonius, *Monachi*, p. 8. 42. 96. 194. 197. 215. 228.
Maximus S. in Dionyſ. Areop. c. 5. Myſter. Theolog. ii. p. 85.
Origines c. Celſum. viii. p. 397. In Matth. p. 369.
Plinius N. Hiſtor. xviii. 68. v. ii. p. 136.
Plutarch de Profect. in Virtut. vi. 288. de Ira cohib. vii. 789.
Quintilian. Inſtitut. Orat. x. 920. Ed. Burm.
Seneca, Ep. 49. 59. 64. 73. 84. 98. 108. de Ira. ii. iii. Quæſt. Nat. vii.
Seneca. Rhetor. Controv. ii.
Suetonius, Illuſtr. Gram. ii. p. 381. Ed. Burm.

MODERN WRITERS.

Acta Erudit. MDCCXXIV. p. 553.
Anonymus de Vit. Philoſoph. c. 110.
Aſſemannus in Bibl. Oriental. i. p. 429.
Bradwardinus T. in Cauſa Dei.
Brucker. Hiſtor. Critic. Philoſ. ii. p. 86.
Carolo, L. J. Biblioth. Pontific. p. 202.
Champerius in Sextium.
Colerus in Anthol. i. faſc. i. ep. viii. p. 52.
Commentatores Sextii in variis editionibus.
Faber N. in Senec. Rhet. Controv. ii. Præf.
Fabricius, Bibl. Gr. ii. 411. xiii. 643.
—— Bibl. Lat. i. 731. iii. 643.
Freytag. Adparat. Literar. vol. i. 655.
Frienſhemius Suppl. in Livium, lib. cxvi. 41.
Galeus, Præf. ad Mythol. Opuſc.

Gaudentius

Gaudentius de Pythag. Animar. Tranſm. Piſ. 1641. 4to.
Hambergerus, i. p. ii. p. 588.
Jonſius de Scriptorib. Hiſt. Phil. p. 88.
Labbe de Script. Eccleſiaſt.
Lipſius, in Senec. Epiſt. 59. & alibi. Manud. ad Stoic. vol. viii. p. 642. 677. 820.
Moſheim, Diſſert. de turbat. a recent. Platon. Eccl. 43. Syntagma Diſſ. Hiſt. Eccl. p. 202.
Oldoinus in Athen. Roman. p. 614.
Pinius ad Vitam Sixti II.
—— Placcius de Anonym. ii. 287.
Rhodogini Lect. Antiq. xviii. 14.
Scaliger in Euſeb. MMX.
Schefferus de nat. et conſt. Philoſoph. Ital. p. 179.
Saxius, Onomaſt. i. 333. 369. Quæſ. Liter. Hiſtor.
Schoettgenius, Suppl. ad Fabricii Bibl. Lat. Mediæ Latin. vol. vi. p. 553.
Siberius ad Sextum.
Stollius, Introd. ad Hiſt. Liter. a Langio, p. 458. 727.
Thomaſius, in Fabri Theſaur. V. Xyſtus.
Vincentius Bellovacenius. Specul. Moral. et Hiſtoric.

This ſmall, though uſeful addition to our narrative, will enable CLERICUS, and our learned Readers, to examine for themſelves, at greater leiſure, and at greater length, than our limits or our time will allow us to do, on the preſent occaſion.

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Rev. March, 1785.

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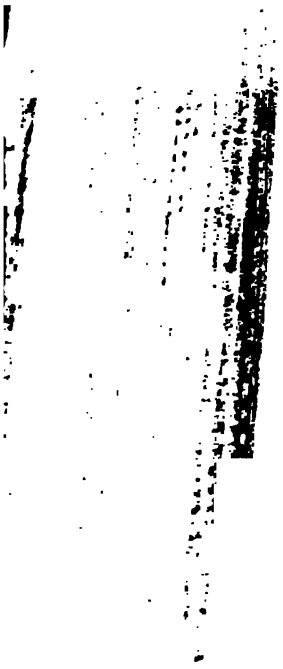

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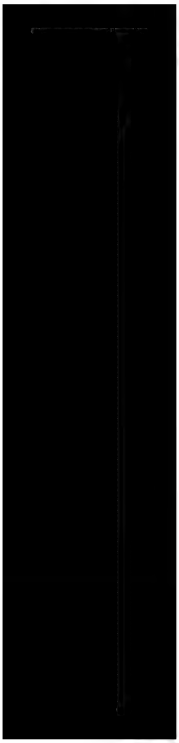
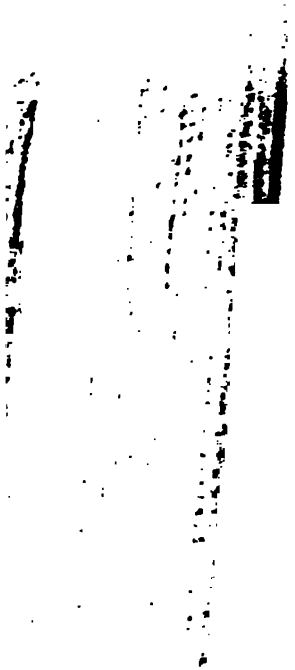


CORRESPONDENCE.

JAN. 31, 1788.

WE are now happy to oblige our "*Conſtant Reader*" (whoſe letter was briefly acknowledged on the laſt page of our Review for Auguſt laſt), by informing him, that the *third* volume of MONTUCLA's *Hiſtory of the Mathematics* has not yet appeared; that SULZER's *Dictionary of the Fine Arts*, in 2 vols. 4to. has not yet been tranſlated into French; and that although this work is not ſo completely finiſhed, as the Author propoſed, we think it well deſerves an *Engliſh* tranſlation.—The ſame correſpondent is alſo informed, that it is true, that Michaelis has publiſhed a new and much improved edition of his *Introductory Lectures to the Study of the New Teſtament*, ſince they were tranſlated into Engliſh; alſo, that another edition, ſtill more improved, is to be expected, as ſoon as he has finiſhed his *Lectures introductory to the Study of the Old Teſtament*.—Our anſwer to another article of this correſpondent's inquiry, muſt be deferred to a future opportunity, as we are not yet poſſeſſed of certain information on that head, though we believe we ſhall obtain it *very ſoon*.

*** The ſtrictures of J. T. and P. C—l, on our account of Dr. Butler's "Juſtification of the Roman Catholic Religion," are kindly taken. But we ſtill apprehend, we were juſtified in adverting to the *convenient* agency of the civil power in religious perſecution: becauſe it is notorious, that the holy tribunal *employs* the civil power to put heretics to death, and then diſclaims the odiouſneſs of the act. The diſcipline within the very walls of the Inquiſition, is not of the moſt merciful kind; yet its juriſdiction is ſanctioned by the courts of ROME, *Spain*, and *Portugal*: and where elſe are we to ſeek for the ſpirit of religion there profeſſed? Not ſurely in private opinions *here!* We do not deſcend to reproach perſonal characters, well knowing that principles on either ſide, are warped to private purpoſes by human paſſions; the regular operation of principles is therefore the only criterion of their tendency. If intolerance be the object of any principles, let thoſe look to it who profeſs them. We are happy to find that thoſe who, under Britiſh government, call themſelves Roman Catholics, diſavow all coercion in religion: and in our humble opinion, when any means beyond argumentative perſuaſion are employed in offering principles to our aſſent, either thoſe principles are not truths, or the teachers of them are not the miniſters of truth, but aim at ſomething elſe. As France is pointed out particularly to our imitation, it may ſuffice to obſerve, that when all political *diſtinction* between Catholics and Proteſtants is annihilated



†‡† The letter
Every well-intended a
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of a critic who wrote in
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‡§‡ The new royal
with additions by Dr. F
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its being noticed in our
book.

CORRESPONDENCE.

*** We thank Cantabrigienſis for furniſhing another authority for the verb *heir*, in the following letter to the Reviewers:

"Gentlemen,

"Although your obſervations on the uncouthneſs of the verb "heir," as mentioned in the Review for Auguſt, page 156, are undoubtedly true, yet the following paſſage, which has ſince occurred to me, and had eſcaped your notice, together with Dryden's authority, will more ſatisfactorily juſtify its uſe on particular occaſions.

"From him deſcended good Eunæus heir'd
The glorious gift; and, for Lycaon ſpar'd,
To brave Patroclus gave the rich reward."

Pope's Il. 23. v. 871, &c.

I am,
Your conſtant Reader,
CANTABRIGIENSIS."

†‡† The letter from the author of a *Critique on the poetical Eſſays of the Rev. William Atkinſon*, is acknowledged. The writer ſeems to have imagined that Mr. A.'s poems have not yet been noticed in our Review; but he will find a brief account of them in our No. for September laſt, p. 242. He appears, therefore, to have been premature in the note, p. 8. of his publication.

☞ Mr. Swayne requeſts that we would give our reaſons for ſaying, p. 468, in our December Review, 'that the *Box*, *Birch*, and *Alder*, are *not* of the ſame natural order with the *Mulberry*'—When a Botaniſt ſpeaks of *natural orders*, he uſes that denomination, in contra-diſtinction to all other orders that are artificial. The natural orders were firſt pointed out in the *Philoſophia Botanica*. They have been publiſhed in many ſubſequent works, and, lately, by the Litchfield Society. Mr. Swayne is perfectly right in ſaying, that the *Box*, *Birch*, and *Alder*, are in the ſame claſs and order, in the Linnean Syſtem, with the *Mulberry*: and, had he thus expreſſed himſelf, we ſhould then have ſpared the obſervation. The Box is of the 38th natural order, *Tricoccæ*; the Birch and Alder of the 50th, *Amentaceæ*; and the Mulberry of the 52d, *Scabridæ*.

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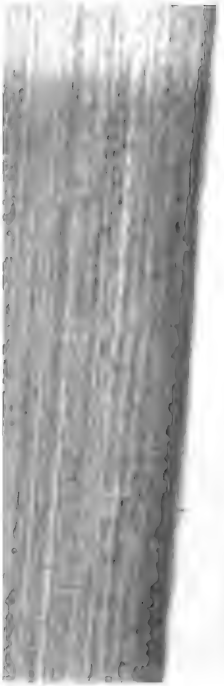

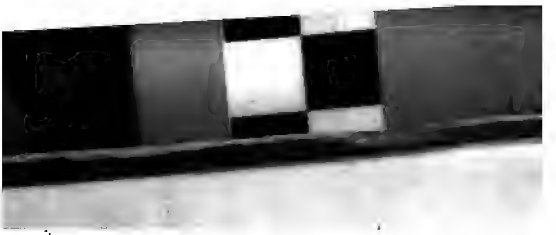

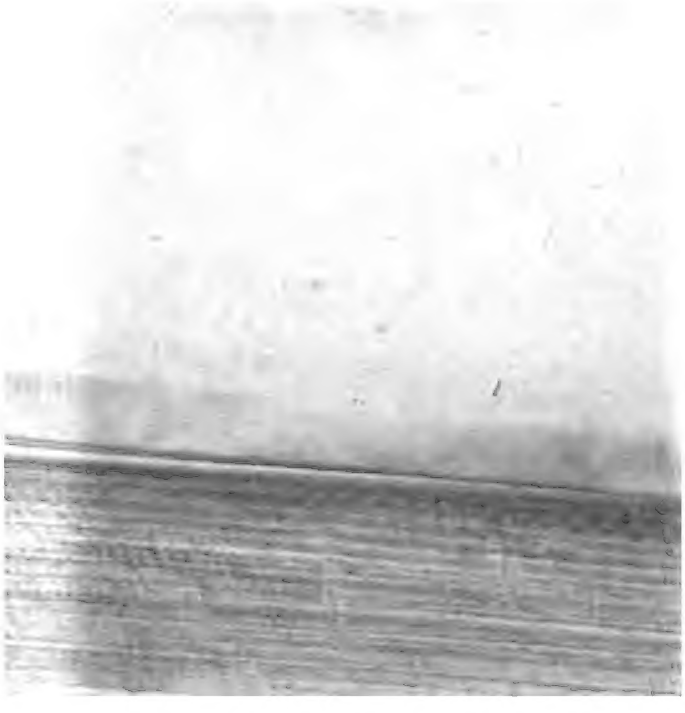

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